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AN
EXPOSITION
OF THE
CREED.

By the Right Reverend Father in God
JOHN PEARSON, D. D.
LATE LORD BISHOP OF CHESTER.

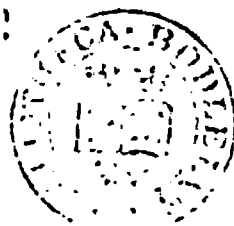
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NOTES

UPON THE

EXPOSITION OF THE CREED.

ARTICLE I.

*I believe in God the Father Almighty, Maker of
Heaven and Earth.*

Pag. 3. (a)

ΠΙΣΤΙΣ δὲ πρόληψις ἐκούσιός ἐστιν, Θεοσεβείας συγκατάθεσις. ART. I.
S. Clem. Alex. Strom. lib. ii. Πίσις μὲν οὖν ἐστὶ συγκατά-
θεσις ἀδιάκριτος τῶν αἰκυσθέντων ἐν πληροφορίᾳ τῆς ἀληθείας
τῶν κηρυχθέντων Θεοῦ χάριτι. *S. Basil. Ascet. de Fide.*
The Basilidians, Ὁρίζονται γοῦν οἱ ἀπὸ Βασιλείδου τὴν πίσιν
ψυχῆς συγκατάθεσιν πρὸς τι τῶν μὴ κινούντων αἴσθησιν διὰ
τὸ μὴ παρεῖναι. *S. Clem. Alex. Strom. lib. ii.* Κατὰ δὲ
τὸν ἡμέτερον λόγον, πίσις ἐστὶν ἐκέσιος τῆς ψυχῆς συγκατάθεσις.
Theodoret. Therap. Serm. i. And yet he also after-
wards acknowledgeth they had that definition from
the Greeks. Τὴν μὲν γὰρ πίσιν καὶ οἱ ὑμέτεροι φιλόσοφοι
ὥρισαντο εἶναι ἰδελέσιον τῆς ψυχῆς συγκατάθεσιν. *Credere*
est cum assensu cogitare, S. August. Et de Sp. et
Lit. lib. Quid est credere, nisi consentire verum
esse quod dicitur? So I take the συγκατάθεσις used by
the Greek Fathers to signify *assensum* or *assensionem*,
as A. Gellius translateth the Stoick, συγκατίθεται,
sua assensione approbat. lib. xix. i. And before him
Cicero, Nunc de assensione atque approbatione,
VOL. II. ■ quam

ART. I. quam Græci συγκατάθεσιν vocant, pauca dicamus. In *Lucullo*. So ἀπισία and συγκατάθεσις are opposed by the Greeks. As Sextus Empiricus speaking of Admetus, seeing Alceftis brought back by Hercules from Hades, Ἐπεὶ μέντοι ἤδει ὅτι τέθνηκε, περιεσπᾶτο αὐτοῦ ἡ διάνοια ἀπὸ τῆς συγκαταθέσεως, καὶ πρὸς ἀπισίαν ἔκλινε. *Pyrrh. Hypot. lib. i. 33.*

Pag. 3. (b)

Φιλαλήθης ἡ ψυχὴ οὐδέποτε κατὰ τὸ ψεῦδος ἀνεχομένη διατίθεται, ἀλλὰ κατὰ φανὲν ἀληθὲς πάντως καὶ εὐθύς. *Simplic. in 3. Aristot. de Anima*. Καὶ τις τὰληθὲς σκοπῇ, εὐρήσει τὸν ἄνθρωπον φύσει διαβεβλημένον μὲν πρὸς τὴν τῷ ψεύδους συγκατάθεσιν, ἔχοντα δὲ ἀφορμαὶς πρὸς τῷ τὰληθοῦς. *S. Clem. Alex. Strom. lib. ii.*

Pag. 3. (c)

As συγκατάθεσις, the Greek word used for this assent, is applied to other acts of the understanding as well as that of belief, so Clemens Alexandrinus, speaking of the definition of faith, Ἄλλοι δ' ἀφανοῦς πράγματα τοις ἐνωτικῇ συγκατάθεσιν, ἀπέδωκαν εἶναι τὴν πίσιν, ὥσπερ ἀμέλει τὴν ἀπόδειξιν, ἀγνοομένῃ πράγματος φανεράν συγκατάθεσιν. *Strom. lib. ii.* And again, Πᾶσα οὖν δόξα, καὶ κρίσις καὶ ὑπόληψις καὶ μάθησις, οἷς ζῶμεν καὶ σύνεσμεν αἰεὶ τῷ γένει τῶν ἀνθρώπων, συγκατάθεσις ἐστίν· ἡ δ' οὐδὲν ἄλλο ἢ πίσις εἴη ἂν· ἡ τε ἀπισία, ἀποσύσασις οὕσα τῆς πίσεως, δυνατὴν δείκνυσιν τὴν συγκατάθεσιν τε καὶ πίσιν.

Pag. 4. (d)

Apparentia non habent fidem, sed agnitionem. *Greg. 4. Dial. cap. 5.* Habet Fides oculos suos, quibus quodammodo videt verum esse quod nondum videt, et quibus certissime videt, nondum se videre quod credit. *S. August. Epist. 222.*

Pag. 5. (e)

Αἱ διὰ τῶν μαρτύρων ῥάδιοι πίσεις. *Aristot. Probl. xviii. 3.*

Pag.

Pag. 6. (f)

ART. I.

Τῷ γὰρ ποῖον τινα φαίνεσθαι τὸν λέγοντα, πιστεύομεν τῷτο
δ' εἶναι, ἂν ἀγαθὸς φαίνεται, ἢ εὖναι, ἢ ἄμω. *Aristot. Rhet.*
lib. i. cap. 8.

Pag. 7. (g)

Fil. Testimoniorum quæ sunt genera? *Pat.* Di-
vinum et Humanum. Divinum, ut oracula, ut aus-
picia, ut vaticinationes, et responsa sacerdotum, ha-
ruspicum, conjectorum: Humanum, quod spectatur
ex autoritate, et ex voluntate, et ex oratione aut
libera aut expressa; in quo insunt scripta, pacta, pro-
missa, jurata, quæsitæ. *Cicero, Orat. Partit. cap. 2.*

Pag. 7. (h)

Non dicant non credimus quia non vidimus; quo-
niam si hæc dicant, coguntur fateri incertos sibi esse
parentes suos. *De fide rerum invisib.* amongst the
works of St. Augustin.

Αὐτὸν γὰρ εἰδὲς οἶδε τῷ ποτ' ἐγένετο·

Ἄλλ' ὑπονοῶμεν πάντες, ἢ πιστεύομεν.

Menander apud Stob.

Pag. 8. (i)

Ὑποβάθρα μέντοι καὶ κρητὶς τῆς ἐπισήμης ἢ πίσις. *Theo-*
doret. Therap. Serm. 1. Οὐδὲ γὰρ τὰ πρῶτα σοιχεῖα μα-
θεῖν οἶόν τι μὴ τῷ γραμματιστῇ πεπισευκότα. *Ibid.*

Pag. 8. (j)

Πάντα τὰ ἐν τῷ κόσμῳ τελέμενα, καὶ τὰ ὑπὸ τῶν ἄλλο-
τρίων τῆς ἐκκλησίας τῇ πίσει τελεῖται. *S. Cyril. Hier. Ca-*
tech. 5. Orig. cont. Cels. lib. i. Euseb. de Præp. Evang.
lib. i. cap. 5. Arnob. adv. Gent. lib. ii.

Pag. 9. (k)

Quam indignum, ut humanis testimoniis de alio
credamus, Dei oraculis de se non credamus! *S. Am-*
bros. lib. de Abraham, cap. 3. Πῶς δ' ἐκ εὐλογώτερον,
πάντων τῶν ἀνθρωπίνων πίσεως ἡρτημένων ἐκείνων, μάλλον
πιστεύειν τῷ Θεῷ; *Orig. cont. Cels. lib. i.*

ART. I.

Pag. 9. (l)

Cujus sapientia simpliciter multiplex, et uniformiter multiformis, incomprehensibili comprehensione omnia incomprehensibilia comprehendit. *S. August. de Civit. Dei, lib. xii. cap. 18.*

Pag. 10. (m)

Δύναται δὲ καὶ ἡμᾶς πάντα ὁ Θεὸς, ἅπερ δυνάμενος, τοῦ Θεοῦ εἶναι, καὶ τῷ ἀγαθὸς εἶναι, καὶ σοφὸς εἶναι καὶ ἰξίσταται. *Orig. cont. Cels. lib. iii.*

Pag. 10. (n)

Si velint invenire quod omnipotens non potest, habent prorsus, ego dicam, mentiri non potest. *S. August. de Civit. Dei, lib. xxii. cap. 25.*

Pag. 11. (o)

Cum fit omnipotens, mori non potest, falli non potest, mentiri non potest. *S. August. de Symb. ad Catechum. lib. i. cap. i.*

Pag. 11. (p)

Deus facere fraudem nescit, pati non potest. *Chrysost. Serm. 62.*

Pag. 11. (q)

Authoritas Dei consistit in intrinseca repugnantia deceptionis seu falsitatis quam habet divinum judicium, et in intrinseca repugnantia actus voluntatis imperantis testimonium extrinsecum non consentiens judicio interno; quæ per terminos positivos actus intellectus infallibiliter veri, et actus voluntatis intrinsece et necessario recti, poterit explicari. *Francis. de Oviedo Tract. de Fide. Contr. ii. punc. 2.*

Pag. 12. (r)

Divina est auctoritas cui credimus; divina est doctrina quam sequimur. *Leo, Serm. 7. in Nativ.*

Pag. 12. (s)

Sicut duplex est auditus et locutio, scilicet exterior

terior five corporalis, et interior ac spiritualis; ita ART. 1. duplex est fides, una quæ oritur in cordibus fidelium per auditum exteriorem, cum scilicet Deus per aliquos homines aliis credenda proponit; et ista est fides quæ nobis five communi statui fidelium convenit, ex eo quod adhæremus revelationibus Prophetis et Apostolis factis: alia est quæ oritur in aliquibus per spiritualem locutionem, qua Deus aliquibus per internam inspirationem credenda revelat, nullo hominis ministerio utens; sicut est fides Apostolorum et Prophetarum, qui ab ipso Deo per intrinsecam illuminationem sunt de credendis instructi. *Francis. Ferrariensis in Thom: cont. Gent. cap. 40.*

Pag. 13. (t)

Πίσει χρηματισθεῖς, which word comes from the original χράω, appropriated by the Greeks to an oracle, or answer given by God: Ὁ μὲν Θεὸς χρεῖ, ὁ δὲ ἄνθρωπος μαντεύεται. *Moschor.*

Pag. 21. (u)

Prophetæ et Apostoli, super quos omnium Ecclesiarum fundamenta locantur. *S. Hieron. in Psal. xvii.* Super Prophetas ædificatur orbis terrarum, credens in Domino. *Ruffin. ibid.*

Pag. 22. (x)

Fides est habitus quo assentimus dictis Scripturæ propter authoritatem Dei revelantis. *Durand. lib. iii. Dist. 24. q. i. §. 9.*

Pag. 22. (y)

Οὐχ ὡς ἴδοξεν ἀνθρώποις συνετέθη τὰ τῆς πίσεως, ἀλλ' ἐκ πάσης γραφῆς τὰ καιριώτατα συλλεχθέντα μίαν ἀναπληροῖ τὴν τῆς πίσεως διδασκαλίαν. *S. Cyril. Catech.* Ecclesiarum Patres de populorum salute solliciti, ex diversis voluminibus Scripturarum collegerunt testimonia divinis gravida Sacramentis. *Euseb. Gall. in Symb.*

ART. I.

Pag. 23. (z)

Habes, homo, unde credere debeas, *Corde creditur ad justitiam*; habes unde debeas confiteri, *Ore confessio fit ad salutem*. *Chrysol. Serm. 56.*

Pag. 23. (a)

Sermo creat auditum, auditus concipit fidem, credulitatem parturit fides, confessionem credulitas nutrit, confessio perpetuam dat salutem. *Chrysol. Serm. 60.*

Pag. 23. (b)

Magnum, filioli, per hoc fidei nostræ videmus esse compendium, quando inter cor et linguam totum salutis humanæ versatur et geritur Sacramentum. *Chrysol. Serm. 56.* Quod a te et pro te reposcitur, intra te est, i. e. oris famulatus et cordis affectus. *Euseb. Gall.*

Pag. 23. (c)

De hoc sine dubio legimus per Prophetam, *Prope est, inquit, in ore tuo, et in corde tuo*. *Euseb. Gall.*

Pag. 25. (d)

Ὁ τὸν κανόνα τῆς ἀληθείας ἀκλινῇ ἐν ἑαυτῷ κατέχων ὃν διὰ τῆ βαπτίσματος εἴληφε. *S. Iren. lib. i. cap. i.* Cum sub tribus et testatio fidei et sponsio salutis pignerentur, necessario adjicitur Ecclesiæ mentio; quoniam ubi tres, id est, Pater, Filius, et Spiritus Sanctus, ibi Ecclesia, quæ trium corpus est. *Tertul. de Baptis.* In quem tingeret? in poenitentiam? quo ergo illi præcursorem? in peccatorum remissionem, quam verbo dabat? in semetipsum, quem humilitate celabat? in Spiritum Sanctum qui nondum a Patre descenderat? in Ecclesiam, quam nondum Apostoli struxerant? *Idem.* Dehinc ter mergimur, amplius aliquid respondentes quam Dominus in Evangelio determinavit. *Id. de Cor. Militis.* Sed et ipsa interrogatio quæ fit in Baptismo testis est veritatis, nam cum dicimus, *Credis in vitam æternam, et remissionem*

nem peccatorum per sanctam Ecclesiam? intelligi- ART. I.
mus remissionem peccatorum non nisi in Ecclesia
dari. *S. Cyprian. Epist. ad Januarium, &c.* Quod
si aliquis illud opponit, ut dicat eandem Novatianum
legem tenere quam Catholica Ecclesia teneat, eo-
dem Symbolo quo et nos baptizare, eundem nosse
Deum Patrem, eundem Filium Christum, eundem
Spiritus Sanctum, ac propterea usurpare eum po-
testatem baptizandi posse quod videatur in interro-
gatione Baptismi a nobis non discrepare: sciat quis-
quis hoc opponendum putat, non esse unam nobis
et schismaticis Symboli legem, neque eandem inter-
rogationem. Nam cum dicunt, *Credis remissionem
peccatorum, et vitam æternam per sanctam Eccle-
siam?* mentiuntur in interrogatione, quando non ha-
beant Ecclesiam. *Idem, Epist. ad Magnum.* Mos ibi
(*id est Romæ*) servatur antiquus, eos qui gratiam
Baptismi suscepturi sunt, publice, i. e. fidelium po-
pulo audiente, Symbolum reddere. *Ruffin in Symb.*
Soleanne est in lavacro, post Trinitatis confessionem
interrogare, *Credis in sanctam Ecclesiam? Credis
remissionem peccatorum?* *S. Hieron. cont. Lucifer.*
Mens Hæretica reliquit doctorem a quo fidem Ec-
clesiæ didicerat, oblita est pacti Dei sui, hoc est,
fidei ipsius Dominicæ quæ in Symbolo continetur,
quam se die baptismatis servaturam esse promiserat.
Idem, Com. in Prov. Interrogatus es, *Credis in Deum
Patrem omnipotentem?* dixisti, *Credo*, et merfisti,
hoc est, sepultus es: Iterum interrogatus es, *Credis
in Dominum nostrum Jesum Christum, et in crucem
ejus?* dixisti, *Credo*, et merfisti, ideo et Christo
es consepultus. Tertio interrogatus, *Credis in Spi-
ritum Sanctum?* dixisti, *Credo*; tertio merfisti: ut
multiplicem lapsum superioris ætatis absolveret trina
confessio. *S. Ambros. de Sacram. lib. ii. cap. 7.* Leo
speaks thus of Eutyches in his Epistle to Flavianus,
Quam enim eruditionem de sacris Novi et Veteris
Testamenti paginis acquisivit; qui ne ipsius quidem
Symboli initia comprehendit? et quod per totum

ART. I. mundum omnium regenerandorum voce depromitur, istius adhuc senis corde non capitur. And in the 12th Book *de Trinitate*, (formerly attributed to Athanasius, but more probably now thought to belong to Vigilius Tapsensis,) Nec non et illa magna et beata Confessio Fidei, imo ipsa Fides Sanctorum, et Testamentum quod disposuimus ad Patrem, Filium, et Spiritum Sanctum, ad sacrum lavacrum regenerationis venientes, Credo in Deum Patrem omnipotentem, et in Jesum Christum Filium ejus unigenitum, et in Spiritum Sanctum. Καθὼς παρελάβομεν παρὰ τῶν πρὸ ἡμῶν ἐπισκόπων ἐν τῇ πρώτῃ κατηχήσει, καὶ ὅτε τὸ λυτρὸν ἐλαμβάνομεν, Eusebius of the Confession of Faith, which he exhibited to the Council of Nice. *Socrat. lib. i. cap. 8. Theodoret. lib. i. cap. 12.* Abrenuncio, inquis, Diabolo, pompis, spectaculis, et operibus ejus: et quid postea? Credo, inquis, in Deum Patrem omnipotentem. *Salvian. de Gubern. Dei, lib. vi.* And when this Creed was enlarged by the Council of Nice, and after that by others, Epiphanius commends it to the Catechumeni, to be repeated at their baptism: Οὕτως ἔκαγον τῶν κατηχεμένων τῶν μελλόντων τῷ ἁγίῳ λυτρῷ προσίεναι, ἔ μόνον ἐπαγγέλλειν ὀφείλετε τὸ πιστεύειν τοῖς ἑαυτῶν υἱοῖς ἐν κυρίῳ, ἀλλὰ καὶ διδάσκειν ῥητῶς, ὡς πάντων ἡ αὐτὴ μήτηρ ὑμῶν τε καὶ ἡμῶν, τὸ λέγειν· Πιστεύομεν εἰς ἓνα Θεόν, &c. *S. Epiph. in Ancorato.* And when he had yet farther enlarged it by reason of some new emergent heresies, he commends it, μάλιστα τοῖς τῷ ἁγίῳ λυτρῷ προσιοῦσιν, ἵνα ἀπαγγέλλωσι καὶ λέγωσιν οὕτως. *Ibid.* The first Council of Constantinople confirms the Nicene Confession, as πρεσβυτάτην τε οὔσαν καὶ ἀκόλυτον τῷ βαπτίσματι. *Theodoret. lib. v. cap. 9.* And the Council of Chalcedon of the same, ἦν, ὡς κοινὸν ἐξ ἁγίῳ σύνδημα, τοῖς μυστικοῖς πρὸς τὴν τῆς υἱοθεσίας παρεγγυῶμεν ἀσφάλειαν. *Parte tertia.* The Synod at Jerusalem, τὸ ἅγιον σύμβολον εἰς ὃ ἐβαπτίσθημεν καὶ βαπτίζομεν. The Synod at Tyre, ἐν αὐτῷ βαπτισθέντες καὶ βαπτίζοντες. And the Council of Constantinople under Menna, to which the former sent their
their

their Synodical letters, τὸ ἅγιον σύμβολον ἐν ᾧ πάντες ART. I. ἐβαπτίσθημεν, *Concil. Constantinop. sub Agab. et Menna, Act. v.* Basiliscus and Marcus, in two several edicts, confirmed the same Nicene Creed with these words, εἰς ὃ ἡμεῖς τε καὶ πάντες οἱ πρὸ ἡμῶν πεισθέντες ἐβαπτίσθημεν. *Evagr. lib. iii. cap. 4. and 7.* And the edict of the Emperor Justinian, Anathematizaverunt eos qui aliam definitionem fidei, sive Symbolum, sive Mathema, tradunt accedentibus ad sanctum baptismum.

Pag. 25. (e)

Ὅτι δὲ τὰς φωτιζομένης τὴν πίσιν ἐμμανθάνειν, καὶ τῇ πέμπτῃ τῆς ἐβδομάδος ἀπαγγέλλειν τῷ ἐπισκόπῳ ἢ τοῖς πρεσβυτέροις. *Concil. Laodic. Can. 46.* Where it is to be observed, that Πίσις is taken for the Creed or *Symbolum Fidei*, and was so translated anciently, as appeareth by the Canon preserved in the Canon Law, and rendered thus, Baptizandos oportet Fidei Symbolum discere, et quinta feria ultimæ septimanæ vel Episcopo vel Presbyteris reddere. *De Consec. dist. 4. cap. 58.* Symbolum etiam placuit ab omnibus Ecclesiis una die, i. e. ante octo dies Dominicæ resurrectionis, publice in Ecclesia competentibus prædicari. *Concil. Agath. cap. 13.* Sicut antiqui Canones jubent, ante viginti dies Baptismi ad purificationem exorcismi Catechumeni currant, in quibus viginti diebus omnino Catechumeni Symbolum, quod est, Credo in Deum Patrem omnipotentem, specialiter doceantur. *Concil. Bracar. 2. cap. 1.* The Canon of the Laodicean Council, already mentioned, is verbatim rehearsed in the sixth Council in Trullo. *Can. 78.* It appeareth therefore a general command of the Church, that those who were to be baptized, should have a certain time allotted for the learning and rehearsing of the Creed. And in case of necessity, if any were baptized, they were to learn the Creed immediately after their baptism, Ὅτι δὲ (not, as it is in the edition of Binius, both in this Canon and

ART. I. and in the former, most absurdly, 'Ὅτι ἡ δειψὶς τὰς ἐν νόσῳ παραλαμβάνοντας τὸ φῶτισμα, καὶ εἴτα ἀναστάντας, ἐκμανθάνειν τὴν πίσιν, καὶ γινώσκειν ὅτι θείας δωρεᾶς κατηξιώθησαν. *Concil. Laodic. Can. 47.*

Pag. 25. (f)

As appears in the ancient Greek Liturgies, and the decree of the third Council of Toledo, ut omni sacrificii tempore ante communionem corporis Christi et sanguinis, juxta Orientalium partium morem, unanimiter clara voce sacratissimum fidei recenseant symbolum. Which custom as they call it of the Oriental parts, is said first to be introduced by Petrus Mongus at Alexandria, and after by Timotheus at Constantinople, as appears out of the fragments of Theodorus Lector.

Pag. 25. (g)

Symbolum quod est signaculum fidei, et orationem Dominicam dicere semper admoneant sacerdotes populum Christianum. *Concil. Mogunt. cap. 45.*

Pag. 28. (h)

Θεὸς, θεός· Ἐθός ἦν ὅτε κατάρχοντό τινος, θεὸν λέγειν ἐπευφημιζομένοις. *Hesych. Lex.*

Pag. 29. (i)

For *Ser. 181.* which is upon the Creed, we find these words: Non dicit, Credo Deum, vel Credo Deo, quamvis et hæc salutis necessaria sint. Aliud enim est credere illi, aliud credere illum, aliud credere in illum. Credere illi, est credere vera esse quæ loquitur; credere illum, credere quia ipse est Deus; credere in illum, diligere illum. And though that collection of Sermons *de tempore* under the name of St. Augustin be not all his, (divers of them being translations of the Greek homilies,) yet this distinction may be collected out of other parts of his works. For first, he distinguisheth very clearly and seriously between *cre-*
dere

dere Deo, and *credere in Deum*. Numquam ali-
 quis Apostolorum dicere auderet, Qui credit in me.
 Credimus Apostolo, sed non credimus in Apostolum.
Tract. 54. in Psalm. And again, Credimus Paulo,
 sed non credimus in Paulum; credimus Petro, sed
 non credimus in Petrum. Secondly, he distinguish-
 eth between *credere Deum*, and *credere in Deum*;
 Multum interest utrum quis credat ipsum esse Chris-
 tum, et utrum credat in Christum. Ille credit in
 Christum qui et sperat in Christum, et diligit Chris-
 tum. *De verbis Dom. Serm. 61.* And, which is
 the sum of all, he puts a high value upon the pre-
 position, as if, by virtue of the addition of *in*, the
 phrase did properly signify so great an accession
 unto faith. Quid est credere in Deum? Credendo
 amare, credendo diligere, credendo in eum ire, et
 ejus membris incorporari. *Tract. 29. in Joh.* Which
 doctrine of St. Augustin's being taken notice of
 by Peter Lombard, hath since been continued by
 the Schoolmen; and Aquinas, *Sum. ii. 22. q. 2.*
§. 2. ad primum, bringing all three under one act of
 faith, hath been contradicted by Durandus, *in 3.*
Sent. dis. xxiii. q. 7. §. 6. Credere in Deum non
 est præcise actus fidei, sed fidei et caritatis simul; et
 sunt etiam plures, et non unus actus tantum: by
 whose subtle, but yet clear determination, (as many
 of his are beyond the rest of the Schools,) whatsoever
 is added by the preposition to *believe*, appears not
 to be a part of belief, but an act superadded to
 the act of faith.

Pag. 29. (k)

For ~~πρὸς~~ is sometimes joined with *ἐν*, sometimes with
εἰς: when with *ἐν*, it answers properly to πιστεύειν τῷ
 Θεῷ, *credere Deo*, *ἐν* being nothing else but a sig-
 nificator of the case; when with *εἰς* it corresponds to
 πιστεύειν εἰς τὸν Θεόν, *credere in Deum*, *εἰς* being a pre-
 position of the same nature with *εἰς* or *in*. But yet
 there is so little, or rather no difference in the He-
 brew,

ART. I. brew, that in the first place where it is used, and that of the father of the faithful, even for the act of justifying faith, בִּדְוֶה דַּמְנָן Gen. xv. 6. it is translated by the LXX. καὶ ἐπίστευσεν Ἀβραὰμ τῷ Θεῷ, not εἰς Θεόν, and that translation warranted by St. Paul, Rom. iv. 3. Gal. iii. 6. and St. James ii. 23. In the same manner, 2 Kings xvii. 14. אֲשֶׁר לֹא הֶאֱמִינוּ בִּדְוֶה, אֱלֹהֵיהֶם is translated by the LXX. (as that translation is preserved in the Alexandrian and Complutenian copies) οἱ οὐκ ἐπίστευσαν κυρίῳ Θεῷ αὐτῶν. Besides, the same phrase is used in the same place both to God and to man, as Exod. xiv. 31. וַיֵּאֱמִינוּ בִּדְוֶה וּבְמֹשֶׁה *And they believed in God, and in his servant Moses*; which the Chaldee Paraphrase explaineth thus, וַיֵּאֱמִינוּ בְּשֵׁם מִימְרָא דִּי וּבְנְבוּאָתִיה דְּמֹשֶׁה עַבְדּוּ *And they believed in the word of God, and in the prophecy of Moses his servant*. And 2 Chron. xx. 20. הֶאֱמִינוּ בִּדְוֶה אֱלֹהֵיכֶם וּתְאֵמְנוּ הָאֱמִינוּ בְּנְבִיאָיו וְהִצַּלְתֶּם *Believe in the Lord your God, so shall ye be established; believe in his Prophets, so shall ye prosper*. For although the vulgar Latin, which our translation followeth, hath made that distinction which the Hebrew maketh not, Credite in Domino Deo vestro, et securi eritis; credite Prophetis ejus, et cuncta evenient prospera: yet the Septuagint acknowledgeth no necessity of receding from the original phrase; Ἐμπιστεύσατε ἐν κυρίῳ τῷ Θεῷ ὑμῶν, καὶ ἐμπιστευθήσεσθε· ἐμπιστεύσατε ἐν προφήταις αὐτοῦ, καὶ εὐοδωθήσεσθε. Nor is it only attributed to Moses as joined with God, and so taken as it were into the same phrase, but separately by himself, as Exod. xix. 9. The Lord said unto Moses, Lo I come unto thee in a thick cloud, that the people may hear when I speak with thee, תָּם בְּךָ יֵאֱמִינוּ לְעֹלָם *and believe in thee for ever*. And therefore, when it was objected to St. Basil, that they did believe in Moses, as well as that they were baptized into Moses; and generally, ἡ πίστις ὁμολόγηται ἤδη καὶ εἰς τὰς ἀνθρώπους γιγνησθαι, the Father doth not deny the language, but interprets it, ἡ εἰς αὐτὸν πίστις ἐπὶ τὸν κύριον

κύριον ἀναφέρεται. *De Sp. S. cap. 14.* Neither is this **ART. I.** only spoken of Moses and the Prophets, that the Israelites believed in them, but of David, not as a Prophet, but a bare relater of his own actions, 1. Sam. xxvii. 12. וַיִּבְרַח דָּוִד מִן הַכָּהֵן, Καὶ ἐπιστεύθη Δαβὶδ ἐν τῷ Ἀγγῆς. Et credidit Achis in David. *Vulg.* Est ergo fides nostra primo quidem omnium in Dominum nostrum Jesum Christum, consequenter vero etiam in omnes sanctos Patriarchas, vel Prophetas, vel Apostolos Christi. *Orig. in Apol. Pamphil.* To conclude, this general phrase of believing in, is generally attributed sometimes to the supreme Author of our faith, as to God; sometimes to the intervenient messengers, as the Prophets; sometimes to the motives of our faith, Psal. lxxviii. 32. נָלִי : וַיִּתְּנֵם בְּנִפְלְאוֹתָי LXX. Καὶ ἐκ ἐπίστευσαν ἐν τοῖς θαυμασίοις αὐτοῦ, *And they believed not in his wondrous works;* sometimes to the object of it, or that which is believed, as Psal. cxix. 66. יִתְּנֵם תְּלַצְּמֵךְ, *I have believed in thy commandments,* as Mar. i. 15. Πιστεύετε ἐν τῷ εὐαγγελίῳ.

Pag. 29. (l)

Πιστεύομεν ἕν καὶ ὁμολογῶμεν ἓνα μόνον ἀληθινὸν καὶ ἀγαθὸν Θεόν, καὶ ἓνα τὸν μονογενῆ αὐτοῦ υἱόν, καὶ ἓν μόνον πνεῦμα ἅγιον. *St. Basil.*

Pag. 29. (m)

Arius and Euzoius in their Confession delivered to Constantine, Πιστεύομεν εἰς ἓνα Θεὸν πατέρα, καὶ εἰς ἓνα κύριον Ἰησοῦν, καὶ εἰς τὸ ἅγιον πνεῦμα, καὶ εἰς σαρκὸς ἀνάστασιν, καὶ εἰς ζωὴν τῷ μέλλοντος αἰῶνος, καὶ εἰς βασιλείαν ἑρανῶν, καὶ εἰς μίαν καθολικὴν ἐκκλησίαν τῷ Θεῷ. *Socrat. Hist. Eccl. lib. i. cap. 26. Sozomen. lib. ii. cap. 27.* Κατήχησις τῶν φωτιζομένων σχεδιασθεῖσα εἰς τὸ πνεῦμα ἅγιον, καὶ εἰς μίαν ἁγίαν καθολικὴν ἐκκλησίαν, καὶ εἰς σαρκὸς ἀνάστασιν, καὶ εἰς ζωὴν αἰώνιον. *S. Cyril. Hierosol.* Εἰς τὸ πνεῦμα τὸ ἅγιον, εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν. *S. Epirh. in Ancorato.* And in a larger Confession, Πιστεύομεν εἰς μίαν

ART. I. μίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν, καὶ εἰς ἓν βάπτισμα μετανοίας, καὶ εἰς ἀνάστασιν νεκρῶν, καὶ εἰς βασιλείαν ἑρανῶν, καὶ εἰς ζωὴν αἰώνιον.

Pag. 30. (11)

Gregorius Nyssenus calls them εὐσεβεῖς περὶ Θεῷ ὑπολήψεις. And Eusebius, in his Confession exhibited to the Council of Nice, concludes, Πιστεύομεν καὶ εἰς ἓν πνεῦμα ἅγιον, τῶν ἑκάστων εἶναι καὶ ὑπάρχειν πιστεύοντες: signifying that every particular which he had rehearsed he believed to be; and that was all in the Confession intended. Alexander, Bishop of Alexandria, after a long declaration of the former Articles concerning the Father and the Son, draws to a conclusion on the latter Articles thus: Πρὸς δὲ τῇ εὐσεβείᾳ (l. εὐσεβεῖ) ταύτῃ περὶ πατρὸς καὶ υἱῆς δόξῃ ——— ἐν πνεῦμα ἁγίον ὁμολογῶμεν ——— μίαν καὶ μόνην καθολικὴν τὴν ἀποστολικὴν ἐκκλησίαν ——— μετὰ τούτων (vel τῶτο) ἐκ νεκρῶν ἀνάστασιν οἶδαμεν. *Theodoret. Hist. Eccl. lib. i. cap. 4.* So *Tertul. de Præscr. adv. Hæret.* Regula est fidei illa qua creditur unum omnino Deum esse: and *adv. Praxeam, cap. 2.* where he makes another rehearsal of his Creed, he begins with, Unicum quidem Deum credimus.

Pag. 30. (o)

Non est amor Dei Articulus, neque etiam amor proximi, quia etiam si sint præcepta generalia activa, tamen cum actio contineatur, non oportet eum constituisse articulum: sed ista sunt fidei dogmata quæ sunt columnæ et fundamenta legis divinæ. *Is. Abrahanel de cap. fidei, cap. 11.* Primus est deorum cultus, Deos credere. *Sen.*

Pag. 30. (p)

יְסֹד הַיְסוּדוֹת וְעִמּוּד הַחֲכָמוֹת לֵדַע שֶׁשׁ שֶׁבְּשֵׁם מַצִּי רֵאשִׁי
: וְהוּא מַמְצִיָּה כָּל נִמְצֵא *The foundation of foundations and pillar of wisdom is to know that the first Being is, and that it giveth existence to every thing which is. Maimon. de Fundam. Legis.*

Pag.

Pag. 31. (q)

ART. L

Imprimis necesse est concedatis esse aliquem subli-
miorem Deum et mancipem quendam divinitatis qui
ex hominibus Deos fecerit. *Tertul. adv. Gentes.*

Pag. 31. (r)

Ego dixi, Dii estis; sed in eo indulti nominis fig-
nificatio est: et ubi refertur, *Ego dixi*, loquentis est
potius sermo quam rei nomen. *S. Hilar. de Trin.*
lib. vii.

Pag. 31. (s)

Deus plenæ ac perfectæ divinitatis est nomen.
S. Hilar. de Trin. lib. xi. Deus substantiæ ipsius
nomen, id est, Divinitatis. *Tertul. adv. Herm.*

Pag. 33. (t)

Hæc propositio, Deus est, quantum in se est, per
se nota est, quia prædicatum est idem cum subjecto,
Deus enim est suum esse. Sed quia nos non scimus
de Deo quid est, non est nobis per se nota, sed indi-
get demonstrari per ea quæ sunt magis nota quoad
nos, et minus nota quoad naturam, scilicet per ef-
fectus. *Aquin 1. p. q. 2. Art. ii.*

Pag. 33. (u)

This place must be vindicated from the false gloss
of Socinus, who contends that it cannot be proved
from the creature that there is a God, and therefore
to this place of St. Paul answers thus: Sciendum est
verba *a creatione mundi* debere conjungi cum verbo
invisibilia—Ait igitur eo in loco Apostolus, *æternam*
divinitatem Dei, i. e. id quod nos Deus perpetuo fa-
cere vult, (*Divinitas* enim hoc sensu alibi quoque
apud ipsum enunciatur, ut Col. ii. 9.) *æternamque*
potentiam, i. e. promissiones quæ numquam interci-
dent, (quo sensu paulo superius dixerat *Evangelium*
esse potentiam Dei) hæc, inquam, quæ nunquam post-
quam mundus creatus fuerat ab hominibus visa fu-
erant, i. e. non fuerant eis cognita, per opera, hoc est
per

ART. I. per mirabiles ipsius Dei et divinorum hominum, præfertim vero Christi et Apostolorum ejus, operationes, conspecta fuisse. In which explication there is nothing which is not forced and distorted: for though his first observation seem plausible, yet there is no validity in it. He bringeth only for proof, Matt. xiii. 35. κεκρυμμένα ἀπὸ καταβολῆς κόσμου, which proves not at all that ἀπὸ κτίσεως has the same sense: and it is more probable that it hath not, because that is usually expressed by ἀπ' ἀρχῆς κτίσεως, Mar. x. 6. and xiii. 19. 2 Pet. iii. 4. never by ἀπὸ κτίσεως. Besides, the κεκρυμμένα in St. Matthew bears not that analogy with ἀόρατα which Socinus pretends, signifying not things unseen or unknown till then, but only obscure sayings or parables; for which purpose those words were produced out of the Psalms by the Evangelist, to prove that the Messias was to speak in parables, in the original מִקְרֹמֹת לִדְוָרָא LXX. περιβλήματα ἀπ' ἀρχῆς, i. e. wise, ancient sayings, which were not unseen and unknown, for it immediately followeth, *which we have heard and known, and our fathers have told us*, Psal. lxxviii. 3. And though he would make out this interpretation, by accusing other interpreters of unfaithfulness, Plerique interpretes ex præpositione *a*, *ex* fecerunt, contra ipsorum Græcorum Codicum fidem, qui non ἐκ κτίσεως sed ἀπὸ κτίσεως habent; yet there is no ground for such a calumny, because ἀπὸ may be, and is often, rendered *e*-or *ex* as well as ἐκ, as Matt. iii. 4. ἀπὸ τριχῶν καμήλων, *e pilis camelinis*, vii. 4. ἀπὸ τοῦ ὀφθαλμοῦ σου, *ex oculo tuo*, 16. ἀπὸ ἀκανθῶν, *ex spinis*; and even in the sense which Socinus contends for, Matt. xvii. 18. ἀπὸ τῆς ὥρας ἰκείνης, *Vulg. ex illa hora*, as Tully, *ex eo die*, and Virgil,

Ex illo Corydon, Corydon est tempore nobis.

And,

Tempore jam ex illo casus mihi cognitus urbis
Trojanæ.

So the Greek ἀπὸ μέρους the Latins render *ex parte*, ἀπὸ
τῆς

τῷ ἴσῃ, *ex æquo* : of which examples are innumerable. ART. I. There is no unfaithfulness then imputable to the interpreters ; nor can such pitiful criticisms give any advantage to the first part of Socinus's exposition. Howsoever the Catholic interpretation depends not on those words ἀπὸ κτίσεως, but on the consideration of the persons, that is the Gentiles, and the other words, ποιήμασι νοούμενα, which he farther perverts, rendering them the *miraculous operations* of Christ and his Apostles, or, as one of our learned men, their *doings*, mistaking ποίημα, which is from the passive ποιήμαι, for ποίησις, from the active ἐποίησα : for ποίημα is properly the thing made or created, not the operation or doing of it ; as κτίσις is sometimes taken for the *creature*, sometimes for the *creation*, but κτίσμα is the *creature* only. As therefore we read, 1 Tim. iv. 4. πάν κτίσμα Θεῷ καλόν, so Eph. ii. 10. αὐτῷ γὰρ ἔσμεν ποίημα. In this sense spake Thales properly, Πρῆσβύτατον τῶν ὄντων Θεός, ἀγέννητον γάρ· κάλλιστον κόσμος, ποίημα γὰρ Θεῷ. *Diog. Laert.* The other interpretations, which he was forced to, are yet more extravagant : as when he renders the *eternal Godhead*, that which God would always have us do, or his everlasting will, and proves that rendition by another place of St. Paul, Col. ii. 9. *For in him dwelleth all the fulness of the Godhead bodily*, that is, says he, all the will of God ; (whereas it is most certain, that where the Godhead is, especially where the fulness, even all the fulness of the Godhead is, there must be all the attributes as well as the will of God :) and when he interprets the *eternal power* to be the promises which shall never fail ; and thinks he has sufficiently proved it, because the same Apostle calls the Gospel the *power of God*. For by this way of interpretation no sentence of Scripture can have any certain sense.

Pag. 33. (v)

In the shield of Pallas. *Aristot. de Mundo.*

VOL. II.

C

Pag.

ART. I.

Pag. 34. (x)

Ἀλλὰ μὴν ὅτι γ' ἐστὶν ἀγχή τις, καὶ ἐκ ἀπειρα τὰ αἷτια τῶν ὄντων, ἕτ' εἰς εὐθυαρίαν, ἕτε κατ' εἶδος, δῆλον. *Aristot. Metaph. lib. ii. cap. 2.* and again, Εἵπερ μηδὲν ἐστὶ τὸ πρῶτον, ὅλως αἷτιον ἕδεν ἐστὶ.

Pag. 34. (y)

Πόθεν δῆλον εἰ ὅλως ἐστὶ Θεός; Ἐκ τῆς τῶν ὄντων συστάσεώς τε καὶ διαμονῆς. *Iustin. Quæst. et Resp. ad Græcos.*

Pag. 34. (z)

Ἐν ὅσοις τέλος τί ἐστὶ, τῆτε ἕνεκα πράττεται τὸ πρότερον καὶ τὸ ἐφεξῆς· ἕκῃν ὡς πράττεται, ἕτω πέφυκε· καὶ ὡς πέφυκεν, ἂν μὴ τι ἐμποδίζῃ, ἕτω πράττεται ἕκαστον· πράττεται, δὲ ἕνεκά τῃς, καὶ πέφυκεν ἄρα τῆτε ἕνεκα. *Aristot. Phys. lib. ii. cap. 8.*

Pag. 35. (a)

Ἄτοπον τὸ μὴ οἶσθαι, ἕνεκα τῆς γίνεσθαι, εἰάν μὴ ἴδωσι τὸ κινῆν βελευσάμενον· καίτοι καὶ ἡ τέχνη ἔβλεύεται· καὶ γὰρ εἰ ἐνῆν ἐν τῷ ξύλῳ ἡ ναυπηγικὴ, ὁμοίως ἂν τῇ φύσει ἐποίει. *Aristot. ibid.*

Pag. 36. (b)

Καθόλου ὅπερ ἐν νηὶ κυβερνήτης, ἐν ἄρματι ἡνίοχος, ἐν χορῷ δὲ κορυφαῖος, ἐν πόλει δὲ νόμος, ἐν στρατοπέδῳ δὲ ἡγεμῶν, τῆτο Θεὸς ἐν κόσμῳ. *Aristot. de Mundo.*

Pag. 36. (c)

Habet Dominus testimonium totum hoc quod sumus, et in quo sumus. *Tertul.*

Pag. 36. (d)

Ἀρχαῖός τις λόγος καὶ πατριός ἐστὶ πᾶσιν ἀνθρώποις, ὡς καὶ Θεὸς τὰ πάντα, καὶ διὰ Θεὸς ἡμῖν συνέστηκεν. *Aristot. de Mundo.*

Pag. 36. (e)

Nulla gens usquam est adeo contra leges moreisque projecta, ut non aliquos Deos credat. *Sen.*

Pag.

Pag. 37. (f)

ART. I.

Nec in hunc furorem omnes mortales confensissent
alloquendi furda numina et inefficaces Deos. *Sen.*

Pag. 39. (g)

Hæc est summa delicti, nolle agnoscere quem ig-
norare non possis. *S. Cyprian. de Idol. Van.*

Pag. 40. (h)

Solum Deum confirmas quem tantum Deum no-
minas. *Tertul. de Testim. Animæ, cap. 2.* When
Leo, Bishop of Rome, in an epistle to Flavianus had
written these words, Fidelium universitas profitetur
credere se in Deum Patrem omnipotentem, et in
Jesum Christum Filium ejus; one of the Eutychians
objected with this question, Cur non dixerit in unum
Deum Patrem, et in unum Jesum, juxta Nicæni
decretum Concilii? To which Vigilius, Bishop of
Trent, or rather of Tapsus, gives this answer; Sed
Romæ et antequam Nicæna Synodus conveniret, a
temporibus Apostolorum usque ad nunc, ita fide-
libus symbolum traditur, nec præjudicant verba ubi
sensus incolumis permanet: magis enim cum Domi-
ni Jesu Christi sententia hæc fidei professio facit, di-
centis, *Creditis in Deum, et in me credite*: nec dixit
in unum Deum Patrem, et in unum meipsum.
Quis enim nesciat unum esse Deum, et unum Jesum
Christum Filium ejus? *Vigil. lib. iv. cont. Eutych.*

Pag. 40. (i)

*R. Chasdai in Or Adonai. R. Joseph. Albo in
Hikarim.*

Pag. 40. (k)

Orientales Ecclesiæ omnes ista tradunt, Credo in
uno Deo Patre omnipotenti. *Ruffin. in Symb.* Bene
hæc omnia poterunt ad solos Hæreticos pertinere,
quia falsaverunt Symbolum, dum alter dixerit duos
Deos, cum Deus unus sit. *Optat. lib. i.* Nos enim

ART. I. et scimus, et legimus, et credimus, et tenemus, unum esse Deum, qui fecit cœlum pariter ac terram, quoniam nec alterum novimus, nec nosse, cum nullus sit, aliquando poterimus. *Novatian. de Trin. cap. 30.* And before all these Irenæus, citing, under the title of Scripture, a passage out of the book of Her- mas called Pastor; Bene ergo Scriptura dicit, Primo omnium crede quoniam unus est Deus, qui omnia constituit et consummavit, et fecit ex eo quod non erat, ut essent omnia, omnium capax, et qui a nemine capiatur. *Lib. iv. cap. 37.*

Pag. 40. (l)

Euseb. in præp. Evang. The passage is yet extant in the epistles of Plato.

Pag. 42. (m)

Τὰ ὄντα ἔβλεπται πολιτεύεσθαι κατῶς

Οὐκ ἀγαθὸν πολυκοιρανίῃ, εἰς κοίρανος.

Aristot. Metaph. lib. xii. cap. ult.

Pag. 42. (n)

Unus omnium Dominus est Deus: neque enim illa sublimitas potest habere consortem, cum sola omnem teneat potestatem. *S. Cyprian. de Idol. Vanit.*

Pag. 42. (o)

אלה זה אחד הוא ואין לא שנים ולא יותר על שנים אלה
אחד שאין כיוצא אחד מן האחדים הנמצאים בעולם לא אחד
במין שהוא כולל אחדים הרבה: ולא אחד כגוף שהוא נחלק
למחלקות ולקצות אלה אחד שאין יוצא אחד כמותו בעולם:
God is one, not two, or more than two, but only one:
whose unity is not like to that of the individuals of this
world, neither is he one by way of species comprehending
many individuals, neither one in the manner of a body
which is divisible into parts and extremes: but he is so
one, as no unity like his is to be found in the world.
Moses Maimon. de Fundam. Legis, cap. 4. Quod autem
diximus, Orientis Ecclesias tradere unum Patrem Om-
nipotentem, et unum Dominum, hoc modo intelli-
gendum

gendum est, unum non numero dici, sed universi- **ART. I.**
tate: verbi gratia, si quis dicat unum hominem, aut
unum equum, hic unum pro numero posuit, potest
enim et alius homo esse, et tertius, vel equus. Ubi
autem secundus et tertius non potest jungi, unus si
dicatur, non numeri, sed universitatis est nomen. Ut
si exempli causa dicamus unum solem, hic unus
ita dicitur ut alius vel tertius addi non possit; mul-
to magis Deus cum unus dicitur, unus non numeri,
sed universitatis vocabulo nuncupatur, id est, qui
propterea unus dicatur, quod alius non sit. *Ruffin.*
in Symb.

Pag. 43. (p)

Veritas Christiana districte pronunciavit, Deus, si
non unus est, non est; quia dignius credimus non
esse, quodcunque non ita fuerit ut esse debeat.
Tertul. adv. Marcion. lib. i. cap. 3. Deus cum sum-
mum magnum sit recte veritas nostra pronunciavit,
Deus, si non unus est, non est. Non quasi dubite-
mus esse Deum, dicendo, si non unus, non est Deus;
sed quia, quem confidimus esse, idem definiamus
esse, quod si non est, Deus non est, summum scilicet
magnum. Porro, summum magnum unicum fit
necesse est, ergo et Deus unicus erit, non aliter Deus,
nisi summum magnum, nec aliter summum magnum,
nisi parem non habens, nec aliter parem non habens,
nisi unicus fuerit. *Ibid.*

Pag. 43. (q)

Moses Maimon. de Fundam. Legis, cap. 3.

Pag. 44. (r)

Numerus divinitatis summa ratione constare debe-
ret, vel quoniam et cultura ejus in anceps deducere-
tur. Ecce enim duos intuens Deos, tam pares quam
duo summa magna, quid facerem si ambos colerem?
vererer ne abundantia officii superstitio potius quam
religio existimaretur; quia duos tam pares et in altero

ART. I. ambos possem in uno demereri ; hoc ipsum testimonium præstans parilitati et unitati eorum, dum alterum in altero venerarer, dum in uno mihi duo sunt. *Tertul. adv. Marcion. lib. i. cap. 5.*

Pag. 45. (s)

Omnem Deum, qui ab homine colitur, necesse est inter solennes ritus et preces Patrem nuncupari; non tantum honoris gratia, verum etiam rationis, quod et antiquior est homine, et quod vitam, salutem, victum præstat, ut pater. Itaque et Jupiter a precantibus Pater vocatur, et Saturnus, et Janus, et Liber, et cæteri deinceps. *Lactan. de ver. Sap. lib. iv. cap. 3.*

Pag. 45. (t)

That so frequent in Homer, Πατὴρ ἀνδρῶν τε θεῶν τε Eundemque appellans dicit Ennius, Divumque hominumque pater rex. *Var. de Ling. Lat. lib. iv.* As Servius observes of Virgil, A Poeta pene omnibus Diis nomen paternum additur, ut fiant venerabiliores : And before him Lucilius ;

Ut nemo sit nostrum, quin pater optimu' Divum,
Ut Neptunu' Pater, Liber, Saturnu' Pater, Mars,
Janu', Quirinu' Pater nomen dicatur ad unum.

Lactan. Ibid.

Pag. 46. (u)

As *Jupiter*, which is *Jovis Pater*, or Ζευπάτωρ, otherwise *Diespiter*, or Διῖπάτωρ and *Marspiter*, of whom Servius, Apud Pontifices Marspiter dicitur. *Æneid. lib. iii.* So *Semipater* for *Semo*, and Σαρδοπάτωρ for *Sardus*, the proper deity of Sardinia. *Ptolem.*

Pag. 46. (x)

Ἐτέρως γὰρ τις ὑετὶ πατέρα Θεὸν ἀνέει, καὶ ἑτέρως υἱῶν.
Sever. in Job.

Pag.

Pag. 46. (y)

ART. I.

Plutarch of Plato, calling God πατέρα πάντων καὶ ποιητὴν, says, Τῇ μεταφορᾷ χρώμενος, ὥσπερ εἶωθε, τὸν αἷτιον πατέρα τοῦ κόσμου κέκληκε. *Platon. Quest.* And Alcimus, Πατὴρ δὲ ἐστὶ τῷ αἷτιος εἶναι πάντων.

Pag. 46. (z)

So Plutarch answers the question, why Plato terms God the Maker and Father of all things? Ἡ τῶν μὲν Θεῶν τῶν γεννητῶν καὶ τῶν ἀνθρώπων πατὴρ ἐστὶ· ποιητὴς δὲ τῶν ἀλόγων καὶ αἰψύχων. *Father of Gods and men, Maker of things inanimate and irrational.* Οὐ γὰρ χωρίον φησὶ Χρύσιππος πατέρα καλεῖσθαι τὸν παρασχόντα τὸ σπέρμα, καίπερ ἐκ τῆς σπέρματος γεγονότος. *Non enim agri pater, si Chrysippo credimus, is dicitur qui eum concevit, quanquam e semine deinde fruges nascantur:* as the Latin translation most absurdly. For there is neither corn, nor field, nor any seed belonging to them in the words of Plutarch. But χόριον (not χωρίον) is the *Secunda*, the coat (or rather coats in the acception of Chrysippus, and the language of those times) in which the Fœtus is involved in the mother's womb. Though therefore both the *Secunda* and the Fœtus be made of the seed of the male in the philosophy of Chrysippus, yet he is not called the Father of the after-birth, but of the child; the one being endued with life and reason, and the other not.

Pag. 47. (a)

So Eustathius observes out of an ingenious Etymologist: Πατὴρ Θεὸς μὲν, ὡς τὸ πᾶν τηρῶν· ἄνθρωπος δὲ ὡς τὰς παίδας τηρῶν. *Il. 0.*

Pag. 48. (b)

Totum hominum genus quodammodo sunt homines duo, primus et secundus. *Prosp.*

ART. I.

Pag. 48. (c)

Οὐ γὰρ ἀντὶ Θεῷ ἔγω εἰμι τῇ μόνῃ δυνάμει, τὰς ψυχῶν μήτρας ἀνοιγνῦναι, καὶ σπείρειν ἐν αὐταῖς ἀρετὰς, καὶ ποιεῖν ἐγκύμονας καὶ τικτῆσας τὰ καλὰ. *Philo de Alleg.*

Pag. 49. (d)

1 John iii. 2. Καὶ ἔγω ἐφανερώθη.

Pag. 49. (e)

Adoptio naturæ similitudo est, ut aliquis filium habere possit, quem non generavit. *Caii Inst. i. tit. 5. §. 1.* Τί ἐστὶν υἰοθεσία; νομίμη πρᾶξις μιμημένη τὴν φύσιν πρὸς παίδων παραμυθίαν ἐπινενοημένη. *Theoph. Inst. i. tit. 11.*

Pag. 49. (f)

Ἡ υἰοθεσία Ῥωμαϊκῇ φωνῇ λέγεται ἀδοπτίων· αὕτη, ἔσα γενικὸν ὄνομα εἰς δύο διαιρεῖται, εἰς ἀδρογατίονα, καὶ τὴν ὁμώνυμον ἀδοπτίονα. *Theoph. Ibid.*

Pag. 49. (g.)

Spadones autem qui generare non possunt, adoptare possunt; et licet filios generare non possint, quos adoptaverunt filios habere possunt. *Caii Inst. i. tit. 5. §. 3.* Hi qui generare non possunt, velut spado, utroque modo possunt adoptare. Idem juris est in coelebe. *Ulpian. tit. 9. §. 5.* Τυχὸν ἔκ ἔχων τις παῖδας διὰ τὸ μὴ εἰσεῖν ἐπὶ γάμον, ἢ εἰσεῖν μὲν, μὴ παιδοποιῆσαι δὲ, ἢ παιδοποιῆσαι μὲν, ἀποβάλλεσθαι δὲ τέττους, τὸ ἐκ τῆς φύσεως ἐλάττωμα, ἢ καὶ τὸ συμβᾶν δυσύχημα βελόμενος ἐπικυφίσαι, ἔλαβεν εἰς υἰοθεσίαν τινά. *Theoph. Inst. i. tit. 11.* Τοῖς ἀτυχῆσιν ἀπαιδίαν λύειν βελόμενος τὸ δυσύχημα νόμος, ἐν τῷ υἰοθετεῖσθαι προσάσσειν, καὶ γνώμῃ ἐκεῖνο κτᾶσθαι, ὃ μὴ εὐπορον λαβεῖν παρὰ τῆς φύσεως. *Leonis Novel. 27.*

Pag. 50. (h)

In alienam familiam transitus, is the description in *A. Gell. lib. v. 19.* Cum in alienam familiam inque liberorum locum extranei sumuntur, aut per prætorem

torem fit, aut per populum : quod per prætorem fit, ART. 7. adoptio dicitur ; quod per populum, arrogatio. *Ibid.*

Pag. 50. (i)

As appears out of the form of rogation yet extant in this manner : Velitis, jubeatis, Quirites, uti Lucius Valerius Lucio Titio, tam jure legeque filius sibi fiet, quam si ex eo patre matreque familias ejus natus esset, utique ei vitæ necisque in eo potestas fiet, uti patri endo filio est ? *Ibid.*

Pag 51. (k)

Ἀντὶ πέρχης σκορπίον παροιμία ἐπὶ τῶν τὰ χεῖρα αἰρμένων ἀντὶ τῶν βελτιόνων. *Zenob.*

Ὅδ' ἀντὶ πιπῆς σκορπίον λαιμῷ σπᾶσας.

Lycophron. Alex. l. 476.

Pag. 51. (l)

Quod si a Domino nonnulla credimus incuti, cui magis patientiam quam Domino præbeamus ? Quin insuper gratulari et gaudere nos docet dignatione divinæ castigationis. *Ego, inquit, quos diligo castigo.* O servum illum beatum, cujus emendationi Dominus instat ! cui dignatur irasci, quem admonendi dissimulatione non decipit. *Tertul. de Pat.*

Pag. 52. (m)

Πᾶν τὸ γεννᾶν ὁμοιον ἑαυτῷ γεννᾶ. *S. Epirh. Hæc. lxxvi. §. 6.*

Pag. 52. (n)

Τὰ ὅμοια γίνεσθαι τοῖς γενήσασιν τὰ ἱκονα, εὐλογον. *Aristot. de Generat. Animal. lib. i. cap. 19.*

Pag. 52. (o)

Fortes creantur fortibus et bonis :

Est in juvenis, est in equis patrum

Virtus : nec imbellem feroces

Progenerant aquilæ columbam.

Hor. Carm. lib. iv. Od. 4.

Pag.

ART. I.

Pag. 52. (p)

Ephes. v. 1. Μιμηταί. Filii hominum sunt quando male faciunt; quando bene, filii Dei. *S. August. in Psal. lii.*

Pag. 53. (q)

Similitudinem patris actus indicent sobolis; similitudo operis similitudinem indicet generis: actus nomen confirmet, ut nomen genus demonstret. *S. August. de Temp. Serm. 76.*

Pag. 53. (r)

Ἀναβαίνω πρὸς τὸν πατέρα μῆ, καὶ πατέρα ὑμῶν. Had πατέρα in both places had its article, there would have seemed two Fathers: had the article been prefixed to πατέρα ὑμῶν, he would have seemed first ours, then Christ's: but being prefixed to πατέρα μῆ, it shews God to be principally and originally Christ's, and by our reference unto him, our Father. Πατέρα μῆ, μὲν κατὰ φύσιν ἐν τῇ Θεότητι, καὶ πατέρα ὑμῶν, διὰ χάριν ἐν τῇ υἱοθεσίᾳ. *S. Eriph. Hæres. lxi. §. 55.* Οὐκ εἰπὼν πρὸς τὸν πατέρα ὑμῶν, ἀλλὰ διελὼν, καὶ εἰπὼν πρῶτον τὸ οἰκεῖον, πρὸς τὸν πατέρα μῆ, ὅπερ ἦν κατὰ φύσιν· εἴτ' ἐπαγαγὼν καὶ πατέρα ὑμῶν, ὅπερ ἦν κατὰ θέσιν. *S. Cyril. Catech. vii.* Ἐτέρως ἔν αὐτῷ πατὴρ, καὶ ἑτέρως ἡμῶν; πάντῃ μὲν ἔν. Εἰ γὰρ τῶν δικαίων ἑτέρως Θεὸς καὶ τῶν ἄλλων ἀνθρώπων, πολλῷ μᾶλλον τῷ υἱῷ καὶ ἡμῶν. Ἐπειδὴν γὰρ εἶπε, Εἰπὲ τοῖς ἀδελφοῖς, ἵνα μὴ ἀπὸ τέτυκτον τι φαντασθῶσι, δείκνυσι τὸ ἐνηλλαγμένον. *S. Chrysost. ad locum.*

Pag. 53. (s)

Hoc facit Deus ex filiis hominum filios Dei, quia ex filio Dei fecit filium hominis. *S. August. in Psal. lii.*

Pag. 54. (t)

Dicimur et filii Dei, sed ille aliter filius Dei. *S. August. in Psal. lxxviii.* Ἐστὶ τοίνυν ὁ Θεὸς πολλῶν μὲν καταχρηστικῶς πατὴρ, ἐνὸς δὲ μόνου φύσει καὶ ἀληθείᾳ τῷ μονογενῆς υἱῷ. *S. Cyril. Catech. vii.*

Pag.

Pag. 54. (u)

ART. I.

Ergo nemo in filiis Dei similis erit filio Dei. Et ipse dictus est filius Dei, et nos dicti sumus filii Dei: Sed quis erit similis Domino in filiis Dei? Ille unicus, nos multi: ille unus, nos in illo unum: ille natus, nos adoptati: ille ab æterno filius genitus per naturam, nos a tempore facti per gratiam. *S. August. in Psal. lxxxviii.*

Pag. 54 (v)

Ut magnificentia Dei dilectionis ex comparationis genere nosceretur, non pepercisse Deum proprio filio suo docuit: non utique pro adoptandis adoptato, neque pro creatis creaturæ: sed pro alienis suo, pro connuncupandis proprio. *S. Hilar. de Trin. lib. vi. cap. 45.*

Pag. 54. (w)

Anne tibi in eo quod dicitur, *Hic est*, non hoc significari videtur, Alios quidem cognominatos ab eo in filios, sed hic filius meus est? Donavi adoptionis plurimis nomen, sed iste mihi filius est? *Idem, de Trin. lib. vi. cap. 23.*

Pag. 55. (x)

Non sicut Christi pater, ita et noster pater. Nunquam enim Christus ita nos conjunxit, ut nullam distinctionem faceret inter nos et se. Ille enim filius æqualis patri, ille æternus cum patre, patrique coæternus: nos autem facti per filium, adoptati per unicum. Proinde nunquam auditum est de ore Domini nostri Jesu Christi, cum ad discipulos loqueretur, dixisse illum de Deo summo patre suo, Pater noster; sed, aut Pater meus dixit, aut Pater vester; Pater noster, non dixit, usque adeo ut quodam loco poneret hæc duo: *Vado ad Deum meum*, inquit, *et Deum vestrum*. Quare non dixit, Deum nostrum? et Patrem meum dixit, et Patrem vestrum; non dixit, Patrem nostrum. Sic jungit ut distinguat, sic distinguit ut non sejungat. Unum nos vult esse in se, unum autem Patrem et se. *S. August. in Joan. Tract. 21.*

Pag.

ART. I.

Pag. 55. (y)

Arius and Euzoïus, in their Creed delivered to Constantine: Ταύτην τὴν πίσιν παρελήφαμεν ἐκ τῶν ἁγίων εὐαγγελίων, λέγοντος τῷ κυρίῳ τοῖς ἑαυτῷ μαθηταῖς, Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς ὄνομα τῷ πατρὶ, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι. *Socrat. lib. i. cap. 26.* And upon the exhibiting this Confession of Faith, they were restored to the communion of the Church by the Synod of Jerusalem. *Sozomen. lib. ii. cap. 27.* In the same manner Eusebius delivered his Creed unto the Council of Nice, concluding and deducing it from the same text, Καθὼς καὶ κύριος ἡμῶν, ἀποστέλλων εἰς τὸ κήρυγμα τοὺς ἑαυτῷ μαθητάς, εἶπε· Πορευθέντες μαθητεύσατε, &c. *Socrat. lib. i. cap. 8. Theodoret. lib. i. cap. 12.* The same is also alleged by the Council of Antioch, under the Emperor Constantius and Pope Julius. *Socrat. lib. ii. cap. 10. Vide S. Athanas. in Epist. ad ubique Orthod. Orat. cont. Gregales Sabellii, et cont. Arianos, ex Deo Deus. Vide S. Basil. de Sp. Sanct.* So Vigilus Tapfensis, *Dial. lib. i.* makes Arius and Athanasius jointly speak these words: Credimus in Deum Patrem Omnipotentem, et in Jesum Christum Filium ejus, Dominum nostrum, et in Spiritum Sanctum. Hæc est fidei nostræ regula, quam cœlesti magisterio Dominus tradidit Apostolis, dicens, Ite, baptizate, &c.

Pag. 57. (z)

Pater cum audis, Filii intellige Patrem, qui filius supradictæ sit imago substantiæ. *Ruffin. in Symb.*

Pag. 58. (a)

Ἄμα γάρ ἐστι Θεὸς καὶ ἅμα πατήρ· ἔχ' ὑπερίζουσιν ἔχων τῷ εἶναι τὴν γέννησιν, ἀλλ' ὁμῶς τῷ εἶναι πατήρ καὶ ὑφεσῶς καὶ νοούμενος. *S. Cyril. Alex. Dial. de Trin. 2.* Πατήρ αἰὲν πατήρ, καὶ ἐκ ἧν καιρὸς ὅτε ἐκ ἧν ὁ πατήρ πατήρ. *S. Epiph. Hæres. lxii. §. 3.* Sicut nunquam fuit non Deus, ita nunquam fuit non Pater, a quo Filius natus. *Gennad. de Eccles. dogm. cap. i.* Credimus in Deum, et eundem

dem confitemur Patrem, ut eundem semper habuisse. **ART. I.**
 Filium nos credamus, *Chrysol. Serm. 59.* Inest Deo
 pietas, est in Deo semper affectio, paternitas perma-
 net apud illum : semper ergo Filium fuisse credas, ne
 Patrem semper non fuisse blasphemēs. *Idem, Serm.*
62. Advertite, quod cum Dei Patris nomen in con-
 fessione conjungit, ostendit quod non ante Deus esse
 coeperit, et postea Pater, sed sine ullo initio et Deus
 semper et Pater est. *S. August. de Temp. Serm. 132.*

Pag. 58. (b)

Deus solus proprie verus est Pater, qui sine initio
 et sine Pater est; non enim aliquando coepit esse
 quod Pater est, sed semper Pater est, semper habens
 Filium ex se genitum. *Faustinus, lib. cont. Arianos.*
 Ἐπὶ τῆς Θεότητος μόνῃς ὁ πατὴρ κυρίως ὁ πατήρ ἐστὶ, καὶ ὁ
 υἱὸς κυρίως υἱὸς ἐστὶ, καὶ ἐπὶ τούτων δὲ μόνων ἔστηκε τὸ πατὴρ
 αἰεὶ πατήρ εἶναι, καὶ τὸ υἱὸς αἰεὶ υἱὸς εἶναι. *S. Athanas.*
Disp. cont. Arianos.

Pag. 58. (c)

Ἐπὶ μόνῃς τῆς Θεότητος τὸ πατὴρ καὶ τὸ υἱὸς ἔστηκε καὶ
 εἶναι αἰεὶ τῶν μὲν γὰρ ἀνθρώπων εἰ πατήρ λέγεται τις, ἀλλ'
 ἑτέρῳ γέγονεν υἱός, καὶ εἰ υἱὸς λέγεται, ἀλλ' ἑτέρῳ λέγεται πα-
 τήρ· ὥστε ἐπ' ἀνθρώπων μὴ αὔξεσθαι κυρίως τὸ πατρός καὶ υἱῶ
 ὄνομα. *S. Athanas. tom. i.* Πατήρ κυρίως, ὅτι μὴ καὶ
 υἱός. ὥσπερ καὶ υἱὸς κυρίως, ὅτι μὴ καὶ πατήρ. τὰ γὰρ ἡμέ-
 τερα ἔκ κυρίως, ὅτι καὶ ἄμφω. *S. Greg. Naz. Orat. 35.*

Pag. 58. (d)

Etiam si Filius hominis homo in quibusdam similibus,
 in quibusdam sit dissimilis Patri; tamen quia ejus-
 dem substantiæ est, negari verus Filius non potest,
 et quia verus est Filius, negari ejusdem substantiæ
 non potest. *S. August. lib. ii. cont. Max. cap. 15.*
Fide Tho. Sum. p. i. quæst. 33. art. 2. ad quart.

Pag. 59. (e)

Αὐτὸ τὸ ὄνομα τῷ πατρὶ μείζον ἐστὶ τῷ υἱῷ. *Syn. Sardic.*
Theodoret.

ART. 1. *Theodorei. lib. ii. cap. 8.* Infinuatur nobis in Patre autoritas, in filio nativitas. *S. August.*

Pag. 59. (f)

Τὸ μὲν ἀγεννήτῳ πατρὶ οἰκεῖον ἀξίωμα φυλακτέον, μηδὲν τῷ εἶναι αὐτῷ τὸν αἷτιον λέγοντας. *Alex. apud Theodorei. lib. i. cap. 4.*

Pag. 59. (g)

Ἡμεῖς δὲ κατὰ μὲν τὴν τῶν αἰτίων πρὸς τὰ ἐξ αὐτῶν σχέσιν, προτετάχθαι τῷ υἱῷ τὸν πατέρα φάμεν, κατὰ δὲ τῆς φύσεως διαφορὰν ἔκτετι. *S. Basil. cont. Eunom. lib. i.*

Pag. 59. (h)

Μείζων, εἶπεν, ἢ μεγέθει τινὶ, ἢ δὲ χρόνῳ, ἀλλὰ διὰ τὴν ἐξ αὐτῷ τῷ πατέρος γέννησιν. *S. Athanas. cont. Arianos, lib. ii.* Λείπεται τοίνυν κατὰ τὸν τῆς αἰτίας λόγον ἐνταῦθα τὸ μείζον λέγεσθαι. ἐπεὶ γὰρ ἀπὸ τῷ πατρὸς ἡ ἀρχὴ τῷ υἱῷ, κατὰ τῷτο μείζων ὁ πατὴρ, ὡς αἷτιος καὶ ἀρχή. διὸ καὶ ὁ κύριος ἔτως εἶπεν, Ὁ πατὴρ μὲ μείζων μὲ ἐστὶ, καθὼ πατὴρ δηλονότι. τὸ δὲ πατὴρ τί ἄλλο σημαίνει, ἢ ἔχὶ τὸ αἷτία εἶναι καὶ ἀρχὴ τῷ ἐξ αὐτῷ γεννηθέντος; *S. Basil. cont. Eunom. lib. i.* And the same St. Basil doth not only acknowledge this to be true in respect of the Divine nature of Christ, but thinketh the Divinity of the Son may be proved from hence. Ἐγὼ δὲ καὶ ἐκ ταύτης τῆς φωνῆς, τὸ ὁμοῦσιον εἶναι τὸν υἱὸν τῷ πατρὶ δηλῶσθαι πεπίστευκα· τὰς γὰρ συγκρίσεις οἶδα κυρίως ἐπὶ τῶν τῆς αὐτῆς φύσεως γινομένων· ἀγγελὸν γὰρ ἀγγέλῳ λέγομεν μείζονα, καὶ ἄνθρωπον ἀνθρώπῳ δικαιότερον, καὶ πτηνὸν πτηνῷ ταχύτερον, εἰ τοίνυν αἱ συγκρίσεις ἐπὶ τῶν ὁμοειδῶν γίνονται, μείζων δὲ κατὰ σύγκρισιν εἴρηται ὁ πατὴρ τῷ υἱῷ, ὁμοῦσιος τῷ πατρὶ ὁ υἱός. *Ad Caesarienses Epist. 141.* Τὸ μείζον μὲν ἐστὶ τῆς αἰτίας, τὸ δὲ ἴσον τῆς φύσεως. *S. Greg. Naz. Orat. 36. et Orat. 40.* Οὐ κατὰ τὴν φύσιν τὸ μείζον, κατὰ τὴν αἷτιαν δέ. *Vide S. Epiph. in Ancorato, cap. 17.* Εἰ δὲ λέγοι τις μείζονα εἶναι τὸν πατέρα καθὼ αἷτιος τῷ υἱῷ, ἢ δὲ τῷτο ἀντερεῖμεν. *S. Chrysost. Homil. in Joan. 75.* Ἴσος τοιγαρῶν κατὰ τὸν τῆς ὑσίας λόγον ὑπάρχων ὁ υἱὸς τῷ πατρὶ, καὶ ὁμοιος κατὰ πάντα, μείζονα αὐτὸν φησὶν ὡς ἀναρχον, ἔχων ἀρχὴν κατὰ μόνον τὸ ἐξ ἑ, εἰ καὶ

καὶ σύνδρομον αὐτῷ τὴν ὕπαρξιν ἔχει. *S. Cyril. Alex. The- ART. I.*
saur. cap. 11. And Isidore Pelusiota, *lib. iii. Epist. 334.*
 cites this saying of an ancient Father : Καὶ τὸ μείζον
 ἴσεται ἢ γεννῆτωρ, καὶ τὸ ἴσον καθ' ὃ θεὸς καὶ ὁμοούσιος. So
 Vigilus professes to believe the Son, æqualem per
 omnia Patri, excepto eo quod ille ingenitus est, et
 iste genitus. *De Trin. lib. xi.* Ideo totum quod ha-
 bet, quod potest, non tribuit sibi, sed Patri, quia
 non est a seipso, sed a Patre. Æqualis est enim Pa-
 tri, sed hoc quoque accepit a Patre. *S. August. Epist.*
66. Necesse est quodammodo prior sit, qua Pater
 fit, quoniam antecedit necesse est eum qui habet
 originem, ille qui originem nescit. Simul ut hic
 minor sit, dum in illo esse se scit habens originem,
 quia nascitur. *Novatian.* Major itaque Pater filio
 est; et plane major, cui tantum donat esse quantus
 ipse est, cui innascibilitatis esse imaginem sacramento
 nativitatis impertit, quem ex se in forma sua generat.
S. Hilar. de Trin. lib. ix. cap. 54. Non præstantem
 quenquam cuiquam genere substantiæ, sed subjectum
 alterum alteri nativitate naturæ: Patrem in eo majore-
 rem esse quod pater est, Filium in eo non minorem esse
 quod filius sit. *Idem, de Syn. cont. Arianos, cap. 64.*
 Quis non Patrem potius confitebitur, ut ingenitum
 a genito, ut Patrem a Filio, ut eum qui miserit ab eo,
 qui missus est, ut volentem ab eo qui obediat? Et ipse
 nobis testis est, *Pater major me est. Idem, de Trin. lib.*
iii. cap. 12. In eo, quod in sese sunt, Dei ex Deo divi-
 nitatem cognosce; in eo vero quod *Pater major est,*
 confessionem paternæ authoritatis intellige. *Idem, lib.*
xi. cap. 12. And before all these Alexander Bishop
 of Alexandria; Τὸ δὲ ἀγέννητον τῷ πατρὶ μόνον ἰδίωμα παρ-
 εῖναι δοξάζοντες, ἅτε δὴ καὶ αὐτῷ φάσκοντος τοῦ σωτήρος, Ὁ
 πατήρ μὲ μείζων μου ἐστίν. *Theodoret. Hist. lib. i. cap. 4.*
 Lastly, we have the testimony of Photius, that many
 of the ancient Fathers so expounded it: Τὴν, Ὁ πα-
 τὴρ μου μείζων μου ἐστίν, τοῦ εὐαγγελίου φωνὴν, διαφόρως οἱ πα-
 τέρες ἡμῶν ἐξηλήφασιν. οἱ μὲν γὰρ φασὶ τῷ αἰτίῳ μείζονα
 εἶναι. *Epist. 176.* Æqualis Patri, sed major Pa-
 ter,

ART. I. ter, quod ipse dedit ipsi omnia, et causa est ipsi Filio ut sit, ut isto modo sit. *Victor. Afr. lib. i. Pater*, inquit, *major me est*; merito major, quia solus hic auctor sine auctore est. *Phæbadius*.

Pag. 59. (i)

Quicquid Filius habet ut faciat, a Patre habet ut faciat. Quare habet a Patre ut faciat? quia a Patre habet ut filius sit. Quare a Patre habet ut filius sit? quia a Patre habet ut possit: quia a Patre habet ut sit. *S. August. Tract. 20. in Joan.*

Pag. 60. (j)

Non alia potentia est in Filio, et alia substantia; sed ipsa est potentia quæ et substantia; substantia ut sit, potentia ut possit. Ergo quia Filius de Patre est, ideo dixit, *Non potest Filius ab se facere quicquam*: quia non est Filius ab se, ideo non potest ab se. *Ibid.* Totum quod est, de Patre est; totum quod potest, de Patre est; quoniam quod potest et est, hoc unum est, et de Patre totum est. *Ibid.* Non potest Filius ab se facere quicquam, nisi quod viderit Patrem facientem: quia de Patre est totus Filius, et tota substantia et potentia ejus ex illo est qui genuit eum. *Idem, Tract. 21.* Et primum Filium cognosce, cum dicitur, *Non potest Filius ab se facere quicquam, nisi quod viderit Patrem facientem*. Habes nativitatem Filii, quæ ab se nihil potest facere nisi videat. In eo autem quod ab se nihil potest, innascibilitatis adimit errorem. Ab se enim non potest posse nativitas. *S. Hilar. de Trin. lib. vii. cap. 21.* Dum non ab se facit, ad id quod agit secundum nativitatem sibi Pater autor est. *Idem, lib. xi. cap. 12.* Autorem discrevit cum ait, *Non potest ab se facere*: obedientiam significat cum addit, *nisi quod viderit Patrem facientem*. *Idem, de Syn. cap. 75.*

Pag. 60. (k)

Sicut habet Pater vitam in semetipso, sic dedit et Filio vitam habere in semetipso: ut hoc solum intersit inter Patrem et Filium, quia Pater habet vitam

tam in semetipso quam nemo ei dedit, Filius autem **ART. I.**
habet vitam in semetipso quam Pater dedit. *S. August. Tract. 19. in Joh.* Incommutabilis est vita Filii,
sicut Patris, et tamen de Patre est: et inseparabilis
est operatio Patris et Filii; sed tamen ita operari
Filio de illo est de quo ipse est, id est, de Patre.
Idem, de Trin. lib. ii. cap. 1.

Pag. 60. (l)

Sicut habet dedit, quod habet dedit, qualem ha-
bet, talem dedit, quantam habet, tantam dedit.
Idem, cont. Maximin. lib. iii. cap. 14. Ergo quod di-
citur, *dedit Filio*, tale est ac si diceretur, genuit Fi-
lium; generando enim dedit. Quomodo enim de-
dit ut esset, sic dedit ut vita esset, et sic dedit ut in
semetipso vita esset. *Idem, Tract. 22. in Joh.* Con-
nectitur, tali confessione originis suæ, indiscretæ
naturæ perfecta nativitas. Quod enim in utroque
vita est, id in utroque significatur essentia; et in vita
quæ generatur ex vita, id est, essentiâ quæ de essen-
tia nascitur, dum non dissimilis nascitur, scilicet
quia vita ex vita est, tenet in se originis suæ in-
dissimilem naturam, quia et natæ et gignentis essen-
tiæ, id est, vitæ quæ habetur et data est, similitudo
non discrepet. *S. Hilar. de Syn. adv. Arianos.* Quia
ergo apparet vita Patris hoc esse quod ipse est; sicut
habet vitam in se, sic dedit; sic dedit Filio habere
vitam, id est, sic est Esse Filii, sicut Esse Patris.
Vigil. African. Disp. In vita naturæ et essentiæ fig-
nificatio est, quæ sicut habetur, ita data esse doce-
tur ad habendum. *S. Hilar. Ibid.*

Pag. 60. (m)

Propter Patrem vivit Filius, quod ex Patre Filius
est—propter Patrem, quod eructatum est verbum
ex Patris corde, quod a Patre processit, quod ex
paterno generatus est utero, quod fons Pater Filii
est, quod radix Pater Filii est. *S. Ambros. de Fide,*
lib. iv. cap. 10.

ART. I.

Pag. 61. (n)

Pater de nullo patre, Filius de Deo Patre : Pater quod est, a nullo est ; quod autem Pater est, propter Filium est. Filius vero et quod Filius est, propter Patrem est, et quod est, a Patre est. *S. August. Tract. 19. in Joh.* Filium dicimus Deum de Deo ; Patrem autem Deum tantum, non de Deo. Unde manifestum est quod Filius habeat alium de quo sit, et cui Filius est ; Pater autem non Filium de quo sit habeat, sed cui Pater sit. Omnis enim filius de patre est quod est, et patri filius est : nullus autem pater de filio est quod est. *Idem, de Trin. lib. ii. cap. 1.* Filius non hoc tantum habet nascendo, ut Filius sit, sed omnino ut sit. *Ibid. lib. v. cap. 15.* Filius non tantum ut sit Filius, quod relative dicitur, sed omnino ut sit, ipsam substantiam nascendo habet. *Ibid. cap. 15.* Pater non habet Patrem de quo sit, Filius autem de Patre est ut sit, atque ut illi coæternus sit. *Ibid. lib. vi. cap. 10.* *Ab ipso*, inquit, *sum* ; quia Filius de Patre, et quicquid est Filius, de illo est cujus est Filius. Ideo Dominum Jesum dicimus *Deum de Deo*, Patrem non dicimus Deum de Deo, sed tantum Deum ; et dicimus Dominum Jesum *Lumen de lumine* ; Patrem non dicimus Lumen de lumine, sed tantum Lumen. Ad hoc ergo pertinet quod dixit, *Ab ipso sum*. *Idem, Tract. 31. in Joh.* Pater non est si non habeat Filium, et Filius non est si non habeat Patrem : sed tamen Filius Deus de Patre, Pater autem Deus, sed non de Filio : Pater Filii, non Deus de Filio ; ille autem Filius Patris, et Deus de Patre. *Idem, Tract. 29. in Joh.* Hoc tamen inter Patrem et filium interest, quia Pater a nullo hoc accepit, Filius autem per generationem omnia Patris accepit. *S. Ambros. in Epist. ad Eph. cap. 2.* Est ergo Deus Pater omnium institutor et creator, solus originem nesciens. *Novatian. de Trin. cap. 31.* Whereas he speaks after of the Son, Est ergo Deus, sed in hoc ipsum genitus, ut esset Deus. Pater est Deus de quo Filius est Deus, de quo autem Pater nullus est Deus. *S. August. Epist. 66.*

Pag.

Pag. 61. (o)

ART. I.

Pater enim solus nusquam legitur missus. *S. August. de Trin. lib. ii. cap. 5.*

Pag. 61. (p)

Solus Pater non legitur missus, quia solus non habet authorem a quo genitus sit, vel a quo procedat. Et ideo non propter naturæ diversitatem, quæ in Trinitate nulla est, sed propter ipsam authoritatem, solus Pater non dicitur missus: non enim splendor aut fervor ignem, sed ignis mittit sive splendorem sive fervorem. *S. August. Serm. cont. Arian. cap. 4.* Qui mittit, potestatem suam in eo quod mittit, ostendit. *S. Hilar. de Trin. lib. viii. cap. 19.*

Pag. 61. (q)

Si voluisset Deus Pater per subjectam creaturam visibiliter apparere, absurdissime tamen aut a Filio, quem genuit, aut a Spiritu Sancto, qui de illo procedit, missus diceretur. *S. August. de Trin. lib. iv. cap. ult.*

Pag. 61. (r)

Filius est igitur a Patre missus, non Pater a Filio; quia Filius est a Patre natus, non Pater a Filio. *Fulgent. lib. viii. cont. Fabianum, in Collect. Theodul. de S. S.* Quis autem Christianus ignorat quod Pater miserit, missusque sit Filius? Non enim genitorem ab eo quem genuit, sed genitum a genitore mitti oportebat. *S. August. cont. Maximin. lib. iii. cap. 14.* Ubi audis, *Ipse me misit*, noli intelligere naturæ dissimilitudinem, sed generantis authoritatem. *Idem, Tract. 31. in Joh.* Ἐνταῦθα οὖν ὁ ἀποστείλας καὶ ὁ ἀποσελλόμενος, ἵνα δείξῃ τῶν πάντων ἀγαθῶν μίαν εἶναι τὴν πηγὴν, ταῖς τὸν πατέρα. *S. Epiph. Hæres. lxi. §. 54.* Hence the language of the Schools, Missio importat processionem originis, as Thomas Aquinas, 1o. q. 43. art. 1. ad primum; or, authoritatem principii, as Durandus, lib. i. dist. 15. q. 1.

ART. I.

Pag. 62. (s)

Λέγουσι γὰρ τὸ ῥητὸν τοῦ εὐαγγελίου κακῶς ἐρμηνεύοντες, ὅτι ὁ ἀποστείλας με πατὴρ μείζων μὲ ἐστίν, faith Epiphanius of the Arians; and answering, grants in these words which follow, καὶ πρῶτον μὲν ὁ ἀποστείλας με πατὴρ, φάσκει, καὶ οὐχ ὁ κτίσας με. *Hæres. lxi. §. 53.* To the same purpose Athanasius, *de Hum. Nat. susc.* and Cyril of Alexandria, *Thesour. lib. xi.* read it, Ὁ πᾶψας με πατήρ. And St. Basil makes Eunomius read it so, in his first book against him, and with that addition answers it. So the second Confession of the Council of Sirmium, both in the Latin original, and Greek translation. *S. Hilar. de Syn. S. Athanas. et Socrat. lib. ii. cap. 30.*

Pag. 62. (t)

Παραδίδες ὁ κύριος τὴν σωτήριον πίσιν τοῖς μαθητευομένοις τῷ λόγῳ, τῷ πατρὶ καὶ τῷ υἱῷ συνάπτει τὸ πνεῦμα τὸ ἅγιον. *S. Basil. Epist. 80.*

Pag. 62. (u)

Ἀκίνητον καὶ ἀπαρεγχείρητον φυλάσσειν προσήκει τὴν ἀκολουθίαν ἣν ἐξ αὐτῆς τῆ κυρίας τῆς φωνῆς παρελάβομεν, εἰπόντος, Πορευθέντες μαθητεύσατε πάντα, &c. *S. Basil. Epist. 78.*

Pag. 62. (x)

Ἐστὶ τι τάξεως εἶδος, ἃκ ἐκ τῆς παρ' ἡμῶν θέσεως συνιστάμενον, ἀλλ' αὐτῇ τῇ κατὰ φύσιν ἀκολουθία συμβαῖνον, ὡς τῷ πνεύματι πρὸς τὸ φῶς ἐστὶ τὸ ἐξ αὐτῆς ἐν τέτοις γὰρ πρότερον τὸ αἷτιον λέγομεν, δεύτερον δὲ τὸ ἐξ αὐτῆς.—πῶς ἔν εὐλογον ἀρνεῖσθαι τὴν τάξιν ἐφ' ᾧ ἐστὶ πρότερον καὶ δεύτερον, ἢ κατὰ τὴν ἡμετέραν θέσιν, ἀλλ' ἐκ τῆς κατὰ φύσιν αὐτοῖς ἐνυπαρχύσεως ἀκολουθίας; *S. Basil. adv. Eunom. lib. i.*

Pag. 63. (y)

Δευτερεύει μὲν ὁ υἱὸς τῷ πατρὶ τῷ αἰτίῳ· δευτερεύει δὲ καὶ τὸ πνεῦμα τῷ υἱῷ κατὰ τὸν τῆς αἰτίας λόγον. *S. Basil. apud Georg. Pachym. Hist. lib. vii.* Ὡς γὰρ υἱὸς τάξει μὲν δευτέρου τῷ πατρὶ, ὅτι ἀπ' ἐκείνου, καὶ ἀξιώματι, ὅτι ἀρχὴ καὶ αἰτία

αἰτία τῆ εἶναι αὐτῆς ὁ πατήρ, καὶ ὅτι δι' αὐτῆς ἡ πρόοδος καὶ ART. I.
 προσαγωγή πρὸς τὸν Θεὸν καὶ πατέρα· φύσει δὲ ἔκτι δεύτερος,
 διότι ἡ Θεότης ἐν ἑκατέρῳ μία· ἔτω δηλονότι καὶ τὸ πνεῦμα τὸ
 ἅγιον, εἰ καὶ ὑποβέβηκε τὸν υἱὸν τῇ τε τάξει καὶ τῷ ἀξιώματι,
 ἔκτι ἂν εἰκότως ὡς ἀλλοτρίας ὑπάρχον φύσεως. *S. Basil.*
cont. Eunom. lib. iii. Si unum Deum singulariter
 nominamus, excludentes vocabulum secundæ per-
 sonæ, furorem ejus hæresis approbamus quæ ipsum
 asserit Patrem passum. *Phæbad. cont. Arian.* Illi
 cui est in Filio secunda persona, est et tertia in Spi-
 ritu Sancto. *Idem.* Sic alius a Filio Spiritus, sicut a
 Patre Filius; sic tertia in Spiritu ut in Filio secunda
 persona. *Ibid.* Omne quod prodit ex aliquo, secun-
 dum fit ejus necesse est de quo prodit, non ideo tamen
 est separatum. Secundus autem ubi est, duo sunt; et
 tertius ubi est, tres sunt; tertius enim est Spiritus a
 Deo et Filio. *Tertul. adv. Prax. cap. 8.* Sic alium a
 se Paracletum, quomodo et nos a Patre alium Filium;
 ut tertium gradum ostenderet in Paracleto, sicut nos
 secundum in Filio. *Ibid. cap. 9.* Hic interim ac-
 ceptum a Patre munus effudit Spiritum Sanctum,
 tertium nomen divinitatis, et tertium gradum ma-
 jestatis. *cap. 30.* Ὁ δὲ ὡς ἐξ αἰτίᾳ γεγονὼς υἱός, δεύ-
 τερος ἢ ἰσὺν υἱὸς καθίστηται, παρὰ τῆ πατρὸς καὶ τὸ εἶναι καὶ
 τοιόσδε εἶναι εἰληφώς. *Euseb. Dem. Evang. lib. iv. cap. 3.*
 Et quidem confessione communi secunda quidem ab
 autore nativitas est, quia ex Deo est; non tamen
 separabilis ab autore, quia in quantum sensus noster
 intelligentiam tentabit excedere, in tantum necesse est
 etiam generatio excedat. *S. Hilar. de Trin. lib. xii. cap.*
51. Tua enim res est, et unigenitus tuus est—filius
 ex te Deo Patre Deus verus, et a te in naturæ tuæ
 unitate genitus, post te ita confitendus, ut tecum, quia
 æternæ originis suæ es author æternus. Nam dum
 ex te est, secundus a te est. *Idem, cap. 54.* This by
 the Schools is called Ordo naturæ, ordo originis, ordo
 naturalis præsuppositionis. Which being so gene-
 rally acknowledged by the Fathers, when we read in
 the Athanasian Creed, *In this Trinity none is afore*

ART. I. *or after other*, we must understand it of the priority of perfection or time.

Pag. 63. (x)

Μικρῶν γὰρ ἂν εἴη καὶ ἀναξίων ἀρχή, μᾶλλον δὲ μικρῶς τε καὶ ἀναξίως· μὴ Θεότητος ὧν ἀρχὴ καὶ ἀγαθότητος τῆς ἐν υἱῷ καὶ πνεύματι θεωρουμένης. *S. Greg. Naz. Orat. i. et 29.* Μὴ χρονικὴν ἀρχὴν τῷ υἱῷ καταδέξῃ τινὸς λέγοντος, ἀλλὰ ἄχρονον ἀρχὴν γίνωσκε τὸν πατέρα· ἀρχὴ γὰρ υἱῷ ἄχρονος, ἀκατάληπτος. *S. Cyril. Hier. Catech. ii.* Ἀρχὴ μὲν ἔν πατρὶ ὁδεμία, ἀρχὴ δὲ τῷ υἱῷ ὁ πατήρ. *S. Basil. cont. Eunom. lib. ii.* Φαίνεται λοιπὸν ὁ μακάριος εὐαγγελιστὴς σαφέστερον ἡμῖν ἐρμηνεύων τὸ τῆς ἀρχῆς ὄνομα. ἔδιν γὰρ ἕτερον, ὡς εἰκὸς, τὴν ἀρχὴν εἶναί φησιν, ἢ αὐτὸν τὸν πατέρα, ἀφ' ὧν ὁ ζῶν ἐξέλαμψε λόγος, καθάπερ ἐξ ἡλίου τὸ φῶς. ἔκθεν ἀρχὴ τῷ υἱῷ ὁ πατήρ. *S. Cyril. Alex. Thesaur. cap. 32.* Cum dixisset, *quem mittet Pater*, addidit, *in nomine meo*: non tamen dixit, *quem mittet Pater a me*, quemadmodum dixit, *quem ego mittam vobis a Patre*; videlicet ostendens quod totius Divinitatis, vel, si melius dicitur, Deitatis, principium Pater est. *S. August. de Trin. lib. iv. cap. 20.* Unum principium ad creaturam dicitur Deus, non duo vel tria principia. Ad se autem invicem in Trinitate, si gignens ad id quod gignitur principium est, Pater ad Filium principium est, quia gignit eum. *S. August. de Trin. lib. v. cap. 14.* Pater ergo principium Deitatis. *Gennad de Eccles. Dogm. cap. i.* In this sense the Greek Fathers used ἀναρχος as proper to the Father, (in the same notion with ἀγέννητος, with relation to the *principium productionis*) and denied it to the Son: Ὁ δὲ υἱός, ἐὰν μὲν ὡς αἷτιον τὸν πατέρα λαμβάνῃς, ἔκ ἀναρχος, ἀρχὴ γὰρ υἱῷ πατὴρ ὡς αἷτιος· ἐὰν δὲ τὴν ἀπὸ χρόνου νοῆς ἀρχὴν, καὶ ἀναρχος. *S. Greg. Naz. Orat. 29.* Εἴ τις ἀγέννητον καὶ ἀναρχον λέγοι τὸν υἱόν, ὡς δύο ἀναρχα, καὶ δύο ἀγέννητα λέγων, καὶ δύο ποιῶν θεὸς, ἀνάθεμα ἔστω. *Syn. Sirm. Conf. prima.* Thus first translated into Latin; Si quis innascibilem et sine initio dicat Filium, tanquam duo sine principio, et duo innascibilia, et duo innata dicens, duos faciat

faciat Deos, anathema sit. *S. Hilar. de. Syn.* In **ART. 1.** which sense the Platonists did understand ἀγέννητος of God, Ὡς ἐκ ἀγαθὸν τῇ λεγομένη ὕλῃ τὸ κοσμεῖσθαι, εἴπερ ἀγέννητος εἴη μὴ ἀπὸ χρόνου μόνον, ἀλλὰ καὶ τὸ ἀπὸ αἰτιῶν, καὶ ὃ σημαίνόμενον καὶ τὸν Θεὸν ἀγέννητον λέγομεν. *Hierocles de Provid.* And the Latins attributing the term *principium* to the Son, do it with the addition of *de* or *ex principio*. Pater principium non de principio, Filius principium de principio. *S. August. cont. Maximin. lib. iii. cap. 17.* Principium ex principio et unum est, et initio caret. *Faustus Rheg. Epist. 16.* Ex ore, inquit, *Altissimi prodivi.* Hæc est enim nativitas perfecta sermonis, hoc est principium sine principio; hic est ortus habens initium in nativitate, in statu non habens. *Phæbad. cont. Arian.* Sicut in creaturis invenitur principium primum et principium secundum; ita in personis divinis invenitur principium non de principio, quod est Pater, et principium a principio, quod est Filius. *Tho. Aquin. 1. q. 33. art. 4.* And to this all the Schoolmen writing on his Sums agree, as all upon the sentences. 1 *Dist. 29.*

Pag. 63. (a)

Αἰτία ἐστὶν ἡ τῷ Θεῷ φύσις, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι, καὶ τῆς κτίσεως πάσης. *S. Athanas. Dissert. Orthod. et Anom.* Ἀλλά τις ἐστὶ δύναμις ἀγεννήτως καὶ ἀνάρχως ὑφεῖσα, ἥτις ἐστὶν αἰτία τῆς ἀπάντων ὄντων αἰτίας· ἐκ γὰρ τῷ πατρὶ οὗ υἱός, δι' ὃ τὰ πάντα. *S. Basil. Epist. 43.* And upon that place, *This day have I begotten thee*: Ἀλλὰ τὸ μὲν, γεγέννηκα, τὴν αἰτίαν ἀφ' ἧς ἔχει τὴν ἀρχὴν τῷ εἶναι σημαίνει. *Idem, cont. Eunom. lib. ii.* Πῶς εὐδεμίαν διαφορὰν καταλείπει, ἢ δὲ τὴν ἐν αἰτίοις πρὸς τὰ ἐξ αὐτῶν ἐνυπάρχουσαν; *Idem, lib. i.* Πρὸς τὸ, ὅτι ἐγὼ ἦλθον ἐν τῷ ὀνόματι τῷ πατρὶ μὲν, ἐκεῖνο εἰδέναι χρὴ, ὅτι ἀρχὴν ἑαυτοῦ καὶ αἰτίαν ἐπιγραφόμενος τὸν πατέρα, ταῦτα λέγει. *Idem, Epist. 64.* Διαφορὰν τῶν ὑποστάσεων ἐν μόναις ταῖς τρίσιν ιδιότησι, τῇ ἀναιτίῳ καὶ πατρικῇ, καὶ αἰτιατῇ υἱικῇ, καὶ τῇ αἰτιατῇ καὶ ἐκπορευτῇ, ἐπιγιγνώσκουμεν. *Damasc. lib. iii. cap. 5.* Τὸν πατέρα τῷ λόγῳ καὶ τῆς σοφίας, καὶ προβο-

ART. I. ἡ αἰτία τῆς πνεύματος τῆς ἀγίας, τὴν πρώτην αἰτίαν καὶ ἀρχὴν φάμεν τῆς θεότητος εἶναι. *Zachar. Mitylen.* And although Thomas Aquinas, and Eugenius Bishop of Rome, in the definition of the Council of Florence, have observed that the Greeks in this case do use the term of *causa*, but the Latins only *principium*; yet the very Latin Fathers in the twenty-fifth Session of the same Council have these words, Μίαν γινώσκοντες τὸν πατέρα αἰτίαν, καὶ ῥίζαν, καὶ πηγὴν τῆς θεότητος and we have before cited Victorinus Afer, who says, Pater causa est ipsi Filio ut sit. So St. Hilary, Deum nasci, non est aliud quam in ea natura esse qua Deus est; quia nasci cum causam nativitatis ostendat, non disproficit tamen in genere auctoris exsistere. *De Trin. lib. xi. cap. 11.* Ex spiritu enim spiritus nascens, licet de proprietate spiritus, per quam et ipse spiritus est, nascatur, non tamen alia ei præterquam perfectarum atque indemutabilium causarum ad id quod nascitur causa est; et ex causa, licet perfecta atque indemutabili nascens, necesse est ex causa in causæ ipsius proprietate nascatur, *Idem; lib. xii. cap. 8.* Qui ex eo qui est natus est, intelligi non potest ex eo quod non fuit natus esse, quia ei is qui est, ad id quod est, causa est, non etiam id quod non est, origo nascendi est. *Ibid. cap. 17.* Deus omnium quæ sunt causa est. Quod autem rerum omnium causa est, etiam sapientiæ suæ causa est, nec unquam Deus sine sapientia sua. Igitur sempiternæ suæ sapientiæ causa est sempiterna. *S. August. lib. de divers. quæst. lxxxiii. quæst. 16.* And as they called the Father the cause of the Son, so they accounted it the propriety of the Father to be without a cause, as appears out of Alexander the Bishop of Alexandria's Epistle before produced.

Pag. 63. (b)

We have cited Phœbadius speaking so before; to which may be added, Si quis igitur adhuc et de Apostolo requirit dominicum statum, id est, singularis substantiæ dualitatem quæ per naturam auctori suo

suo jungitur: *et paulo post*; Sed cum refertur **EX ART. I.** ipso, certe ad Patrem, ut ad rerum omnium respicitur autorem. St. Hilary is known to speak frequently of the authority of the Father, as of the author of his Son, and several places have been already collected, especially by Petavius, to which these may be added, besides what have been already produced. Ipso quod Pater dicitur, ejus quem genuit author ostenditur. *lib. iv. cap. 9.* Cum potius honor Filii dignitas sit paterna, et gloriosus autor sit ex quo is, qui tali gloria sit dignus, exstiterit. *Ibid. cap. 10.* Aliud est sine autore esse semper æternum, aliud quod patri, id est, auctori, est coæternum. Ubi enim pater autor est, ibi et nativitas est. At vero ubi autor æternus est, ibi et nativitas æterna est: quia sicut nativitas ab autore est, ita et ab æterno autore æterna nativitas est. *Idem, lib. xii. cap. 21.* Quod vero ex æterno natum est, id si non æternum natum est, jam non erit et pater autor æternus. Si quid igitur ei, qui ab æterno patre natus est, ex æternitate defuerit, id ipsum auctori non est ambiguum defuisse. *Ibid.* Natum non post aliquid, sed ante omnia; ut nativitas tantum testetur autorem, non præposterum aliquid in se autore significet. *Ibid. cap. 51.* Natus autem ita, ut nihil aliud quam se sibi significet autorem. *Ibid. cap. 52.* Ipsius tamen autor est Pater generando sine initio. *Ruffin. in Symb.* Si propterea Deum Patrem Deo Filio dicis autorem, quia ille genuit, genitus est iste, quia iste de illo est, non ille de isto; fateor et concedo. *S. August. cont. Maximin. lib. iii. cap. 14.*

Pag. 63. (c)

Nec dubitaverim Filium dicere et radicis fruticem, et fontis fluvium, et solis radium. *Tertul. adv. Prax. cap. 8.* Nec frutex tamen a radice, nec fluvius a fonte, nec radius a sole discernitur; sicut nec a Deo sermo. *Ibid.* Ἐστὶ μὲν γὰρ ὁ πατήρ, τέλειον ἔχων τὸ εἶναι καὶ ἀνεκδιέξ, ρίζα καὶ πηγὴ τῆς υἱᾶς καὶ τῆς ἁγίας πνεύματος. *S. Basil. Homil. cont. Sabellianos.* Dominus Pater, quia

.ART. I. quia radix est Filii. *S. Ambros. in Luc. lib. x. cap. 1. ut et de Fide, lib. iv. cap. 5.* St. Cyril of Alexandria speaking of the baptismal institution, Τὴν μὲν γὰρ ἀνωτάτω ρίζαν ἧς ἐπέκεινα τὸ συμπᾶν εἶναι, ἐννοήσας τὸν πατέρα· τὸν δὲ γε τῆς ἀνωτάτω ρίζης ἐκπεφυκότα καὶ γεγεννημένον, παραδείξῃ τὸν υἱόν. *De S. Trin. Dial. 2.*

Pag. 63. (d)

Ἀναρχος ὁ πατήρ, πηγὴ τῆς δικαιοσύνης ποταμῶ, τῆς μονογενῆς ὁ πατήρ. *S. Cyril. Hier. Catech. 11.* In hac ergo natura filius est, et in hoc originis fonte subsistens processit ex sapiente sapientia, ex forti virtus, ex lumine splendor. *Vigil. African. Disp.* Ὡς πνεῦμα θεῶ καὶ ἐξ αὐτῶ πεφνός, αἴτιον αὐτὸν ἔχον, ὡς πηγὴν ἑαυτῶ, καὶ κείθεν πηγάζον. *S. Basil. Homil. 28.* Λέγει περὶ τῆς υἱῆς ἡ θεῖα γραφὴ, Κλίνω, φησὶν, ἐπ' αὐτῆς ὡς ποταμὸς εἰρήνης· ἐκπορευόμενος δηλονότι ἐκ τῆς ἀληθοῦς πηγῆς τῆς ζωῆς, τῆς τῶ πατρὸς θεότητος. *Act. Concil. Nic. lib. ii. cap. 22.* And St. Cyril of Alexandria, who often useth this expression, gives us the full signification of it in these words, upon the first chapter of St. John: Ἀδικήσει δὲ ὅλως εἶναι τὸ, ὡς ἐν πηγῇ, τῷ πατρὶ τὸν υἱὸν ὑπάρχειν ἐννοεῖν· μόνον γὰρ τὸ ἐξ ἧς τῆς πηγῆς ἐν τέτοις ὄνομα σημαίνει. Patrem quidem non genitum, non creatum, sed ingenitum profitemur; ipse enim a nullo originem ducit, ex quo et Filius nativitatem, et Spiritus Sanctus processionem accepit. Fons ergo ipse et origo est totius divinitatis. *Concil. Toletan. 11.* Quanto magis Dei vocem credendum est et manere in æternum; et sensu ac virtute comitari, quam de Deo Patre tanquam rivus de fonte traduxit? *Lactan. de ver. Sap. lib. iv. cap. 8. et rursus, cap. 29.* Cum igitur et Pater Filium faciat, et Filius Patrem, una utrique mens, unus spiritus, una substantia est; sed ille quasi exuberans fons est, hic tanquam defluens ex eo rivus; ille tanquam sol, hic tanquam radius a sole porrectus.

Pag. 63. (e)

Caput, quod est principium omnium, Filius: caput

put autem, quod est principium Christi, Deus, *Concil. ART. 1. Sirm.* accepted and expounded as orthodox by St. Hilary. Caput enim omnium Filius, sed caput Filii Deus. *S. Hilar. de Syn.* Cum ipse sit omnium caput, ipsius tamen caput est Pater. *Ruffin. in Symb.*

Tu capitis primique caput, tu fontis origo.

Hilar. ad Leonem.

Οὐτε δύο εἰσὶν ἀρχαὶ, ἀλλὰ κεφαλὴ τῆ υἱῆς ὁ πατήρ, μία ἡ ἀρχή. *S. Cyril. Hier. Catech. 11.* Caput Filii Pater est, et caput Spiritus Sancti Filius, quia de ipso accepit. *S. August. Quæst. Vet. Test. 9.* St. Chrysostom is so clearly of the opinion that 1 Cor. xi. is to be understood of Christ as God, that from thence he proves him to have the same essence with God: Εἰ γὰρ κεφαλὴ γυναικὸς ὁ ἀνὴρ, ὁμοούσιος δὲ ἡ κεφαλὴ τῷ σώματι· κεφαλὴ δὲ τῆ υἱῆς ὁ Θεός, ὁμοούσιος ὁ υἱὸς τῷ πατρί. So likewise Theodoret upon the same place; Ἡ δὲ γυνὴ ἐποίημα τῆ ἀνδρός, ἀλλ' ἐκ τῆς ἐσίας τῆ ἀνδρός· ἐδὲ ὁ υἱὸς ἄρα ποίημα τῆ Θεῆς, ἀλλ' ἐκ τῆς ἐσίας τῆ Θεῆς. So St. Cyril. Κεφαλὴ τῆ Χριστῆς ὁ Θεός, ὅτι ἐξ αὐτῆς κατὰ φύσιν· γηγίννηται γὰρ ὁ λόγος ἐκ τῆ Θεῆς καὶ πατρός. *Ad. Regin. Ep. 1.*

Pag. 63. (f)

Lactan. lib. i. cap. 8. S. Hilar. lib. ii. Zach. Mitylen.

Pag. 63. (g)

Lactan. Ibid. Synes. Hymn.

Pag. 63. (h)

S. Hieron. in cap. iii. ad Eph.

Pag. 63. (i)

Ἀναρχος οὖν ὁ πατήρ· ἐ γὰρ ἐτέρωθεν αὐτῷ, οὐδὲ παρ' ἐαυτοῦ τὸ εἶναι. *S. Greg. Naz. Orat. 30.* Ὁ ἀγέννητος οὐ γηγίννηται, οὐθ' ὑφ' ἐαυτοῦ, οὐθ' ὑφ' ἐτέρου. *S. Athanas.* Si rursum quod a semetipso fit accipias, nemo sibi ipse et munerator et munus est. *S. Hil. de Trin. lib. ii. cap. 7.* Qui putant Deum ejus potentiae esse ut seipsum ipse genuerit, eo plus errant, quod non solum Deus ita non est, sed neque corporalis neque spiritualis creatura.

ART. I. creatura. Nulla enim omnino res est quæ seipsam gignat ut sit. Et ideo non est credendum, vel dicendum, quod Deus genuit se. S. *August.*

Pag. 63. (k)

This appeareth by those expositions which have been given of such words as seem to bear the affirmation : as *Αὐτογένεθλος, αὐτοφυής, αὐτόγονος, αὐτογενής, &c. Αὐτογενής, αὐτογένεθλος, οὐκ ἐκ τινος γεννώμενος. Hesych.* And *Αὐτολόχευτος, Θεὸς ἀγέννητος, αὐτογέννητος. Idem.* And after him Suidas ; *Αὐτολόχευτος, αὐτογέννητος, ὁ Θεὸς ὁ ἀγέννητος.* And if *αὐτεγέννητος* be not *αὐτόθεν γεννητός*, no more is *αὐτόθεος* to be taken for *αὐτόθεν*, or *ἐξ ἑαυτοῦ Θεός*. Eusebius in his Panegyric Oration gives this title to the Son, *Οἷα τοῦ καθόλου Θεοῦ παῖδα γνήσιον καὶ αὐτόθεον προσκυνεῖσθαι. Hist. lib. x. cap. 4.* And in his Evangelical Demonstration calls him, *Αὐτονοῦν, καὶ αὐτολόγον, καὶ αὐτοσοφίαν, καὶ εἴ τι δὲ αὐτοκαλὸν καὶ αὐτοαγαθόν. lib. iv. cap. 2.* And in the thirteenth chapter of the same book, with relation to the former words, *Τοῦ Θεοῦ λόγος, αὐτοζωὴ τυγχάνων, καὶ αὐτοφῶς νοερὸν, καὶ ὅσα ἄλλα προκατείλεται.* Theodoret terms him, *Αὐτοδύναμον καὶ αὐτοζωὴν καὶ αὐτοσοφίαν. cont. Anathem. quartum Cyrilli.* St. Basil, *Αὐτοζωὴν, in Psal. xlviii. et de Spiritu Sancto, cap. 8.* and *Αὐτοδικαιοσύνην. Epist. 141.* St. Chrysostom, *Αὐτοαθανασία, αὐτομακαριότητα.* St. Athanasius gives him them, and many more to the same purpose. And before all these Origen ; “Ὁν μὲν νομίζομεν καὶ πεπεῖσμεθα ἀρχῇθεν εἶναι Θεόν, καὶ υἱὸν Θεοῦ, οὗτος ὁ αὐτολόγος ἐστὶ, καὶ ἡ αὐτοσοφία, καὶ ἡ αὐτοαλήθεια. And again, Τίς μᾶλλον τῆς Ἰησοῦ ψυχῆς ἢ καὶν παραπλησίως κεκόλληται τῷ Κυρίῳ, τῷ αὐτολόγῳ, καὶ αὐτοσοφίᾳ καὶ αὐτοαληθείᾳ καὶ αὐτοδικαιοσύνῃ ; lib. vi. Εἰκὼν μὲν τοῦ Θεοῦ ὁ πρωτότοκος πάσης κτίσεώς ἐστιν ὁ αὐτολόγος, καὶ ἡ αὐτοαλήθεια, ἐστὶ δὲ καὶ ἡ αὐτοσοφία. Ibid. And certainly in the same sense that *αὐτός* is joined with one attribute, it may be joined with any other, and with the God-head : because all the attributes of God are really
the

the same, not only with themselves, but with the **ART. I.**
 essence. But in what sense it ought to be under-
 stood, when thus used by the Fathers, it will be
 necessary to inquire, lest it be so attributed to the
 Son, as it prove derogatory to the Father. St. Basil,
 I confess, may seem so to speak, as if the Son were
 therefore *αὐτοζωή*, because he hath life of himself,
 not from the Father, (and consequently he may be
 termed *αὐτόθεος*, as God of himself, not from the
 Father,) for he denieth those words, *I live by the Fa-
 ther*, to be spoken of Christ, according to his divine
 nature, and that only for this reason, that if it were
 so understood he could not be called *αὐτοζωή*. Εἰ δὲ
 τὸν πατέρα ὁ υἱὸς ζῇ, δι' ἑτερον καὶ οὐ δι' ἑαυτὸν ζῇ· ὁ δὲ δι'
 ἑτερον ζῶν, αὐτοζωὴ εἶναι οὐ δύναται· from whence he con-
 cludeth, εἰς τὴν ἐναυδρώπησιν οὖν, καὶ ἄκ' εἰς τὴν θεότητα, τὸ
 εἰρημένον νοεῖν δεῖ. *cont. Eunom. lib. iv.* But because
 the authority of that book is questioned, I shall pro-
 duce the same author upon the same Scripture,
 speaking to the same purpose, in his 141st Epistle,
 which is unquestionably genuine : Ἐνταῦθα δὲ τὸ ρητὸν
 οὐκ αὐτὴν προαιώνιον, ὡς οἶμαι, ζῶν ὀνομάζει· πάν γὰρ τὸ
 δι' ἑτερον ζῶν, αὐτοζωὴ εἶναι οὐ δύναται. To which testi-
 monies I answer, first, that those words of his, ὡς
 οἶμαι, (*as I think*,) shew that he doth not absolutely
 deny these words of Christ to be understood of his
 Divinity, of which the rest of the Fathers quoted
 before did understand it; and not only they, but St.
 Basil himself, in his book *de Spiritu Sancto*, cap. 8.
 hath delivered a clear resolution of this point accord-
 ing to that interpretation, wholly consonant to his
 doctrine of the Trinity in other parts of his works :
 Ὅμως μὲν τοι, ἵνα μή ποτε ἐκ τοῦ μεγάλους τῶν ἐνεργεμένων
 περισπασθῶμεν εἰς τὸ φαντασθῆναι ἀναρχὸν εἶναι τὸν κύριον,
 τί φησιν ἡ αὐτοζωή; Ἐγὼ ζῶ διὰ τὸν πατέρα, καὶ ἡ τοῦ Θεοῦ
 δύναμις; Οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν. καὶ ἡ αὐ-
 τοτελής σοφία; Ἐντολὴν ἔλαβον τί εἴπω καὶ τί λαλήσω;
 Christ therefore as *αὐτοζωή* spake those words, *I live
 by the Father*, and by them shewed his origination
 from

ART. I. from him, from whom he received his life, power, and wisdom, as receiving his essence, which is the same with them: wherefore those former passages are to be looked upon, as if αὐτός in composition did not deny origination, but participation, or receiving by way of affection. And that he understood it so, appears out of the places themselves: for in the first, after ὁ δι' ἕτερον ζῶν, αὐτοζωὴ εἶναι οὐ δύναται, immediately followeth, οὐδὲ γὰρ ὁ κατὰ χάριν ἅγιος αὐτοάγιος· and in the second, after πάντων γὰρ τὸ δι' ἕτερον ζῶν, αὐτοζωὴ εἶναι οὐ δύναται, followeth likewise, ὡς οὐδὲ τὸ ὑφ' ἑτέρου θερμανθὲν αὐτοθερμότης εἶναι. The meaning then of St. Basil must be this, that he which receiveth life from another merely as a grace or favour, as the saints receive their sanctity, cannot properly be termed αὐτοζωὴ, no more than they αὐτοάγιοι· or if he receive it by derivation or participation, as water receiveth heat from fire, he deserveth the same name no more than water heated to be called αὐτοθερμότης. And this is fully consonant to the expressions of the rest of the ancients: as particularly Athanasius, Οὐ κατὰ μετοχὴν ταῦτα ὦν, οὐδὲ ἕξωθεν ἐπιγινομένων τούτων αὐτῷ κατὰ τοὺς αὐτοῦ μετέχοντας, καὶ σοφίζομένους δι' αὐτοῦ, καὶ δυνατοὺς καὶ λογικοὺς ἐν αὐτῷ γινομένους· ἀλλ' αὐτοσοφία, αὐτολόγος, αὐτοδύναμις ἰδία τοῦ πατρὸς ἐστίν, αὐτοφῶς, αὐτοαλήθεια, αὐτοδικαιοσύνη, αὐτοαρετή. *in fine Protrepti*. And to the same purpose, Ὅτι οὐ μεθεκτὴν ἔχει τὴν δωρεάν, ἀλλ' αὐτοπηγὴ καὶ αὐτόρριζα πάντων ἐστὶ τῶν ἀγαθῶν, αὐτοζωὴ καὶ αὐτοφῶς, καὶ αὐτοαλήθεια, in the MS. Catena in the King of France's library. *Petav. de Trin. lib. vi. cap. 11.* All therefore which these compositions signify, is either a negation of a derivative participation, or an affirmation of a reality and identity of substance, as yet farther appears by St. Epiphanius, Αὐτοεσία ἐστὶν ὁ Θεὸς πατὴρ καὶ ὁ υἱός, καὶ τὸ ἅγιον πνεῦμα, καὶ οὐχ ἑτεροεσία· and Origen himself upon St. John, Ἡ αὐτοδικαιοσύνη ἢ οὐσιώδης Χριστός ἐστι, as also ἡ αὐτοαλήθεια ἢ οὐσιώδης, καὶ, ἢ οὕτως εἶπω, πρωτότυπος τῆς ἐν ταῖς λογικαῖς ψυχαῖς ἀληθείας. To conclude, there is a Catholic sense in which

which the Son is termed *αὐτόθεος*, *αὐτοσοφία*, &c. by ART. I. the ancient Fathers; and another sense there is in which these terms are so proper and peculiar to the Father, that they are denied to the Son. Indeed *αὐτόθεος*, in the highest sense, *ἀφ' ἑαυτοῦ Θεός*, positively taken, belongeth neither to the Son nor to the Father, as implying a manifest contradiction; because nothing can have its being actually from itself, as communicated to itself, and that by itself: but in a negative way of interpretation, by which that is said to be of itself, which is and yet is not of or from another, *αὐτόθεος* belongs properly to the Father, neither generated by, nor proceeding from another; and in that sense it is denied to the Son, because he is generated by the Father, as *ἐκ Θεοῦ Θεός*, *ἐκ σοφοῦ σοφία*, *ἐκ λογικοῦ λόγος*, καὶ *ἐκ πατρὸς υἱός*, saith St. Athanasius, *cont. Arian. Orat. v.* from whence he thus proceeds, *Ἐκτὸς ἑμὴ ἂν τις εἴποι αὐτοσοφίαν εἶναι καὶ αὐταλόγον τὸν Θεόν, ἀλλ' εἰ τοῦτο εἴη ἂν αὐτὸς ἑαυτοῦ πατὴρ καὶ υἱός*. And again, *Εἰ δὲ αὐτοσοφία ὁ Θεός, καὶ τὸ ἐν τούτῳ ἄτοπον εἴρηται παρὰ Σαβελλίῳ*. Lastly, in another sense, in which *αὐτός* in composition is taken not *in obliquo*, but *in recto*; *αὐτόθεος*, that is, *αὐτὸς ὁ Θεός*, *God himself*, and *αὐτοζωή*, *αὐτὴ ἡ ζωὴ*, *life itself*; so all these terms are attributed to the Son as truly, really, and essentially, as to the Father. And that the Fathers took it so appears, because they did sometimes resolve the composition: as when Eusebius calleth Christ *αὐτόθεον*, in the Panegyrick before cited, presently after he speaketh thus; *Τί γὰρ καὶ ἔμελλε τοῦ παμβασιλέως καὶ πανηγυμόνος καὶ αὐτοῦ Θεοῦ λόγος ἐνγέσσεσθαι τῷ πνεύματι*; where *αὐτοῦ Θεοῦ* is the same with *αὐτόθεος*.

Pag. 64. (1)

Ὅθεν οἱ ἀπόστολοι, καὶ πᾶσα σχεδὸν ἡ θεία γραφή, ὅταν εἴπῃ, ὁ Θεός, ἕτως ἀπολύτως καὶ ἀπροσδιορίσας, καὶ ὡς ἐπίπαν σὺν ἄρθῳ, καὶ χωρὶς ἰδιώματος ὑποστατικῆ, τὸν πατέρα δηλοῖ. Theod. Abucara Opusc. 42.

Pag.

ART. I.

Pag. 64. (m)

Unxit te Deus, Deus tuus. Id enim quod ait, *tuis*, ad nativitatem refertur; cæterum non perimit naturam. Et idcirco Deus ejus est, qui ex Deo natus in Deum est. Non tamen per id quod Pater Deus est, non et Filius Deus est. *Unxit enim te Deus, Deus tuus*; designata videlicet et authoris et ex eo geniti significatione, uno eodemque dicto utrumque illum id naturæ ejusdem et dignitatis nuncupatione constituit. *S. Hilar. lib. iv. cap. 35.* Deo enim ex quo omnia sunt Deus nullus est, qui sine initio æternus est. Filio autem Deus Pater est, ex eo enim Deus natus est. *Idem, cap. 37.* Cum autem ex Deo Deus est, per id quoque Deus Pater Deo Filio et nativitatis ejus Deus est, et naturæ Pater, quia Dei nativitas et ex Deo est, et in ea generis est natura qua Deus est. *Idem, lib. xi. cap. 11.* So St. Cyril of Jerusalem, *Catech. 11.* Θεὸς ὁ γενήσας, Θεὸς ὁ γεννηθεὶς· Θεὸς μὲν τῶν πάντων· Θεὸν δὲ ἑαυτῆ τὸν πατέρα ἐπιγραφόμενος.

Pag. 64. (n)

Μή μοι—εἶπητε, δύο θεοὶ κηρύσσει, πολυθεΐαν καταγγέλλει· εἰ δύο θεοὶ, εἰδὲ γὰρ δύο πατέρες· ὁ μὲν ἀρχαῖς εἰσάγων δύο, δύο κηρύττει θεοὺς. *S. Basil. Hom. cont. Sabellianos.* In duobus ingenitis diversa Divinitas invenitur; in uno autem genito ex uno ingenito naturalis unitas demonstratur. *Fulgent. Resp. cont. Arian. ad Obj. 5.* Si quis innascibilem et sine initio dicat Filium, tanquam duo sine principio, et duo innascibilia, et duo innata dicens, duos faciat Deos, anathema sit. *Concil. Sirm.* Deus utique procedens ex Deo secundam personam efficiens, sed non eripiens illud Patri quod unus est Deus. Si enim natus non fuisset, innatus comparatus cum eo qui esset innatus, æquatione in utroque ostensa, duos faceret innatos, et ideo duos faceret Deos. Si non genitus esset, collatus cum eo qui genitus non esset, et æquales inventi, duos Deos merito reddidissent non geniti; atque ideo duos Deos reddidisset Christus, si sine origine esset ut Pater inventus; et ipse principium omnium

omnium ut Pater, duo faciens principia, duos ostendit nobis consequenter et Deos, &c. *Novatian. de Trin. cap. 31.* ART. I.

Pag. 65. (o)

Ὡς περ δὲ μία ἀρχὴ, καὶ κατὰ τῷτο εἷς θεός. *S. Athanas. Orat. 5.* Τηροῖτο δ' αὖν, ὡς ὁ ἐμὸς λόγος, εἷς μὲν θεός, εἷς ἐν αἷτιον καὶ υἱὲ καὶ ἀγίῳ πνεύματος ἀναφερομένων. *S. Greg. Naz. Orat. 29.* Ὅπερ γὰρ μία μὲν ἡ ἀρχὴ, ἐν δὲ τὸ ἐξ αὐτῆς, καὶ ἐν μὲν τὸ ἀρχέτυπον, μία δὲ ἡ εἰκὼν, ὁ τῆς ἐνότητος λόγος ἔ' διαφθεῖρεται. *J. Basil. Homil. cont. Sabellian.* Patri suo originem suam debens, discordiam Divinitatis de numero duorum Deorum facere non potuit, qui ex illo qui est unus Deus originem nascendo contraxit. *Novatian. de Trin. cap. 31.* Confitemur——non Deos duos sed Deum unum, neque per id non et Deum Dei Filium, est enim ex Deo Deus; non innascibiles duos, quia autoritate innascibilitatis Deus unus est. *S. Hilary de Synod.* whose assertion is, Unum Deum esse ex quo omnia, unam virtutem innascibilem, et unam hanc esse sine initio potestatem: which words belong unto the Father, and then it followeth of the Son: Non enim Patri adimitur quod Deus unus est, quia et Filius Deus est. Est enim Deus ex Deo, unus ex uno: ob id unus Deus, quia ex se Deus. Contra vero non minus per id Filius Deus, quia Pater Deus unus fit. Est enim unigenitus Filius Dei, non innascibilis, ut Patri adimat quod Deus unus fit. *De Trin. lib. iv. cap. 15.*

Pag. 65. (p)

Φύσις δὲ τοῖς τρισὶ μία, θεός· ἔνωσις δὲ, ὁ πατήρ, ἐξ ἧ καὶ πρὸς ὃν ἀνάγεται τὰ ἐξῆς. *S. Greg. Naz. Orat. 32.* Unto which words those of Theodore Abucara have relation, Θεός δὲ ἐξαιρέτως λέγεται, ἐπειδὴ ἡ ἔνωσις, ἥτοι ἀνάπτυξις καὶ ἀνακεφαλαίωσις τῆς τριάδος, ὁ πατήρ ἐστίν, ὡς εἶπεν ὁ θεολόγος. *Orusc. 42.*

ART. I.

Pag. 66. (q)

For the oldest and shortest Creed had always this attribute expressed in it. Inasmuch that Παντοκράτωρ was ordinarily by the ancients taken for the Father, as *Orig. lib. vii. cont. Celsum*. Ἐχρὴν δὲ αὐτὸν ——— εἰδίσθαι αὐταῖς λέξεσι τὰς προφητείας εἶτ' ἐν αἷς Θεὸς Παντοκράτωρ ἐπηγγέλλετο εἶναι ὁ λέγων, εἶτ' ἐν αἷς ὁ υἱὸς τῷ Θεῷ, εἶτ' ἐν αἷς τὸ Πνεῦμα τὸ ἅγιον λέγον εἶναι ἐπιστεύετο. And according to this general Confession did Polycarp begin his prayer at his martyrdom: Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ τῷ ἀγαπητῷ καὶ εὐλογητοῦ παιδὸς σου Ἰησοῦ Χριστοῦ πατὴρ. *Eccles. Smyrn. Epist.*

Pag. 66. (r)

Οἱ παρρησίαν ἐλαφότες τὸν παντοκράτορα πατέρα καλεῖν. *Constit. Apost. lib. i. Proem.*

Pag. 67. (s)

Παντοκράτωρ, translated by Tertullian and St. Augustin, *Omniteneus*, (as Tertullian translates κοσμοκράτορας, *munditeneantes*,) by Prudentius, *Onnipollens*, by all, *Omnipotens*, (as St. Hilary translated κοσμοκράτορας *mundipotentis*,) and, as I conceive, it is translated, *capax universorum*, by the Latin interpreter of Hermas. *Primum omnium credo quod unus est Deus, qui omnia creavit, et consummavit, et ex nihilo omnia fecit. Ipse capax universorum, solus immensus est. lib. ii. Mand. i.* Which, by the interpreter of Irenæus, is thus translated, *Omnium capax, et qui a nemine capiatur. lib. iv. cap. 37.*

Pag. 67. (t)

Εἰ μὴ Κύριος Σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα. *Rom. ix. 29.* the words of *Isai. i. 9.* Καὶ αἱ βραὶ τῶν θερυσάντων εἰς τὰ ὦτα Κυρίου Σαβαώθ εἰσεληλύθασιν. *Jam. v. 4.* which are the words of St. James in relation to *Deut. xxiv. 15.* Ἅγιος, ἅγιος, ἅγιος, Κύριος ὁ Θεὸς ὁ παντοκράτωρ. *Rev. iv. 8.* which were before in *Isaiah* ;
Ἅγιος,

Ἅγιος, ἅγιος, ἁγιος Κύριος Σαβᾶώθ. Isa. vi. 3. Τὸ ART. 1.
 δ' ὅμοιον ἔρῃμεν καὶ περὶ τῆς Σαβᾶώθ φωνῆς, πολλαχῇ τῶν
 ἱερῶν παραλαμβάνομένης· ὅτι εἰ μεταλαμβάνομεν τὸ ὄνομα
 εἰς τὸ Κύριος τῶν δυνάμεων, ἢ Κύριος γραπῶν, ἢ παντοκρά-
 τωρ, (διαφόρως γὰρ αὐτὸ ἐξεδέξαντο οἱ ἐρμηνεύοντες αὐτὸ) εὐδὲν
 ποιήσομεν. *Orig. cont. Cels. lib. v.*

Pag. 67. (u)

That Παντοκράτωρ should have the signification of government in it, according to the composition in the Greek language, no man can doubt, who but only considers those vulgar terms of their politics, δημοκρατία, and ἀριστοκρατία, from whence it appears that μονακρατία might as well have been used as μοναρχία· and in that sense αὐτοκράτωρ is the proper title given by the Greeks to the Roman emperor, as not only the latter historians, but even the coins of Julius Cæsar witness. *Hesych.* Αὐτοκράτωρ, αὐτεξέσιος ἢ κοσμοκράτωρ, because the Roman emperor was ruler of the known world. So the devils or princes of the air are termed by St. Paul, κοσμοκράτορες, Eph. vi. 12. which is all one with ἄρχοντες τῷ κόσμῳ, as will appear, John xii. 31. and xiv. 30. and xvi. 11. As therefore Κράτος signifieth of itself rule and authority, *Hesych.* Κράτος, βασιλεία, ἐξουσία· Κράτει, ἀρχῇ, ἐξουσίᾳ· to which sense Eustathius hath observed Homer led the following writers by those words of his,

——Σὸν δὲ κράτος αἰὲν αἰξεν. *Il. μ'. v. 214.*

Τὸ μὲν κράτος συλλάμβανεται τι τοῖς ὕστερον τὴν βασιλείαν κράτος λέγουσι· whence Æschylus calls Agamemnon and Menelaus δίθρονον κράτος Ἀχαιῶν, and Sophocles after him, δικρατεῖς Ἀτρεΐδης· and as κρατεῖν to rule or govern, (Κρατεῖ, κυριεύει, ἄρχει· from whence Κρατὺς, ἄρχων, ἐξουσιάζων·) so also in composition, παντοκράτωρ, the ruler of all. Παντοκράτωρ, ὁ Θεός, παντῶν κρατῶν. *Hesych.* Παντοκρατορία, πανταρχία. *Suid.*

ART. I.

Pag. 67. (x)

Αἱρετικοὶ—ἐκ οἴδασιν εἶνα παντοκράτορα Θεόν. Παντοκράτωρ γὰρ ἐστὶν ὁ πάντων κρατῶν, ὁ πάντων ἐξουσιάζων. οἱ δὲ λέγουσιν τὸν μὲν εἶναι τῆς ψυχῆς δεσπότην, τὸν δὲ τινα τῷ σώματι, ἑξέτερον αὐτῶν τέλειον λέγουσιν, τῷ λείπῃ ἑκάτερον Πατέρα. Ὁ γὰρ ψυχῆς ἐξουσίαν ἔχων, σώματος δὲ ἐξουσίαν μὴ ἔχων, πῶς παντοκράτωρ; καὶ ὁ δεσπότης σωμάτων, μὴ ἐξουσιάζων διὰ πνευμάτων, πῶς παντοκράτωρ; *S. Cyril. Hier. Catech. viii.* Ὡς γὰρ τὸ πῦρ ἰσχυρότατον τῶν σοιχείων, καὶ πάντων κρατῶν, ἔτω καὶ Θεὸς παντοδύναμος καὶ παντοκράτωρ, ὁ δυνάμενος κρατῆσαι, κτίσαι, ποιῆσαι, τρέφειν, αὔξειν, σῶζειν, σώματος καὶ ψυχῆς ἐξουσίαν ἔχων. *S. Clem Alex. ex Script. Prophet. Eclog. cap. 26.* Unus est Dominus Jesus Christus per quem Deus Pater dominatum omnium tenet; unde et sequens sermo Omnipotentem pronunciat Dominum. Omnipotens autem ab eo dicitur, quod omnium teneat potentatum. *Ruffin. in Symb.*

Pag. 67. (y)

ΑΣ ἸΣΤΗ κύριος, δεσπότης. Ἐν μὲν τὸ κυρίως καὶ πρώτως ἐν, ἔ ἐν τῇ χειρὶ πάντα, καὶ ὅς ἀπάντων δεσπότης. Τὰ γὰρ σύμπαντα ἐξέλασα. *Phot. Erist. 162.*

Pag. 69. (x)

Πάντη γὰρ πάντα τοῖς Θεοῖς ὑποχα, καὶ πανταχῇ πάντων ἴσου οἱ Θεοὶ κρατῶσι. *Xenoph. de Exped. Cyr. lib. ii.*

Pag. 71. (a)

Ille nostra servitute non indiget, nos vero dominatione illius indigemus, ut operetur et custodiat nos: et ideo verus solus est Dominus, quia non illi ad suam sed ad nostram utilitatem salutemque servimus. Nam si nobis indigerit, eo ipso non verus Dominus esset, cum per nos ejus adjuvaretur necessitas, sub qua et ipse serviret. *S. August. de Gen. ad lit. lib. viii. cap. 11.* Dixi Domino, Deus meus es tu: quare? quoniam bonorum non eges. Ille non egit nostri, nos egemus ipsius; ideo verus Dominus. Nam tu non valde verus Dominus servi tui; ambo homines,

nes, ambo egentes Deo. Si autem putas egere tui ART. I.
servum tuum, ut des panem, eges et tu servi tui, ut
adjuvet labores tuos. Uterque vestrum altero ves-
trum indiget: itaque nullus vestrum vere dominus,
et nullus vestrum vere servus; Audi verum Domi-
num, cujus verus es servus, *Dixi Domino, Deus meus*
es tu: quare tui dominus? *quoniam bonorum meorum*
non eges. Idem; ad Psal. lxiix.

Pag. 71. (b)

Τιμὴν ποιεῖται τῷ ἀνενδεῶς τὴν τῶν ἀπ' ἐκείνου προτεινομένων
ἀγαθῶν ὑποδοχὴν. Hierocl. in Aur. Carm. And again,
Ὅστις τιμᾷ τὸν Θεὸν ὡς προσδεόμενον, ἔστος λείληθεν οἰόμενος
ἑαυτὸν τῷ Θεῷ εἶναι κρείττονα.

Pag. 71. (c)

Ἡμεῖς δὴ μεγάλοιο Διὸς πειθώμεθα βελῆ,
Ὅς πᾶσι θνητοῖσι καὶ ἀθανατοῖσιν ἀνάσσει.

Hom. Il. μ'. v. 241.

Pag. 71. (d)

Ἐμοὶ πόλις ἐστὶ καὶ καταφυγὴ καὶ νόμος καὶ τῷ δικαίῳ τῷ
τ' ἀδίκῳ παντὸς κριτὴς ὁ δεσπότης· πρὸς τῆτον εἶνα δεῖ ζῆν
ἡμέ. Servus apud Menand.

Pag. 73. (e)

So R. Solomon will have it compounded of *שׁ* the
pronoun, and *י* : *הַיְיָ לְכֹל יִתְּנָהּ י* *שׁוּ* because in
God there is sufficiency, that is, sufficient power, over
every creature: from whence the LXX. Ruth i. 20,
21. Job xxi. 15. and xxxi. 2. translate it *ικανός*, as
Symmachus, Job xxii. 3. and Aquila with him,
Ezek. i. 24.

Pag. 73. (f)

שׁוּ *vastavit, destruxit, perdidit*: from whence
שׁוּ the destroyer; and because utter destruction re-
quireth power equivalent to production, the Omni-
potent, from whence the LXX. Job viii. 3. translate
it,

ART. I. it, ὁ τὰ πάντα ποιήσας. And this etymology, rather than the former, seemeth to be confirmed by the Prophet, Isai. xiii. 6. *Howl ye, for the day of the Lord is at hand* : יְבוֹא כְשֵׁד מִשְׁדֵּי יְבוֹא It shall come as a destruction from the Almighty (destroyer).

Pag. 73. (g)

Homer hath well joined these two :

ὦ πάτερ ἡμέτερε, Κρονίδη, ὕπατε κρείόντων,
Εὖ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἐπιεικτόν.

Il. 9. v. 31.

Pag. 73. (h)

Hoc nisi credamus, periclitatur ipsum nostræ fidei Confessionis initium, qua nos in Deum Patrem Omnipotentem credere confitemur. Neque enim ob aliud veraciter vocatur Omnipotens, nisi quoniam quidquid vult potest, nec voluntate cujuspiam creaturæ voluntatis omnipotentis impeditur effectus. S. August. *Enchir. cap. 96.*

Pag. 74. (i)

Art. 1. Πισεύω εἰς Θεὸν πατέρα παντοκράτορα. Art. 6. Καθεζόμενον ἐν δεξιᾷ Θεῷ πατρὸς παντοδυνάμει, as it is in the ancient copy of the Creed taken out of the library of Bennet College, and set forth by the Archbishop of Armagh.

Pag. 74. (k)

As Theophilus Bishop of Antioch, giving account of those words which are attributed unto God, as Θεός, κύριος, ὑψιστος, tells us he is called Παντοκράτωρ, ὅτι αὐτὸς τὰ πάντα κρατεῖ καὶ ἐμπεριέχει. τὰ γὰρ ὕψη τῶν ἑρανῶν, καὶ τὰ βάθη τῶν ἀβύσσων, καὶ τὰ πέρατα τῆς οἰκουμένης ἐν τῇ χειρὶ αὐτοῦ εἰσι. *Ad Autol. lib. i.*

Pag. 74. (l)

As Gregorius Nyssenus, Οὐκ ἔνι ὅταν τῆς Παντοκράτωρ φωνῆς ἀκούωμεν, τῷτο νοῦμεν, τὸ πάντα τὸν Θεὸν ἐν τῷ εἶναι συνέχειν.

συνίχειν. Neither, says he, would God be termed **ART. I.**
 Παντοκράτωρ, εἰ μὴ πᾶσα ἡ κτίσις τῷ περικρατοῦντος αὐτὴν,
 καὶ ἐν τῷ εἶναι συντηροῦντος, ἰδέετο. *Cont. Eunom. lib. i.*
 Creatoris namque potentia, et Omnipotentis atque
 Omnitenentis virtus, causa subsistendi est omni crea-
 turæ. Quæ virtus ab eis quæ creata sunt regendis
 si aliquando cessaret, simul et illorum cessaret spe-
 cies, omnisque natura concideret. *S. August. de Ge-
 nes. ad lit. lib. iv. cap. 12.*

Pag. 76. (m)

For we find it not mentioned by St. Augustin, *de Fide et Symbolo*; neither hath Ruffinus expounded it in the Aquileian, or noted it to be found in the Roman or Oriental Creeds. Leo, reciting the three first Articles in his Epistle to Flavianus, maketh no mention of it. Maximus Taurinensis hath it not in *Traditione Symboli*, nor Petrus Chrysologus in his Sermons, amongst six several expositions. It is not in the Homilies of Eusebius Gallicanus, or the exposition of Venantius Fortunatus. Marcellus Bishop of Ancyra left it not at Rome with Julius; nor did Arius in his Catholic Confession unto Constantine acknowledge it: neither are the words to be found in the Latin or Greek copy of the Creed written about the beginning of the eighth century, and published out of the MSS. by the most reverend and learned Archbishop of Armagh; or in that which Etherius and Beatus produced against Elipandus, Archbishop of Toledo, towards the end of the seventh century.

Pag. 76. (n)

As in that delivered by Irenæus, Εἰς ἓνα Θεὸν πατέρα πάντοκράτορα, τὸν πεποιηκότα τὸν ἔρανὸν καὶ τὴν γῆν καὶ τὰς θαλάσσας, καὶ πάντα τὰ ἐν αὐτοῖς. *Adv. Hæc. lib. i. cap. 2.* and that by Tertullian, Unum omnino Deum esse, nec alium præter mundi condito-
 rem,

ART. I. rem, qui universa de nihilo produxerit. *De præscr. adv. Hær. cap. 13.* and that under the name of Novatian, not in formal words, but with an *id est*, by way of explication; Regula exigit veritatis ut primo omnium credamus in Deum Patrem et Dominum Omnipotentem, id est, rerum omnium perfectissimum conditorem, qui cœlum alta sublimitate suspenderit, terram dejecta mole solidavit, maria soluto liquore diffudit, et hæc omnia propriis et condignis instrumentis et ornata et plena digessit. *De Trin. cap. 1.* It was also observed by Origen, that the Christians were wont most frequently to mention God under that as the most common title; Ἡ γὰρ ἀορίστως ὁμολογῶσι τὸ, κοινὸν ὄνομα, ὁ Θεὸς, ἢ καὶ μετὰ προσθήκης τῆς, ὁ δημιουργὸς τῶν ὅλων, ὁ ποιητὴς ἑρανῶ καὶ γῆς. *cont. Cels. lib. i.* Eusebius delivered the first Article thus in his Confession to the Nicene Council, Πιστεύομεν εἰς ἓνα Θεὸν πατέρα παντοκράτορα, τὸν τῶν ἀπάντων ὁρατῶν τε καὶ ἀοράτων ποιητὴν· and that Council expressed the same without alteration in their Creed. But after the Nicene Council we find added ποιητὴν ἑρανῶ καὶ γῆς, by St. Cyril of Jerusalem in his Catechism, and St. Epiphanius in *Ancorato*: which addition was received, confirmed, and transmitted to us by the Council of Constantinople. By which means at last we find this Article thus expressed in the Western Confessions, Credo in Deum Patrem omnipotentem, creatorem cœli et terræ.

Pag. 78. (o)

Καλῶς δὲ πάντες σχεδὸν ἐξεδέξαντο τοῖς ἄκροις, ἑρανῶ τε καὶ γῆ, τὰ μίσα συμπεριειληφέναι σοιχειῖα. πῶς δὲ ἄκρα φημί; ὅτι γῆ μὲν τὸ κέντρον παντός ἐμπεριείληφε. καὶ ἔστι κάτωθεν μὲν ἀρχὴ πάντων ἢ γῆ, πέρας δὲ τούτων ὁ πάντα περιέχων οὐρανός· τῷ παλιν δὲ ἄνωθεν, ἀρχὴ μὲν ὁ ἑρανός, πέρας δὲ πάντων ἢ γῆ· μετὰ δὲ οὐρανοῦ καὶ τῆς γῆς τὰ λοιπὰ τρία περιέιληπται σοιχειῖα. *Jo. Philop. de Mundi Creat. lib. i. cap. 5.* Τῷ μὲν οὐρανίῳ σώματι (ἢ φύσις) τὸ περίξ τοῦ παντός ἀπένειμι·

ἀπένεμα· τῷ δὲ περιγείῳ τὸ κέντρον· ἐν δὲ σφαίρᾳ ἄλλως μὲν ART. I.
τὸ κέντρον ἀρχή, ἄλλως δὲ ὁ τοῦ περιέχοντος ὅρος. *Hierocl.*
in Aur. Carm.

Pag. 78. (p)

For the Rabbins usually divide the whole frame of things into *שלוש עולמות* *three worlds*: the first, *עולם התחתון* *the inferior*, or *עולם השפל* *the depressed* and lowest world; *הוא זה העולם* *that is this world*, say they, to wit, this globe of earth on which we live. This they divide into three parts; *ים* *the sea*, lakes and rivers, *מדבר* *the desert*, solitary and uninhabitable places, *רחוק מן הישוב* *far from the habitations of men*, and *ישוב תחת הים* *the earth inhabited*. The second is called *עולם התיכון* *the middle* or inmost world; *הוא העולם הגלילי* *this is the world of the spheres*, containing the aërial region, and the starry heavens. The third is, *עולם העליון* *the superior world*; *הוא העולם המלאכי* *this is the world of angels*, *אלהים* *of God*, *נפשות* *of souls*, *עולם הרוחני* *the spiritual world*. Now being these three comprehend all things imaginable; being the first is sufficiently expressed in *אדמה* *the earth*, and the two last in *שמים* *the heaven*; it followeth that, in the sense of the Hebrews, *heaven and earth* signify all things.

Pag. 78. (q)

Εἷς, ταῖς ἀληθείαισιν, εἷς ἐστὶν θεός,
Ὅς οὐρανὸν τέτευχε καὶ γαῖαν μακρὰν.
Sophocl. apud. Just. Mart. Clem. Alex. &c.

Pag. 78. (r)

Πυθαγόρας πρῶτος ὠνόμασε τὴν τῶν ὅλων περιοχὴν, κόσμον, ἐκ τῆς ἐν αὐτῷ τάξεως. *Plutarch. de Plac. Philosoph. lib. ii. cap. 1.*

Pag. 78. (s)

Si mundum dixeris, illic erit et cœlum, et quæ in eo, sol, et luna, et sidera, et astra, et terra, et freta, et omnis census elementorum. Omnia dixeris,
cum

ART. 1. cum id dixeris quod ex omnibus constat. *Tertul. de Virg. Veland. cap. 4.* Φασὶ δὲ οἱ σοφοὶ καὶ ἔρανόν καὶ γῆν καὶ θεὸς καὶ ἀνθρώπους τὴν κοινωνίαν συνέχειν, καὶ φιλίαν, καὶ κοσμιότητα, καὶ σωφροσύνην, καὶ δικαιοσύνην· καὶ τὸ ἅλον τῷτὸ διὰ ταῦτα κόσμον καλεῖσιν. *Iambl. Protrept.* but the words are Plato's in *Gorgia*.

Pag. 79. (t)

Ὁ αἰσθητὸς ἔστιν κόσμος ἔδεν ἄρα ἄλλο ἐστὶν ἢ οἶκος θεῶ. *Philo de Insomni.* Κόσμος εὐπρεπὴς καὶ ἔταιμος, αἰσθητὸς οἶκος τῷ θεῷ. *Idem, de Plant. Noe.* Θεῖόν τι μέγεθος ὁ κόσμος, καὶ οἶκος θεῷ αἰσθητός. *Idem, de Mundi Incorr.*

Pag. 79. (u)

Lucretius calls the heavens,

—Mundi magnum et versatile templum.

De Rer. Nat. lib. v. v. 1435.

Τὸ ἀνωτάτῳ καὶ πρὸς ἀλήθειαν ἱερὸν θεῷ νομίζειν σύμπαντα χρὴ κόσμον εἶναι. *Philo de Monarch.*

Pag. 82. (x)

Mundum, et hoc quod nomine alio cœlum appellare libuit, cujus circumflexu teguntur cuncta, numen esse credi par est, æternum, immensum, neque genitum, neque interiturum unquam. *Plin. Nat. Hist. lib. ii. cap. 1.*

Pag. 82. (y)

Γεγόμενον μὲν ἔν ἅπαντες εἶναι φασιν, says Aristotle, *De Cælo, lib. i. cap. 10.* confessing it the general opinion that the world was made. Which was so ancient a tradition of all the first Philosophers, that from Linus, Musæus, Orpheus, Homer, Hesiod, and the rest, they all mention the original of the world, entitling their books, *Κοσμογονία*, or *Θεογονία*, or the like. Εἰσὶ γὰρ τινες οἱ φασιν ἔδεν ἀγέννητον εἶναι τῶν πραγμάτων, ἀλλὰ πάντα γίνεσθαι· γινόμενα δὲ, τὰ μὲν

μὲν ἀφ' ὧν διαμένειν, τὰ δὲ πάντα φθίρεισθαι· μάλιστα μὲν ART. I. οἱ περὶ τὸν Ἡσίοδον, εἴτα δὲ καὶ τῶν ἄλλων οἱ πρῶτοι φυσιο-
 γίσαντες, says Aristotle, *de Cælo, lib. iii. cap. 1.* In which words he manifestly attributes the doctrine of the creation of the world, not only to Hesiod, but to all the first natural Philosophers: which learning, beginning with Prometheus the first professor of that science, continued in that family amongst the Atlantiadæ, who all successively delivered that truth. After them the Ionian philosophy did acknowledge it, and the Italian received it by Pythagoras, whose scholars all maintained it beside Ocellus Lucanus, the first of them that fancied the world not made, whom Plato, though he much esteemed him, yet followed not; for there is nothing more evident than that he held the world was made. Λέγωμεν δὴ, δι' ἣν αἰτίαν γένεσιν καὶ τὸ πᾶν τόδε ὁ ξυνιστᾶς ξυνέστησεν· ἀγαθὸς ἦν. In which words he delivers not only the generation of the universe, but also the true cause thereof, which is the goodness of God. For he which asks this plain and clear question, Πότερον ἦν αἰεὶ, γενέσθω ἀρχὴν ἔχων ἐδεμίαν, ἢ γέγονεν, ἀπ' ἀρχῆς τινος ἀρξάμενος; and answers the question briefly with γέγονεν· he which gives this general rule upon it, Τῷ δ' αὖ γε-
 μένῳ φαμέν ὑπ' αἰτίᾳ τινὸς ἀνάγκη εἶναι γενέσθαι· and then immediately concludes, Τὸν μὲν ἦν ποιητὴν καὶ πατέρα τῷδε τῷ παντός· εὐρεῖν τε ἔργον, καὶ εὐρόντα εἰς πάντας ἀδύνατον λέγειν· cannot (notwithstanding all the shifts of his Greek expositors) be imagined to have conceived the world not made. And Aristotle, who best understood him, tells us clearly his opinion; Ἐν τῷ Τιμαίῳ, (from whence I cited the precedent words,) ἐκαστὸς γὰρ φησι τὸν ἔρανον (where by the way observe that in Plato's Timæus ἔρανος and κόσμος are made synonymous) γενέσθαι μὲν, ὃ μὲν φθαρτόν.

Pag. 82. (2).

Ocellus Lucanus, Περὶ τῆς τοῦ παντός φύσεως, which book.

ART. I. book Aristotle hath made use of, and transcribed in many parts.

Pag. 83. (a)

Τὸ πᾶν γινόμενον σὺν πᾶσι γίνεται, καὶ τὸ φθειρόμενον σὺν πᾶσι φθείρεται· καὶ τῆτο γε ἀδύνατον, ἀναρχὸν ἔν καὶ ἀτελεύτητον τὸ πᾶν. *Ocell.*

Pag. 83. (b)

Τὸ δὲ γε ὅλον καὶ τὸ πᾶν ὀνομάζω τὸν σύμπαντα κόσμον, διὰ γὰρ τῆτο καὶ τῆς προσηγορίας ἔτυχε ταύτης, ἐκ τῶν ἀπάντων δὴ κοσμηθεῖς. *Ocell.*

Pag. 83. (c)

Πᾶν τὸ γενέσθως ἀρχὴν εἰληφὸς, καὶ διαλύσεως ὀφείλον κοινωνήσαι, δύο ἐπιδέχεται μεταβολάς· μίαν μὲν τὴν ἀπὸ τῆ μείονος ἐπὶ τὸ μείζον, καὶ τὴν ἀπὸ τῆ χείρονος ἐπὶ τὸ βέλτιον—δευτέραν δὲ τὴν ἀπὸ τῆ μείζονος ἐπὶ τὸ μείον, καὶ τὴν ἀπὸ τῆ βελτίονος ἐπὶ τὸ χεῖρον—Ἐὰν ἔν καὶ τὸ ὅλον καὶ τὸ πᾶν γεννητὸν ἐστὶ καὶ φθαρτὸν, γινόμενον, ἀπὸ τῆ μείονος ἐπὶ τὸ μείζον μετέβαλε, καὶ ἀπὸ τῆ χείρονος ἐπὶ τὸ βέλτιον. *Ocell.*

Pag. 83. (d)

Τὸ δὲ γε ὅλον καὶ τὸ πᾶν ἔστιν ἡμῖν ἐξ αὐτῆ παρίχεται τεκμήριον τοιῦτον· ἔτε γὰρ γινόμενον αὐτὸ εἶδομεν, ἔτε μὲν ἐπὶ τὸ βέλτιον καὶ τὸ μείζον μεταβάλλον, ἔτε χεῖρόν ποτε ἢ μείον γινόμενον· ἀλλ' αἰεὶ κατὰ τ' αὐτὸ καὶ ὡσαύτως διατελεῖ, καὶ ἴσον καὶ ὅμοιον αὐτὸ ἑαυτῇ. *Ocell.*

Pag. 84. (e)

Ἀμήχανον γὰρ τὸ ὄν ἀποτελείσθαι ἐκ τῶν μὴ ὄντων, ἢ εἰς τὸ μὴ ὄν ἀναλυθῆναι· ἀφθαρτον ἄρα καὶ ἀνώλεθρον τὸ πᾶν. *Ocell.*

Pag. 84. (f)

So I conceive it best expressed by Anselm Archbishop of Canterbury: Dicitur aliquid esse factum de nihilo, cum intelligimus esse quidem factum, sed non esse aliquid unde sit factum. *Monolog. cap. 8.*

Pag.

Pag. 85. (g)

ART. I.

Creatio apud nos *generatio* vel *nativitas* dicitur, apud Græcos vero sub nomine creationis verbum *facturæ* et *conditionis* accipitur. *S. Hieron. in Epist. ad Eph. cap. 4.*

Pag. 85. (h)

ברא is promiscuously used with עשה, which is of the greatest latitude, denoting any kind of effect, and with יצר, which rather implies a formation out of something, from whence יצר a *potter*. For the first, we read Gen. ii. 3. that *God rested from all his work*, אשר ברא אלהים לעשות not that on the sixth day he did the work of two days, that he might rest on the seventh, as Rabbi Solomon; not that in six days he made the roots of things that they might afterwards produce the like, as Aben Ezra; not these or any other fancies of the Rabbins; as if ברא signified one work, and עשה another; for they both express the production, as appears clearly in the following verse, *These are the generations of the heavens and of the earth, ברא when they were created, ביום עשה in the day that the Lord God made the earth and the heavens.* So Isa. xlv. 12. *I have made the earth, and created man upon it*: where the first expresseth the proper, the second the improper creation. Which indifferent acception appeareth in collating Psal. cxv. 15. and cxxi. 2. with Isa. xlii. 5. and xlv. 18. as also Isa. xvii. 7. with Eccl. xii. 1. From whence the LXX. translate ברא indifferently ποιεῖν or κτίζειν. For the second, יצר is usually rendered by the Targum ברא and by the LXX. though generally πλάττειν, yet sometimes κτίζειν. And that it hath the same signification will appear by conferring Gen. ii. 7. with Isa. xlv. 12. and not only so, but by that single verse, Isa. xliii. 1. *Now thus saith the Lord ברא that created thee, O Jacob, יצר and he that formed thee, O Israel.* Lastly, all these are jointly used in the same validity of expression, Isa. xliii. 7. *Every one that is called by my name: for בראתי I have created*

ART. I. *ated him for my glory, וְיִמְצָא I have formed him, יֵצַא I have made him.*

Pag. 85. (i)

Creatio atque conditio nunquam nisi in magnis operibus nominantur: verbi causa, mundus creatus est, urbs condita est, domus vero, quamvis magna sit, ædificata potius dicitur, quam condita vel creata. In magnis enim operibus atque facturis verbum creationis assumitur. *S. Hieron. in Epist. ad Eph. cap. 4.*

Pag. 86. (k)

For I take *μη ἐκ φαινομένων* in this place to be equivalent unto *ἐκ ἐξ ὄντων* in the Maccabees, and that of the same sense with *ἐξ ἐκ ὄντων*, as the Syriac translation, *ܐܝܢܐ ܕܠܐ ܚܝܬܐ ܕܥܝܢܐ* *ex iis quæ non conspiciuntur*. Which manner of speech may be observed even in the best Greek authors: as in Aristotle, *Nat. Auscult. lib. v. cap. 2.* *Μεταβάλλοι αὖ τὸ μεταβάλλον τετραχῶς· ἢ γὰρ ἐξ ὑποκειμένων εἰς ὑποκείμενον, ἢ ἐκ ἐξ ὑποκειμένων εἰς οὐχ ὑποκείμενον, ἢ μὴ ἐξ ὑποκειμένων, εἰς ὑποκείμενον, ἢ ἐξ ὑποκειμένων εἰς μὴ ὑποκείμενον.* Where *ἐκ ἐξ ὑποκειμένων* is the same with *ἐξ οὐχ ὑποκειμένων*, and *μη ἐξ ὑποκειμένων* with *ἐξ μη ὑποκειμένων*.

Pag. 87. (l)

Nemo enim non eget eo de cuius utitur; nemo non subjicitur ei cuius eget, ut possit uti: sic et nemo de alieno utendo, non minor est eo de cuius utitur; et nemo qui præstat de suo uti, non in hoc superior est eo cui præstat uti. *Tertul. adv. Hermog. cap. 8.*

Pag. 87. (m)

Grande revera beneficium Deo contulit, ut haberet hodie per quem Deus cognosceretur et omnipotens vocaretur: nisi quod jam non omnipotens, si non et hoc potens, ex nihilo omnia proferre. *Ibid.* Quomodo ab homine divina illa vis differret, si, ut homo, sic etiam Deus ope indigeat aliena: indiget autem si
nihil

nihil moliri potest, nisi ab altero illi materia ministretur. *Lactan. lib. ii. cap. 9.* ART. 1.

Pag. 87. (n)

As Hierocles, Καὶ τὶ καταλέγω σοι τούτους; ὅπως καὶ τῶν Πλατωνικῶν τινὲς οὐκ ὀρθῶς τὴν περὶ τοῦ δημιουργοῦ Θεοῦ διασώζουσιν ἔννοιαν; οὐ γὰρ ἱκανὸν αὐτὸν εἶναι ᾤκησαν, αὐτοτελῶς ὑποσῆσαι δύνασθαι κόσμον οἰκεία δυνάμει καὶ σοφίᾳ ἐξ αἰδίας ἐνεργοῦντα· ἀλλ' ἀγεννήτη ὕλης συνεργείᾳ· καὶ τῇ μὴ παρ' αὐτοῦ ὑποστάσει φύσει καταχρώμενον, μόνως δημιουργεῖν δύνασθαι. *De Provid. et Fato.*

Pag. 87. (o)

Πᾶν τὸ γινόμενον ἀνάγκη γίνεσθαι ἢ ἐξ ὄντων ἢ ἐκ μὴ ὄντων· τῶν δὲ τὸ μὲν ἐκ μὴ ὄντων γίνεσθαι ἀδύνατον· περὶ γὰρ ταύτης ὁμογνωμονῶσι τῆς δόξης ἅπαντες οἱ περὶ φύσεως. *Phys. lib. iv. cap. 1.*

Pag. 87. (p)

Ut igitur faber cum quid ædificaturus est, non ipse facit materiam, sed ea utitur quæ fit parata, fictorque item cera: sic isti providentiæ divinæ materiam præsto esse oportuit, non quam ipse faceret, sed quam haberet paratam. *Cicero de Nat. Deorum.*
Ἀπεικασίον τῷ μὲν Θεῷ τὸν τεχνίτην, τὸν δὲ ἀνδριάντα τῷ κόσμῳ. *Method. περὶ τῶν γενητῶν.*

Pag. 87. (q)

So Hierocles calls him κοσμοποιὸν καὶ ἀριστότεχνον Θεόν. in *Aur. Carm.*

Pag. 88. (r)

Ὅτι δὲ αἱ ἐσῖαι, καὶ ὅσα ἄλλα ἀπλῶς ὄντα, ἐξ ὑποκειμένων τινὸς, γίνεται, ἐπισκοπῶντι γένοιτ' ἂν φανερόν· αἰεὶ γὰρ ἐστὶ τι ὃ ὑπόκειται, ἐξ ὃ γίνεται τὸ γιγνόμενον, οἷον τὰ φυτὰ καὶ τὰ ζῶα ἐκ σπέρματος. *Aristot. Phys. lib. i. cap. 7.*

Pag. 89. (s)

These words of Aristotle are very observable, in which he disputes against Speusippus and the Pythagoreans, who thought the rudiments of things first made,

ART. I. made, out of which they grew unto perfection :

“Ὅσοι δὲ ὑπολαμβάνουσιν, ὥσπερ οἱ Πυθαγόρειοι καὶ Σπεύσιππος, τὸ ἄριστον καὶ κάλλιστον μὴ ἐν ἀρχῇ εἶναι, διὰ τὸ καὶ τῶν φυτῶν καὶ τῶν ζώων τὰς ἀρχὰς αἰτία μὲν εἶναι, τὸ δὲ καλὸν καὶ τὸ τέλειον ἐν τοῖς ἐκ τούτων, ἐκ ὁρθῶς οἴονται· τὸ γὰρ σπέρμα ἐξ ἐτέρων ἐστὶ προτέρων τελείων· καὶ τὸ πρῶτον ἢ ὑπέρμα ἐστὶν, ἀλλὰ τὸ τέλειον. οἶον πρότερον ἄνθρωπον ἂν φαίη τις εἶναι τῷ σπέρματος, ἢ τὸν ἐκ τούτου γεννώμενον, ἀλλ’ ἕτερον ἐξ ἢ τὸ σπέρμα. *Metaph. lib. xiv. cap. 7.* By which words Aristotle hath sufficiently destroyed his own argument, which we produced before out of the first of the Physics, and is excellently urged in that philosophical piece attributed unto Justin Martyr : Εἰ πρῶτόν ἐστι τὸ σπείρον σπέρμα, καὶ ὕστερον τὸ ἐκ σπέρματος γιγνόμενον, καὶ γεννητὰ ἀμφοτέρω, τῇ μὲν γενέσει τῷ κειμένῳ ἐκ σπέρματος γιγνομένῳ ὑπόκειται τὸ σπέρμα· τῇ δὲ γενέσει τῷ σπείραντος ὑποκεῖσθαι τὸ σπέρμα ἢ δυνατόν. ἐκ ἧρα αἰεὶ τὰ ζῶα καὶ τὰ φυτὰ ἐκ σπέρματος γίνονται. *Aristot. Dogm. Evers.* “Ὅθεν ἔδει λέγει τῷ σπέρματος εἶναι τὸν ἄνθρωπον, ἔδδ’ τῷ ὥς εἶναι τὴν ἀλεκτορίδα· τῆς δὲ ἀλεκτορίδος τὸ ὦν εἶναι, καὶ τὸ σπέρμα τῷ ἀνθρώπῳ λέγομεν. *Plutarch. Sympos. lib. ii. Probl. 3.*

Pag. 90. (t)

Hic visibilis mundus ex materia quæ a Deo facta fuerat, factus est et ornatus. *Gennad. cap. 10.*

Pag. 91. (u)

“Ἄλλο γὰρ τὸ ἐπίκτητον ἀγαθόν, ἄλλο· τὸ καθ’ ἑξὶν ἀγαθόν, ἄλλο τὸ πρῶτως ἀγαθόν. *Proclus in Timæum.* Τὸ δὲ αὐτοαγαθόν πρῶτως ἀγαθόν. *Ibid.*

Pag. 91. (x)

As Plato, Λέγωμεν δὲ, δι’ ἣν αἰτίαν γένεσιν καὶ τὸ πᾶν τόδε ὃ ξυνιστὰς ξυνέστησεν· ἀγαθὸς ἦν. ἀγαθῷ δ’ ἔδει περὶ ἑδερὸς ἑδέποτε ἐγγίγνεται φθόνος· τέττε δ’ ἐκτὸς ὦν, πάντα ὅτι μάλιστα ἐβλήθη γενέσθαι παραπλήσια αὐτῷ· ταύτην δὲ γενέσεως κόσμος μάλισ’ ἂν τις ἀρχὴν κυριωτάτην παρ’ ἀνδρῶν φρονίμων ἀποδεχόμενος, ὁρθότατα ἐπιδέχοιτ’ ἂν. *In Timæo.* Αἰτία γὰρ τῆς τῶν πάντων ποιήσεως ἑδεμία ἄλλη πρόσεσιν εὐλογος, πλὴν τῆς κατ’ ἐσίαν ἀγαθότητος. *Hieroc. in Aur.*

Aur. Carm. Αἱ γὰρ παρὰ τὴν ἀγαθότητα λεγόμεναι αἰτίαι ART. I. τῆς δημιουργίας τῶδε τὰ πάντος, ἀνθρωπίναις μᾶλλον περιστάσεσιν ἢ τῷ Θεῷ ὑρίπυσιν. *Ibid.*

Pag. 91. (γ)

Ἀνάγκη διὰ τὴν τοῦ Θεοῦ ἀγαθότητα ὄντος τοῦ κόσμου, αἰεὶ τε τὸν Θεὸν ἀγαθὸν εἶναι, καὶ τὸν κόσμον ὑπάρχειν ὥσπερ ἡλίῳ μὲν καὶ πυρὶ συνυφίσταται φῶς, σώματι δὲ σκιά. *Salust. de Diis et Mundo, cap. 7.* Εἰ γὰρ ἄμεινον μὴ ποιεῖν, πῶς εἰς τὸ ποιεῖν μεταβέβηκε; εἰ δὲ τὸ ποιεῖν, τί μὴ ἐξ αἰδῖς ἔπραττεν; *Hierocl. de Fato et Provid.* Neither doth he mean any less, when in his sense he thus describes the first cause of all things; 'Ες ἂν (so I read it, not ἐς, ἂν, as the printed copies, or ἕως ἂν, as Curterius) ἢ τὸ πρῶτον αὐτῶν αἰτίον ἀμετάβλητον πάντη καὶ ἄτρεπτον, καὶ τὴν οὐσίαν τῇ ἐνεργείᾳ τὴν αὐτὴν κεκτημένον, καὶ τὴν ἀγαθότηα οὐκ ἐπίκτητον ἔχον, ἀλλ' οὐσιωμένην κατ' αὐτὴν, καὶ δι' αὐτὴν τὰ πάντα πρὸς τὸ εἶναι παράγον· (so I read it, not πάντων πρὸς τὸ εἶναι, as the printed.). *Hierocl. in Aur. Carm.* Συνήρτηται ἄρα τῇ μὲν ἀγαθότητι τοῦ πατρὸς ἢ τῆς προνοίας ἐκτένεια· ταύτῃ δὲ ἢ τοῦ δημιουργοῦ διαιώνιος ποίησις· ταύτῃ δὲ ἢ τοῦ πάντος κατὰ τὸν ἄπειρον αἰδιότης. καὶ ὁ αὐτὸς λόγος, ταύτην τε ἀναιρεῖ, καὶ τὴν ἀγαθότηα τοῦ πεποιηκότος. *Proclus in Timæum.* Now although this be the constant argumentation of the latter Platonists, yet they found no such deduction or consequence in their master Plato; and I something incline to think, though it may seem very strange, that they received it from the Christians, I mean out of the School of Ammonius at Alexandria; whom though Porphyrius would make an apostate, for the credit of his heathen gods, yet St. Jerome hath sufficiently assured us that he lived and died in the Christian faith. The reason of my conjecture is no more than this: Proclus acknowledgeth that Plutarch and others, though with Plato they maintained the goodness of God to be the cause of the world, yet withal denied the eternity of it: and when he quotes other expositors for his own opinion,

ART. 1. opinion, he produceth none but Porphyrius and Iamblichus, the eldest of which was the scholar of Plotinus the disciple of Ammonius. And that he was of that opinion, I collect from him who was his scholar both in philosophy and divinity, that is, Origen, whose judgment, if it were not elsewhere apparent, is sufficiently known by the Fragment of Methodius, *Περὶ γεννητῶν*, preserved in Photius. "Ὅτι ὁ Ὀριγένης, ὃν κένταυρον καλεῖ, ἔλεγε συναΐδιον εἶναι τῷ μόνῳ σοφῷ καὶ ἀπροσδεῖ θεῷ τὸ πᾶν. Being then Porphyrius and Iamblichus cited by Proclus, being Hierocles, Proclus, and Sallustius were all either ἐκ τῆς ἱερᾶς γενεᾶς, as they called it, that is, descended successively from the School of Ammonius, (the great conciliator of Plato and Aristotle, and reformer of the ancient Philosophy,) or at least contemporary to them that were so; it is most probable that they might receive it from his mouth, especially considering that even Origen a Christian confirmed the same.

Pag. 94. (z)

So Clemens Alexandrinus speaks of God, *Ψιλῷ τῷ βάλισθαι δημιουργί, καὶ τῷ μόνον ἰδεῖσθαι αὐτὸν ἔπεται τὸ γεγενῆσθαι. Protrept.*

Pag. 94. (a)

Γινηθῆτω φῶς, καὶ τὸ πρόσαγμα ἔργον ἦν. S. Basil. "Ὅταν δὲ φωνὴν θεῶ καὶ ῥῆμα καὶ πρόσαγμα λέγωμεν, τὴν ἐν τῷ θελήματι ῥοπὴν ἡγάμεθα ἐν εἶδει πρόσαγματος σχηματίζεσθαι. *Idem, in Hexaem.* Τίνος ὑπεργίας δέοιτο ὁ θελήματι μόνῳ δημιουργῶν, ὁμοῦ τῇ βελήσει συνυφισταμένης τῆς κτίσεως; *Idem, lib. ii. adv. Eunom.*

Pag. 94. (b)

As, *Γινηθῆτω φῶς, καὶ ἐγένετο φῶς. Fiat lux, et facta est lux*, or as Aquila, *Γενίσθω, καὶ ἐγένετο*, as Symmachus, *Ἐστω, καὶ ἐγένετο* all with a difference: whereas in the Hebrew it is a most expressive and significant tautology. *וַיֵּאמֶר אֱלֹהִים יְהי אוֹר וַיְהי אוֹר*

Pag.

Pag. 94. (c)

ART. I.

As Dionysius Longinus, *Περὶ ὕψους, Sect. 9.* Ταύτη καὶ ὁ τῶν Ἰουδαίων Θεομοθέτης, εἶχ' ὁ τυχὼν ἀνὴρ, ἐπειδὴ τὴν τῆς Θεῆς δύναμιν κατὰ τὴν ἀξίαν ἐγνώρισε καὶ ἐξέφηεν, εὐθὺς ἐν τῇ εἰσβολῇ γράψας τῶν νόμων, Εἶπεν ὁ Θεός, φησί· τί; γενέσθω φῶς, καὶ ἐγένετο· γενέσθω γῆ, καὶ ἐγένετο. Where observe, Longinus made use of the translation of Aquila.

Pag. 94. (d)

Πάντα ὅσα ἠθέλησεν ἐποίησεν ἐν τῷ ἔρανῳ καὶ ἐν τῇ γῇ· ὁρᾷς ὅτι ἔχι' πρὸς τὴν δημιουργίαν τῶν ἐν τῇ γῇ μόνον, ἀλλὰ καὶ πρὸς τὴν κτίσιν τῶν ἀνω δυνάμεων ἤρκεσεν ἡ θέλησις αὐτῆς μόνη; *S. Chrysost.* *Περὶ τῆς ἀκαταλήπτου* ii.

Pag. 95. (e)

As even Lucretius confesseth, and that out of the principles of Epicurus:

Verum, ut opinor, habet novitatem summa, recensque Natura est mundi, neque pridem exordia cepit.

De Rer. Nat. lib. v. ver. 333.

Pag. 95. (f)

Plato tells us of an account which an Egyptian priest gave to Solon, in which the Athenians were 9000 years old, and those of Sais 8000. Προτέραν μὲν τὴν παρ' ὑμῖν ἔτεσι χιλίοις ἐκ γῆς τε καὶ Ἡφαίστου τὸ σπέρμα παραλαβῆσα ὑμῶν, τὴν δὲ ὑσέραν· τῆς δὲ ἐνθάδε διακοσμήσεως παρ' ἡμῖν ἐν τοῖς ἱεροῖς γράμμασιν ὀκτακισχιλίων ἐτῶν ἀριθμὸς γέγραπται· *In Timæo.* Pomponius Mela makes a larger account out of Herodotus: *Ipsi vetustissimi (ut prædicant) hominum trecentos et triginta reges ante Amasim, et supra tredecim millium annorum ætates certis annalibus;* where, as the Egyptians much stretch the truth, so doth Mela stretch the relation of Herodotus, who makes it not 13,000, but 11,340 years. Diodorus Siculus tells us of 23,000 years from the reign of the first king of Egypt to the expedition of Alexander; and Diogenes Laertius, out of other authors, more than doubles that account.

ART. I. Αἰγύπτιοι μὲν γὰρ Νεῖλῳ γενέσθαι παῖδα Ἡφαιστον, ὃν ἄρξαι φιλοσοφίας, ἧς τὰς προειῶτας ἱερείας εἶναι καὶ προφήτας· ἀπὸ δὲ τούτων εἰς Ἀλέξανδρον τὸν Μακεδόνα ἐτῶν εἶναι μυριάδας τέσσαρας, καὶ ὀκτακισχίλια ὀκτακόσια ἔτη ἐξήκοντα τρία.

Pag. 95. (g)

Ἀσσύριοι δέ, φησιν Ἰάμβελιχος, ἔχ' ἑπτὰ καὶ εἴκοσι μυριάδας ἐτῶν μόνας ἐτήρησαν, ὥς φησιν Ἰππαρχος· ἀλλὰ καὶ ὅλας ἀποκαταστάσεις καὶ περιόδους τῶν ἑπτὰ κοσμοκρατόρων μνήμη παρίδουσιν. *Proclus in Timæum.*

Pag. 95. (h)

Ἐν οἷς ἡλίῃ μὲν ἐκλείψει γενέσθαι τριακοσίας ἐβδομήκοντα τρεῖς, σελήνης δὲ ὀκτακοσίας τριάκοντα δύο. *Diog. Laert.*

Pag. 95. (i)

This fallacy appeareth by an epistle which Alexander wrote to his mother Olympias, mentioned by Athenagoras, Minutius Felix, St. Cyprian and St. Augustin. Persarum autem et Macedonum imperium usque ad ipsum Alexandrum, cui loquebatur, plus quam octo millium annorum ille constituit; cum apud Græcos Macedonum usque ad mortem Alexandri quadringenti octoginta quinque reperiantur anni; Persarum vero, donec ipsius Alexandri victoria finiretur, ducenti et triginta tres computentur. *S. August. de Civit. Dei, lib. xii. cap. 10.*

Pag. 96. (k)

As Diodorus Siculus takes notice of the Egyptians, and Abydenus of the Chaldeans, whose ten first kings reigned 120 sari. Ὡς τὰς πάντας εἶναι βασιλεῖς δέκα· ὧν ὁ χρόνος τῆς βασιλείας συνῆξε σάρος ἑκατὸν εἴκοσι. Now this word σάρος was proper to the Babylonian or Chaldean account. *Hesych.* Σάρος, ἀριθμός τις παρὰ Βαβυλωνίοις· but what this number was he tells us not. In the fragment of Abydenus preserved by Eusebius, Σάρος δὲ εἰς ἐξακόσια καὶ τρισχίλια ἔτη· every σάρος is 3600 years, and consequently the 120 σάροι belonging

ing to the reign of the ten kings 432,000 years. ART. 1. Neither was this the account only of Abydenus, but also of Berofus; neither was the interpretation only of Eusebius, but also of Alexander Polyhistor, who likewise expreffeth τὸν χρόνον τῆς βασιλείας αὐτῶν σάρος ἑκατὸν εἴκοσι, ἥτοι ἐτῶν μυριάδας τεσσαράκοντα τρεῖς καὶ δύο χιλιάδας. This seemed fo highly incredible, that two ancient monks, Anianus and Panodorus, interpreted thofe Chaldæan years to be but days, fo that every σάρος fhould confift of 3600 days, that is, nine years, ten months and a half, and the whole 120 σάροι for the ten kings 1183 years, fix months, and odd days. This is all which Jof. Scaliger, or Jacobus Goar of late could find concerning this Chaldæan computation: and the firft of thefe complains that none but Hefychius makes mention of this account. I fhall therefore fupply them, not only with another author, but alfo with a diverfe and diftinct interpretation. Σάροι μέτρον καὶ ἀριθμὸς παρὰ Χαλδαίοις· οἱ γὰρ ρκ' σάροι ποιῶσιν ἐνιαυτὸς βσκβ', οἱ γίνονται ἢ ἐνιαυτοὶ καὶ μῆνες ἕξ. That is, according to the tranflation of Portus, *Sari apud Chaldæos est menfura et numerus: nam 120 sari faciunt annos 2222, qui funt anni 18 et sex menses*. Well might he fix his N. L. or *non liquet*, to thefe words; for as they are in the printed books there is no fenfe to be made of them; but by the help of the MS. in the Vatican Library, we fhall both fupply the defect in Suidas, and find a third valuation of the σάροι. Thus then that MS. represents the words: Οἱ γὰρ ρκ' σάροι ποιῶσιν ἐνιαυτὸς βσκβ' κατὰ τὴν Χαλδαίων ψῆφον, εἴπερ ὁ σάρος ποιῇ μῆνας σεληνιακῶν σκβ', οἱ γίνονται ἢ ἐνιαυτοὶ καὶ μῆνες ἕξ. And fo the fenfe is clear. Σάρος, according to the Chaldee account, comprehends 222 months, which come to eighteen years and fix months; therefore 120 σάροι make 2220 years; and therefore for βσκβ', I read, leaving out the laft β, βσκ', that is, 2220.

ART. I.

Pag. 96. (l)

Εἰ δὲ καὶ ὁ φησιν Εὐδόξος ἀληθὲς, ὅτι Αἰγύπτιοι τὸν μῆνα ἐνιαυτὸν ἐκάλεον, ἢ κ' ἦν ἡ τῶν πολλῶν τῶν ἐνιαυτῶν ἀπαρίθμησις ἔχοι τὸ θαυμαστόν. *Proclus in Timæum*, xxxi. 50.

Pag. 96. (ni)

Ἐν τοίνυν τῷ χρόνῳ τετράκις ἔλεγον ἐξ ἡμέων τὸν ἥλιον ἀνατεῖλαι· ἔνθα τε νῦν καταδύεται, ἐντεῦθεν δὲ ἐπαντεῖλαι· καὶ ἔνθεν νῦν ἀντέλλει, ἐνθαῦτα δὲ καταβῆναι. *Herod. Euterp.* Mandatumque literis servant, dum Ægyptii sunt, quater cursus suos vertisse fidera, ac solem bis jam occidisse ubi nunc oritur. *Mela, lib. i. cap. 10.* Whereas Aristotle more soberly, Ἐν ἅπαντι γὰρ τῷ περιηλυθότι χρόνῳ κατὰ τὴν παραδεδομένην ἀλλήλοις μνήμην εἶδεν φαίνεται μεταβεβληκός, ἕτε καθ' ὅλον τὸν ἰσχυρὸν ἔρανον, ἕτε κατὰ μῶριον αὐτῶν τῶν οἰκείων εἶδεν. *De Cælo, lib. i. cap. 3. Vide Simplic.*

Pag. 97. (n)

As the Chaldees did affirm that they had taken observations of the celestial motions for 470,000 years; and withal they also affirmed, that for the same space of time they had calculated the nativity of all the children which were born. Which last is certainly false. Nam quod aiunt quadringenta et septuaginta millia annorum in periclitandis experiundisque pueris quicunque nati essent Babylonios posuisse, fallunt: si enim esset factum, non esset desitum. Neminem autem habemus auctorem qui aut fieri dicat, aut factum sciat. *Cicero, lib. ii. de Divinat.* And if the last be false, we have no reason to believe the first is true; but rather to deny their astronomical observations by their vain ambition in astrological predictions. And indeed those observations of the Chaldees being curiously searched into by Callisthenes, appointed by Aristotle for that purpose, were found really to go no farther than 1903 years before Alexander, as Porphyrius hath declared, who was no friend to the account of Moses. Δια τὸ μήπω τὰς ὑπὸ Καλλισθένης ἐκ Βαβυλῶνος πεμφθείσας παρατηρήσεις ἀφίκεσθαι εἰς τὴν Ἑλλάδα

Ἑλλάδα τῇ Ἀριστοτέλῃ τῷτο ἐπισκῆψαντος αὐτῷ· ὅς τις ART. I.
διηγῆται ὁ Πορφύριος χιλίων ἐτῶν εἶναι καὶ ἐννεακοσίων τριῶν
μέχρι τῶν χρόνων Ἀλεξάνδρου τῷ Μακεδόνα σωζομένας. *Simp-
plic. ad lib. ii. Aristot. de Cælo, p. 123.*

Pag. 97. (o)

This argument is therefore to me the stronger, because made by him who cannot be thought a favourer of our religion, because he was a countenancer of none, Epicurus, whose mind is thus delivered by Lucretius ;

Præterea, si nulla fuit genitalis origo
Terrarum et cœli, semperque æterna fuere,
Cur supera bellum Thebanum et funera Trojæ,
Non alias alii quoque res cecinere Poetæ ?
Quo tot facta virum toties cecidere ? neque usquam
Æternis famæ monumentis infita florent ?

De Rer. Nat. lib. v. ver. 325.

Pag. 97. (p)

Pliny gives a large account of these, *lib. vii. cap. 56.* and Lucretius makes use of this argument ;

Quare etiam quædam nunc artes expoliuntur,
Nunc etiam augescunt, nunc addita navigiis sunt
Multa ; modo organici melicos peperere sonores :
Denique natura hæc rerum ratioque reperta est
Nuper, et hanc primus cum primis ipse repertus
Nunc ego sum in patrias qui possim vertere voces.

De Rer. Nat. lib. v. ver. 333.

Pag. 98. (q)

I mean, not only such as wrote the building of particular cities, as Apollonius Rhodius Καὺνὲ κτίσιν, Xenophanes Κολοφῶνος κτίσιν, Crito Συρακυσῶν κτίσιν, and Philochorus Σαλαμῖνος κτίσιν but those more general, as Aristotle Κτίσεις καὶ πολιτείας, Polemo Κτίσεις πόλεων ἐν Φωκίῃ, Charon Πόλεων κτίσεις, Callimachus Κτίσεις νήσων καὶ πόλεων, Hellanicus Κτίσεις ἰσθμῶν καὶ πόλεων, and the indefinite Κτίσεις written by Dercylus, Dionysius, Hippys, Clitophon, Trifimachus, and others.

ART. I.

Pag. 98. (r)

Sylvarum, Hercynia—dierum sexaginta iter occupans, ut major aliis, ita et notior. *Mela, lib. iii. cap. 3.*

Pag. 98. (s)

Hercyniæ sylvæ roborum vastitas intacta ævis et congenita mundo, prope immortalis forte miracula excedit. *Plin. lib. xvi. cap. 2.*

Pag. 98. (t)

Thus Ocellus, who maintained the world was never made, answers the argument brought from the Greek Histories which began with Inachus, as the first subject, not author of History, (as Nogarola in his Annotations mistakes Ocellus,) Διὸ καὶ τοῖς λέγουσι τὴν τῆς Ἑλληνικῆς ἱστορίας ἀρχὴν ἀπὸ Ἰνάχου εἶναι τὴν Ἀργεῖαν, προσεκτέον ἔτι, ὅτι ὡς ἀπὸ τινος ἀρχῆς πρώτης, ἀλλὰ τῆς γενομένης μεταβολῆς κατ' αὐτήν. So that he will have Inachus to be the first not absolutely, but since the last great alteration made in Greece; and then he concludes that Greece hath often been, and will often be, barbarous, and lose the memory of all their actions: Πολλάκις γὰρ καὶ γέγονε καὶ εἶναι βάρβαρος ἡ Ἑλλὰς, ὅτι ὑπ' ἀνθρώπων μόνον γινομένη μετέστατος, ἀλλὰ καὶ ὑπ' αὐτῆς τῆς φύσεως ἐμείζονος καὶ μείονος αὐτῆς γινομένης, ἀλλὰ γὰρ νεωτέρας αἰεὶ καὶ πρὸς ἡμᾶς ἀρχὴν λαμβανέσης. *Ocell. de Universo, cap. 3.* Thus Plato, who asserted the creation of the world, but either from eternity, or such antiquity as does not much differ from it, brings in Solon inquiring the age of the Greek Histories, as of Phoroneus, and Niobe, Deucalion and Pyrrha; and an Egyptian priest answering, that all the Greeks were boys, and not an old man amongst them; that is, they had no ancient monuments, or history of any antiquity, but rested contented with the knowledge of the time since the last great mutation of their own country. Πολλὰ γὰρ κατὰ πολλὰ φθορὰι γιγνόμεναι ἀνθρώπων καὶ ἔσονται, πυρὶ μὲν καὶ ὕδατι μέγισται, μυρίοις δὲ ἄλλοις ἕτεραι βραχυτέραι. *In*

In Timæo. Origen of Celsus, Τὸ πολλάς ἐκ παντὸς ART. I. αἰῶνος πυρώσεις γεγονέναι, πολλάς δ' ἐπικλύσεις, καὶ νεώτερον εἶναι τὸν ἐπὶ Δευκαλίωνος κατακλυσμὸν ἑναγχος γεγεννημένον· σαφῶς τοῖς ἀκρίβειαν αὐτῆς δυναμένοις παρίσῃσι τὸ κατ' αὐτὸν τῷ κόσμῳ ἀγέννητον. *lib. i.* And Lucretius the Epicurean, who thought the world but few thousand years old, as we believe, and that it should at last be consumed; as we also are persuaded, thinks this answer of theirs so far from being a refutation of the former, that he admits it as a confirmation of the latter part of his opinion :

Quod si forte fuisse antehac eadem omnia credis,
Sed periisse hominum torrenti sæcla vapore,
Aut cecidisse urbeis magno vexamine mundi,
Aut ex imbris assiduis exisse rapaceis
Per terras amneis, atque oppida cooperuisse :
Tanto quippe magis victus fateare necesse est,
Exitium quoque terræ cœlique futurum.

De Rer. Nat. lib. v. ver. 339.

Pag. 99. (u)

Ἐξωσαν δὲ τῷ Κέλσῳ τῆς περὶ τῶν ἐκπυρώσεων καὶ ἔξυδατώσεων μύθῳ διδάσκαλοι οἱ κατ' αὐτὸν σοφώτατοι Αἰγύπτιοι. *Orig. adv. Cels. lib. i.*

Pag. 99. (x)

So that Egyptian priest in Plato's Timæus tells Solon that the Fable of Phaeton did signify a real conflagration of the world; but so as all they which lived in mountains or dry parts of the earth were scorched and consumed, but of those who lived near the seas or rivers in the valleys, some were preserved. Ἡμῖν δὲ, saith he, ὁ Νεῖλος εἰς τε τὰλλα σωτὴρ, καὶ τότε ἐκ ταύτης τῆς ἀπορίας σώζει λυόμενος. Thus the Egyptians pretend Nilus saved them from the flames of Phaeton. Nor were they only safe from conflagrations, but from inundations also. For when in Greece or other parts a deluge happened, then all their cities were swept away into the sea : Κατὰ δὲ τήνδε

ART. I. τήνδε τὴν χώραν, says the priest, ἔτε τότε, ἔτε ἄλλοτε ἄνωθεν ἐπὶ τὰς ἀέρας ὕδωρ ἐπιρρέϊ· τόδ' ἐναντίον κάτωθεν ἐπανιέναι πέφυκεν· ὅθεν καὶ δι' αὐτὰς αἰτίας τὰνθάδε σωζόμενα, λέγεται παλαιότατα. So Egypt receiving not their waters from above by clouds, but from below by springs filling the river Nile, was out of danger in a deluge, and thereby preserved the most ancient monuments and records. But, alas, this is a poor shift to them which believe that in the great and universal flood, *all the fountains of the great deep were broken up, and the windows of heaven were opened.* Gen. vii. 11.

Pag. 100. (y)

So Cicero indeed speaks, *innumerabilia sæcula*, in his book of Divination; and Socrates in Plato's Theætetus brings this argument against the pride of great and noble families, that they which mention a succession of their ancestors which have been rich and powerful, do it merely ὑπ' ἀπαιδευσίας, ἢ δυνάμενων εἰς τὸ πᾶν αἰεὶ βλέπειν, ἢ δὲ λογίζεσθαι, ὅτι πάντων καὶ προγόνων μυριάδες ἑκάστω γέγονασιν ἀναρίθμητοι, ἢ αἷς πλείοι καὶ πτωχοὶ, καὶ βασιλεῖς καὶ δούλοι, βαρβάροι τε καὶ Ἕλληνες πολλάκις μυρίοι γέγονασιν ὁπῶν· as if every person were equally honourable, having innumerable ancestors, rich and poor, servants and kings, learned and barbarous.

Pag. 100. (z)

Origen did not only collect the eternity of the world from the coexistence of all God's attributes, as because he is παντοκράτωρ and δημιουργός, therefore he was always so, (for how could he be δημιουργός ἄνευ δημιουργημάτων, ὅγ' παντοκράτωρ ἄνευ τῶν κρατούμενων;) but also from the 90th Psalm; *From everlasting to everlasting, thou art God. For a thousand years in thy sight are but as yesterday:* and that at the beginning of Ecclesiasticus; *Who can number the sand of the sea, and the drops of the rain, and the days of eternity?* But Methodius, Bishop and Martyr, hath well concluded that

that disputation: Ταῦτά φησιν ὁ Ὠριγένης σπαράζων, καὶ ART. I. ἄρα οἷα παίζει.

Pag. 101. (a)

By the Greeks called Γενεαὶ, which are successions of generations from father to son: as in St. Matth. i. 17. Indeed sometimes they take it for other spaces of time; as Artemidorus observes, for seven years. Κατ' ἐνίης μὲν ἔτη ζ'. ὅθεν καὶ λέγουσιν αἱ ἰατρικοὶ, τῶν δύο γενεῶν (not πρὸ τῶν, as Wolfius and Portus would correct it) μηδένα (not μὴ δεῖν, as Suidas) φλεβοτομεῖν, τὸν τεσσαρεσκαιδέκτη (not τεσσαρεσκαιδέκατον, as Suidas transcribing him negligently) λέγοντες. Sometimes they interpret it twenty, twenty-five, or thirty years, as appears by Hesychius: and by that last account they reckoned the years of Nestor, Κατ' ἐνίης δὲ λ'. ὅθεν καὶ τὸν Νέστορα βέλονται εἰς ἐννεήκοντα ἔτη γεγονέναι: so Artemidorus and the grammarians. Although I cannot imagine that to be the sense of Homer;

Τῷδ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
Ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο.

Il. α. ver. 250.

And I conceive that gloss in Hesychius, Ἐπὶ διασημάτων χρόνων τῶν μὴ κατ' αὐτὸ βεβιωκότων, to be far more properly applicable to that place. But, in the sense of which we now speak, it is taken for the third part ordinarily of an hundred years; as Herodotus, mentioning the Egyptians' feigned genealogies, Καί τοι τριηκόσια μὲν ἀνδρῶν γενεαὶ δυνέσται μύρια ἔτεα, 300 generations equalize 10,000 years, γενεαὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐσι. *Euterp.* And after him St. Clements Alexandrinus, Εἰς τὰ ἑκατὸν ἔτη τρεῖς καταλέγονται γενεαί. *Strom. lib. ii.*

Pag. 102. (b)

Inde Manichæus, ut Deum a conditione malorum liberet, alterum mali inducit autorem. *S. Hier. in Nahum, cap. 3.*

Pag.

ART. I.

Pag. 102. (c)

For we must not look upon Manes as the first author of the Heresy, though they which followed him were called from him Manichæans. Nor must we be satisfied with the relation of Socrates, who allots the beginning of that heresy μικρὸν ἔμπροσθεν τῶν Κωνσταντίνου χρόνων, a little before Constantine; being Epiphanius asserts the first author of it, εἰλλισθαι τὴν πορείαν ἐπὶ τὰ Ἱεροσόλυμα περὶ τὰς χρόνας τῶν Ἀποστόλων, to have gone to Jerusalem even about the Apostles' times. Manes then, formerly called Cubricus, (not Urbicus, as St. Augustin,) who disseminated this heresy in the days of Aurelianus or Probus the Emperor, about the year 277, had a predecessor, though not a master, called first Terebinthus, after Buddas. For this Buddas left his books and estate to a widow, who, saith Epiphanius, ἔμεινε πολλῷ τῷ χρόνῳ ἔτι, continued with his estate and books a long time, and at last bought Cubricus for her servant. This Buddas had a former master called Scythianus, the first author of this heresy. Besides these, between Scythianus and Cubricus there was yet another teacher of the doctrine, called Zaranes. Ἦν δὲ πρὸ τούτου (Μάνητος) καὶ ἕτερος τῆς κακίας διδάσκαλος ταύτης, Ζαράνης ὀνόματι, ὁμόφρων αὐτῷ ὑπάρχων. If then we insert this Zaranes into the Manichæan pedigree, and consider the time of the widow between Buddas and Cubricus, and the age of Cubricus, who was then but seven years old, as Socrates testifies, when she resolved to buy him, and discover the heresy to him; there will be no reason to doubt of the relation of Epiphanius, that Scythianus began about the Apostolical times. Nor need we any of the abatements in the animadversions of Petavius, much less that redargution of Epiphanius, who cites Origen as an assertor of the Christian faith against this heresy; for though he certainly died before Manes spread his doctrine, yet it was written in several books before him, not only in the time of Buddas,

Buddas, to whom Socrates and Suidas attribute ART. I. them, but of Scythianus, whom St. Cyril and Epiphanius make the author of them. Neither can it be objected that they were not Manichæans before the appearance of Manes; for I conceive the name of Manes (thought by the Greeks to be a name taken up by Cubricus, and proper to him) not to be any proper or peculiar name at all, but the general title of Heretic in the Syriac tongue. For I am loath to think that Theodoret, or the author in Suidas were so far mistaken, when they call Scythianus *Manes* as to conceive Cubricus and he were the same person; when we may with much better reason conclude that both Scythianus and Cubricus had the same title. For I conceive *Manes* at first rather a title than a name, from the Hebrew מן or מנא signifying a Heretic. And although some of the Rabbins derive their מן from Manes, yet others make it more ancient than he was, referring it to Tzadok and Bajethos, called ראשי הדמנים *the first* or *chief heretics*, who lived 100 years before Christ. Wherefore it is far more rational to assert, that he which began the heresy of the Manichees was called מן as an Heretic in the Oriental tongues, and from thence *Mávn* by the Greeks, (to comply with *μανία* or madness in their language,) than that *Mávn* was first the name of a man counted an heretic by the Christians, and then made the general name for all heretics, and particularly for the Christians by the Jews. Which being granted, both Scythianus and Cubricus might well at first have the name of Manes, that is, Heretic. However the antiquity of that heresy will appear in the Marcionites, who differed not in this particular from the Manichees. Duos Ponticus Deos assert, tanquam duas Symplegadas naufragii sui: quem negare non potuit, id est, creatorem, id est, nostrum; et quem probare non poterit, id est, suum. Passus infelix hujus præsumptionis instinctum de simplici capitulo Dominicæ pronunciationis,

ART. I. ciationis, in homines non in Deos disponentis exempla illa bonæ et malæ arboris, quod neque bona malos neque mala bonos proferat fructus. *Tertul. adv. Marcion. lib. i. cap. 2.* This Marcion lived in the days of Antoninus Pius, and, as Eusebius testifieth, Justin Martyr wrote against him. *Hist. lib. iv. cap. 11.* Irenæus relates how he spake with Polycarp Bishop of Smyrna, who was taught by the Apostles, and conversed with divers which saw our Saviour, *lib. iii. cap. 3.* Neither was Marcion the first which taught it at Rome, for he received it from Cerdon. *Habuit et Cerdonem quendam informatorem scandali hujus, quo facilius duos Deos cæci existimaverunt.* This Cerdon succeeded Heracleon, and so at last this heresy may be reduced to the Gnostics, who derived it from the old Gentile Philosophers, and might well be embraced by Manes in Persia, because it was the doctrine of the Persian Magi, as Aristotle testifieth; Ἀριστοτέλης ἐν πρώτῳ περὶ φιλοσοφίας καὶ πρεσβυτέρους (τὰς Μάγους) εἶναι τῶν Αἰγυπτίων, καὶ δύο κατ' αὐτὰς εἶναι ἀρχάς, ἀγαθὸν δαίμονα καὶ κακὸν δαίμονα. *Laert. in Proæmio.* And this derivation is well observed by Timotheus, Presbyter of Constantinople, speaking thus of Manes: Παρὰ δὲ Μαρκιῶνος καὶ τῶν πρὸ ἐκείνου αἰσχροποιῶν καὶ δυσσεβῶν καὶ τῶν κατὰ Περσίδα μάγων ἀφορμὰς λαβὼν δογματίζει δύο ἀρχάς.

Pag. 104. (d)

Stabat fides semper in Creatore et Christo ejus. *Tertul. adv. Marcion. lib. i. cap. 21.* Non alia agnoscenda erit traditio Apostolorum, quam quæ hodie apud ipsorum Ecclesias editur. Nullam autem Apostolici census Ecclesiam invenias quæ non in Creatore christianizet. *Ibid.*

ARTICLE II.

And in Jesus Christ, his only Son, our Lord.

Pag. 111. (e)

EADEM regula veritatis docet nos credere post **ART. II.** Patrem etiam in Filium Dei, Christum Jesum, Dominum Deum nostrum, sed Dei Filium; hujus Dei qui et unus et solus est, conditor scilicet rerum omnium. *Novatian. de Trin. cap. 9.*

Pag. 111. (f)

Si tamen nomen est *Christus*, et non appellatio potius; *Unctus* enim significatur. Unctus autem non magis nomen est quam vestitus, quam calceatus, accidens nomini res. *Tertul. adv. Prax. cap. 28.* Quorum nominum alterum est proprium, quod ab Angelo impositum est; alterum accidens, quod ab unctione convenit. *Ibid.* *Christus* commune dignitatis est nomen. *Jesus* proprium vocabulum Salvatoris. *S. Hieron. in Matt. xvi. 20.* *Jesus* inter homines nominatur; nam *Christus* non proprium nomen est, sed nuncupatio potestatis et regni. *Lactan. de ver. Sap. lib. iv. cap. 7.* Dum dicitur *Christus*, commune nomen dignitatis est; dum *Jesus Christus*, proprium vocabulum Salvatoris est. *Isidor. Orig. lib. vii. cap. 2.* Ἰησὺς καλεῖται φερωνύμως. *S. Cyril. Catech. 10.*

Pag. 112. (g)

Habuit et Judæa quosdam *Jesus*, quorum vacuis gloriatur vocabulis. Illa enim nec lucent, nec pascunt, nec medentur. *Bernard. in Cant. Serm. 15.*

Pag. 112. (h)

First ~~year~~ as generally in the books of Moses, in Joshua,

ART. II. Joshua, Judges, Samuel, the Kings, yea even in Haggai and Zechariah: then contracted into $\gamma\psi$, as in the 1 Chron. xxiv. 11. 2 Chron. xxxi. 15. and constantly in Ezra and Nehemiah. Next the last letter ψ was but lightly pronounced, as appears by the Greek translation, 1 Chron. vii. 27. where $\gamma\psi\tau$ is rendered in the Roman and Alexandrian copies 'Iησὺ, in the Aldus and Complutenian editions 'Iωσηὺ, and by Eusebius, who expresseth it truer than those copies, 'Iωσέ. At last ψ was totally left out, both in the pronunciation and the writing, and the whole name of Joshua contracted to ψ .

Pag. 113. (i)

Osee in lingua nostra *salvatore*m sonat, quod nomen habuit etiam Josue filius Nun, antequam ei a Deo vocabulum mutaretur. *S. Hier. in Osee, cap. 1. ver. 1. et lib. i. adv. Jovinianum.* I read indeed of other interpretations among the Greeks, no good expositors of the Hebrew names: as in an ancient MS. of the LXX. translation of the Prophets, now in the library of Cardinal Barberini, at the beginning of Hoseah, 'Ωσηὺ, λυπᾶμενος and again, 'Ωσηὺ, σεσωσμένος, ἢ συσκιάζων (of which the first and last are far from the original: and the middle agreeable with the root, not with the conjugation, as being deduced from $\gamma\psi$ not in Niphal, but in Hiphil.) And in another MS. of the Prophets in the King's library at St. James's, 'Ωσηὺ, σκιάζων ἢ φύληξ and again, 'Ωσηὺ, ἱρμι σωζόμενος, which is the interpretation inserted into Hesychius; in whom for 'Ωσηρ we must read 'Ωσηί and so I suppose Salmasius intended it, though the Holland edition hath made his emendation 'Ωσέ.

Pag. 113. (k)

As the Samaritan Pentateuch makes it the same name, which he was first named, and which he had afterwards, as if Moses had only called Oseea, Oseea.

Pag.

Pag. 113. (l)

ART. II.

So Justin Martyr speaks of *Hoseah* as μετονομασθέν-
τος τῷ Ἰησοῦ ὀνόματι· and comparing it with that alter-
ation of Jacob's name; τὸ ἐπώνυμον Ἰακώβ τῷ Ἰσραὴλ
ἐπικληθέντι ἰδόθῃ, καὶ τὸ Αὐσῇ ὄνομα Ἰησοῦς ἐπεκλήθῃ·
where, to pass by his mistake in supposing him first
named Israel, and after called Jacob, he makes the
alteration of *Hoseah* to *Joshua* equal to that of *Jacob*
to *Israel*. The reason whereof was the Greek version
of the name, who for *Hoseah* translated it Αὐσῆς· Ἐπωνό-
μασε Μωυσῆς τὸν Αὐσῇ υἱὸν Ναυῆ, Ἰησοῦν. Numb. xiii. 16.
Quum successor Moyfi destinaretur Auses filius Nave,
transfertur certe de pristino nomine, et incipit vocari
Jesús. *Tertul. adv. Jud. cap. 9. et adv. Marcion. lib.*
iii. cap. 16. Igitur Moyfes his administratis Ausem
quendam nomine præponens populo, qui eos revoca-
ret ad patriam terram. *S. Clem. Rom. Recognit. lib. i.*
Qui cum primum Auses vocaretur, Moses futura præ-
sentiens, jussit eum Jesum vocari. *Lactan. de vera Sap.*
lib. iv. cap. 17. Οὐ πρότερον γὰρ (Μωϋσῆς) τὸν αὐτῷ διάδο-
χον τῇ τῷ Ἰησοῦ κεχρημένον προσηγορίᾳ, ὀνόματι δὲ ἑτέρῳ τῷ
Αὐσῇ, ὅπερ οἱ γεννήσαντες αὐτῷ τίθενται, καλέμενον, Ἰησοῦν
αὐτὸς ἀναγορεύει. *Euseb. Eccles. Hist. lib. i. cap. 3.* Thus
was the *Hoseah* something disguised by *Auses*, and was
farther estranged yet by those which frequently called
him Ναυσῆς, as Eusebius, *Dem. Evang. lib. v. cap. 17.*
thrice.

Pag. 113. (m)

This Justin Martyr charges upon the Jews as neg-
lected by them, and affirms the reason why they
received not Jesus for the Christ, was their not ob-
serving the alteration of *Hoseah* into *Josua* or *Jesus*.
Αὐτὸν καλέμενον Ἰησοῦν Μωϋσῆς ἐκάλεσε, τῆτο σὺ ἔζητεῖς·
δι' ἣν αἰτίαν ἐποίησεν, ἔκ ἀπορεῖς, ἐδὲ φιλοπνευσεῖς· τοιγαρὶν
λέληθί σε ὁ Χριστός, καὶ ἀναγιγνώσκων ἔσυνίης. And
whereas they spake much of the change made in the
names of Abram and Sarai, which were but of a let-
ter, they took no notice of this total alteration of the
name: so he; Διαὶ τί μὲν ἐν ἄλφα πρώτῳ προσετίθη τῷ
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ART. II. Ἀβραὰμ ὀνόματι Θεολογεῖς, καὶ διὰ τί ἐν ῥῷ τῷ Σάρρας ὀνόματι, ὁμοίως κομπολογεῖς; διὰ τί δὲ τὸ πατρόθεν ὄνομα τῷ Αὐσῇ τῷ υἱῷ Ναυῇ ὅλον μετωνόμασαι τῷ Ἰησοῦ, ἢ ζητεῖς; Where, to pass by the vulgar mistake of the Greeks, who generally deliver the addition of α in the name of Abraham, and ρ in the name of Sarah, when the first was an addition of η, the second a change of ῑ into η, he would make that of *Hosea* into *Jesus* a far more considerable alteration than that of *Abraham* or of *Sarah*.

Pag. 113. (n)

For it may well be thought that ῑ is added to make the name נשׁת׃ the same with the third person of the future in Hiphil, נשׁת׃ For although η the characteristical letter of the conjugation Hiphil be excluded in the future tense, and so the regular word be נשׁת׃ frequently in use; yet sometimes it is expressed, as it is used, 1 Sam. xvii. 47. לֹא בַדֶּבֶר וְלֹא בַחֶבֶל יָד וְכָל הָאֲסֵמְבֵלָה יָדְעוּ כִּי יִשְׁעוּ ה' וְלֹא יִשְׁעוּ בַחֶבֶל יָד וְכָל הָאֲסֵמְבֵלָה יָדְעוּ כִּי יִשְׁעוּ ה' *And all the assembly shall know that the Lord saveth (or will save) not with sword and spear: and Psalm cxvi. 6. נִשְׁתַּלְּחִי וְה' יִשְׁעֵנִי I was brought low, and he helped me.* And although there be another ῑ in the future than in the name, yet being it is also found sometimes with the lesser Chiric, and so without the latter ῑ, or without any Chiric at all, as frequently with the addition of ו, נשׁת׃, there is no reason but נשׁת׃, the name of the son of Nun, may be of the same force, as consisting of the same letters, with the third person of the future in Hiphil. Again, being ῑ added to the future, as formative thereof, stands in the place of ו (for the avoiding of confusion with ו conjunctive) which is nothing else than the abbreviation of נשׁת׃, we may well assign at least this emphasis to the mutation which Moses made; that whereas before there was nothing but salvation barely in his name, now there is no less than *he shall save*, in which the נשׁת׃ or ῑ is a peculiar designation of the person, and the *shall*, or tense a certainty of the futuration. Thus will the design of Moses

Moses appear to be nothing else but a prediction or ART. II. confirmation of that which was not before, but by way of desire or omination; and this only by changing the imperative into the future, *γῶντ serva*, the expectation of the people, into *γῶντ servabit*, the ratification of Moses.

Pag. 114. (o)

So did the ancients understand it: to the Greeks *Jesus* is Σωτήριον Θεῶ, to the Latins, *Salvator Dei*. So Eusebius, *Dem. Evang. lib. iv. ad finem*. Ἐπεὶ δὲ σωτήριον Θεῶ εἰς τὴν Ἑλλάδα φωνὴν τὸ τῷ Ἰησοῦ μεταληφθὲν ὄνομα σημαίνει. Ἰσοῦ μὲν γὰρ παρ' Ἑβραίοις, σωτηρία, υἱὸς δὲ Ναυῆ παρὰ τοῖς αὐτοῖς Ἰωσὺς ὀνομάζεται. Ἰωσὺς δὲ ἐστὶν Ἰαὼ σωτηρία, τῷτ' ἔστι, Θεῶ σωτήριον. Where nothing can be more certain than that Ἰαὼ is taken for the name of God, and Ἰαὼ σωτηρία, together, *the salvation of God*. And yet Theophylact has strangely mistaken it, Matt. i. 1. Τὸ Ἰησοῦς ὄνομα ἔχ' Ἑλληνικὸν ἐστίν, ἀλλ' Ἑβραϊκόν, ἐρμηνεύεται δὲ σωτὴρ, Ἰαὼ γὰρ ἡ σωτηρία παρ' Ἑβραίοις λέγεται which words seem plainly to signify that *Jesus* is interpreted *Saviour*, because Ἰαὼ in the Hebrew tongue signifieth *salvation*. I confess the words may be strained to the same sense with those of Eusebius, but not without some force, and contrary to what he seemeth to intend. Especially considering those which followed him in the same mistake, as Moschopulus, Περὶ σχεδῶν. Ἰησοῦς ἀπὸ τῷ Ἰαὼ γίνεται, ὃ δηλοῖ παρ' Ἑβραίοις τὴν σωτηρίαν. Whereas Ἰαὼ in Eusebius is certainly no other than *יְהוָה*, and Ἰσοῦ than *יְשׁוּעָה*, and so Ἰωσὺς contracted of Ἰαὼ Ἰσοῦ, *the salvation of God*. Nor is this only the opinion of Eusebius, but of St. Hierom, a man much better acquainted with the Hebrew language; who, on the first chapter of Hoseah, shewing that Joshua had first the same name with that of the Prophet, saith, Non enim (ut male in Græcis codicibus legitur et Latinis) *Ause* dictus est, quod nihil omnino intelligitur, sed *Osee*, id est, *Salvator*: et additum est

ART. II. est ejus nomini *Dominus*, ut *Salvator Domini* diceretur. What then was it but π the *Dominus* added to his name? For as in the name of *Esaias*, St. Hierom acknowledgeth the addition of the name of God, Interpretatur autem *Esaias, Salvator Domini*; in the same manner did he conceive it in the name of *Josuah*, only with this difference, that in the one it begins, in the other concludes, the name.

Pag. 114. (p)

Iesus Hebræo sermone *Salvator* dicitur. Etymologiam ergo nominis ejus Evangelista signavit, dicens, *Vocabis nomen ejus Jesum, quia ipse saluum faciet populum suum.* S. Hieron.

Pag. 115. (q)

Βλέπετε ἰσαρίθμους εὐαγγελιστὰς καὶ προφήτας ῥήσεις; μεθερμηνεύμενον γὰρ τὸ μεθ' ἡμῶν ὁ Θεὸς, ὃ ἐστὶ σωτηρία τῷ λαῷ, τὸ μετὰ δέλων δεσπότην ἐμφιλοχωρεῖν. *Andreas Cretensis in Circumc.*

Pag. 116. (r)

Jupiter, the chief of them, was most usually worshipped under this title. Euripides makes Amphitryo sitting by his altar, which Hercules had built,

Βωμὸν καθίζω τόνδε Σωτῆρος Διός· *Herc. Fur. v. 48.* and Aristophanes introduces Bacchus swearing,

Νῆ τὸν Δία τὸν Σωτῆρα· ————— *Plut. v. 878.*
as if it were the familiar oath among the Athenians, as well it might be, he having his temple in their Piræcum, as Strabo testifieth, *lib. ix.* (where Demosthenes by virtue of a decree was to build him an altar, *Plutarch. in vita Demost.*) and his porch in the city, which was called indeed vulgarly, τῷ Ἐλευθερίῳ Διὸς σοά. yet was it also named τῷ Σωτῆρος, as Harpocration and Hesychius have observed. Ὅτι δὲ ἐπιγέγραπται μὲν Σωτῆρ, ὀνομάζεται δὲ καὶ Ἐλευθέριος, δηλοῖ καὶ Μένανδρος· so the first — Τῶν Μήδων ἐκφυγόντες ἰδρύσαντο τὸν Ἐλευθέριον Διὰ, τῆτον δὲ ἔνιοι καὶ Σωτῆρά φασι· so the latter. As in their oaths, so in their feasts, they mentioned him always at the third cup. Τὸν μὲν
πρῶτον

πρῶτον Διὸς Ὀλυμπίε καὶ Θεῶν Ὀλυμπίων ἔλεγον, τὸν δὲ ΔΕΥΤΕΡΟΝ ἡρώων, τὸν δὲ τρίτον Σωτῆρος, *sub.* Διός· which is omitted in Hesychius, as appears out of Athenæus, *lib.* ii. *et* xv. and especially that of Alexis the comedian :

————— Ἄλλ' ἔγχεον
 Αὐτῷ Διὸς γε τήνδε Σωτῆρος. Θεῶν
 Θνητοῖς ἀπάντων χρησιμώτατος πολὺ
 Ὁ Ζεὺς ὁ Σωτήρ—————

Pausanias in *Corinthiacis*, *Messenicis*, *Laconicis et Arcadicis*, mentions several statues and temples anciently dedicated to Jupiter, ἐπίκλησιν Σωτῆρι· of which title Cornutus in his book *de Natura Deorum* gives this account : Κατὰ τὸν γεννῶντά ἐστι καὶ τὸ σῶζειν ἃ γεννᾷ, καὶ τῷ Διὸς ἐντεῦθεν Σωτῆρος εἶναι λεγόμενα. And though this title was so generally given to Jupiter, as that Hesychius expounds Σωτήρ, ὁ Ζεὺς, yet was it likewise attributed to the other gods : as Herodotus relates how the Grecians in their naval war against the Persians made their vows, Ποσειδῶνι Σωτῆρι, and that they preserved the title to Neptune in his days, *lib.* vii. And Artemidorus takes notice that Castor and Pollux are taken for the Θεοὶ Σωτῆρες, whom the poem bearing the name of Orpheus to Musæus, calls

Μεγάλαις Σωτῆρας, ὁμῶς Διὸς ἄφθιτα τέκνα·

as the Hymn of Homer,

Σωτῆρας τέκε παῖδας ἐπιχθονίων ἀνθρώπων,
 Ὠκυπόρων τε νεῶν—————

and Theocritus in the Idyllion on them,

Ἀνθρώπων Σωτῆρας ἐπὶ ξυρῷ ἦδη ἰόντων.

Hence Lucian in *Alexandro* useth it as their constant title, Ἀλεξίκακε Ἡράκλεις, καὶ Ζεῦ ἀποτρόπαιε, καὶ Διόσκουροι Σωτῆρες. Neither have we mention of the title only, but of the original and occasion of it. For when Castor and Pollux thrust the sons of Theseus out of Athens, and made Menestheus king, he gave them first this name ; Διαὶ ταῦτα πρῶτος ὁ Μενισθεὺς ἀνακτὰς τε καὶ σωτῆρας ὠνόμασι. *Ælian. Var. Hist. lib.* iv. *cap.* 5.

ART. II. Beside these we read in the ancient inscriptions, 'Ασκληπιῷ Θεῷ Σωτῆρι' and again, 'Ασκληπιῷ καὶ Ὑγίᾳ Σωτῆρσι. For as they had their Female Deities, so did they attribute this title to their Goddeses, and that both in the masculine and feminine gender. As to Venus, 'Αφροδίτῃ Θεᾷ Παναγᾷ καὶ Σωτῆρι' to Diana, 'Αρτέμιδι Σωτείρι, as the same collection of Inscriptions hath it. Thus Pherecrates, Ἠγάμεθα τῆς πόλεως εἶναι ταύτας Σωτῆρας, and Sophocles, Τύχῃ γε τῷ Σωτῆρι. Thus the Epigram extant in Suidas,

Φωσφόρος, ὦ Σώτειρ', ἐπὶ Παλλάδος Ἰσαθι κλήρων,
 Ἄρτεμι—

Οὐδὲν ἥτιον καχεῖνον Σωτῆρα καὶ ἀλεξίκακον προσηγόρευον. *Theodoret. Serm. viii. 595.* of Hercules. The Bæenses, an ancient people in Peloponnesus, Ἄρτεμιν ὀνομάζουσι Σώτειραν. *Paus. in Laconicis.* Her temple and statue in the city Troezen was built and named by Theseus at his safe return from Crete. The Megarenses preserved by her from the Persians, ἐπὶ τῷδε Σωτείρας ἄγαλμα ἐποίησαντο Ἀρτέμιδος' and upon the same occasion another of the same bigness set up at Pagæ. *Idem.* But this title especially was given to Minerva. Σώτειρα, ἡ Ἀθηνᾶ παρὰ τοῖς Ἕλλησιν. *Hesych.* Ἔστι γὰρ Ἀθήνησι Σώτειρα λεγομένη, ἥ καὶ Θύασι. *Schol. Aristoph. in Ranas.* Aristotle in his will obliged Nicanor to a dedication, Διὶ Σωτῆρι καὶ Ἀθηνᾷ Σωτείρῃ. *Laert. in vita Aristot.* And in general they invocated God under the notion of Σωτῆρ, as Plato in *Τιμαῖο*, Θεὸν δὲ καὶ νῦν ἐπ' ἀρχῇ τῶν λεγομένων Σωτῆρα ἐξ αὐτοῦ καὶ αἰήθους διηγέσεως πρὸς τὸ τῶν εἰκότων δόγμα διασώζειν ἡμᾶς ἐπικαλεσάμενοι, πάλιν ἀρχόμεθα λέγειν.

Pag. 116. (s)

This was the constant title of the first Ptolemy, the son of Lagus, given to him by the Rhodians: Ὀνόματα μὲν δὲ κατὰ τὰ αὐτὰ Πτολεμαῖοι σφίσιν, ἄλλη δὲ ἐπικλήσις ἄλλῳ· καὶ γὰρ Φιλομήτορα καλεῖσι, καὶ Φιλάδελφον ἕτερον, τὸν δὲ τῷ Λάγῳ Σωτῆρα, παραδόντων Ῥοδίων τὸ ὄνομα. *Pausan. Atticis.* Which name first given him by the
 the

the Rhodians was no way expressed in his usage of the **ART. II.** Syrians, as is observed by Josephus. Ὡς καὶ τὴν Συρίαν ἀπασαν ὑπὸ Πτολεμαίῳ τῷ Λάγῳ Σωτῆρος τότε χρηματίζοντος τὰ ἐναντία παθεῖν αὐτῷ τῇ ἐπικλήσει. This was so familiar, that Tertullian useth the title instead of the name. Post eum (sc. Alexandrum) regnavit illic in Alexandria Soter annis 35. Thus Antigonos was first called by the Greeks their Εὐεργέτης, or *Benefactor*, then Σωτῆρ, or *Saviour*. Οὐ μόνον ἐκρίθη παρ' αὐτὸν τὸν καιρὸν Εὐεργέτης, ἀλλὰ καὶ μεταλλάξας, Σωτῆρ. *Polyb. lib. v.* Thus we read of Demetrius, who restored the Athenians to their liberty, Ἀνεκρότησαν καὶ βοῶντες ἐκέλευον ἀποβαίνειν τὸν Δημήτριον, Σωτῆρα καὶ Εὐεργίτην ἀναγορεύοντες. *Plutarch. in vita.* And not only so, but numbered Demetrius and Antigonos among their *Dii Soteres*; and instead of their annual Archon, whose name they used in their distinction of years, they created a priest of these *Dii Soteres*, as the same author testifieth: Μόνοι δὲ Σωτῆρας ἀνέγραψαν θεῶς, καὶ τὸν ἐπώνυμον καὶ πατριὸν ἄρχοντα καταπαύσαντες, ἱερεῖα Σωτῆρων ἐχειροτόνην καθ' ἕκαστον ἐνιαυτόν. Appian relates of Demetrius, that he received this title from the Babylonians. Τίμαρχον ἐπανιστάμενον ἀνελὼν, καὶ τὰλλα πονηρῶς τῆς Βαβυλωνίως ἡγούμενον, ἐφ' ᾧ καὶ Σωτῆρ ἀρξαμένων τῶν Βαβυλωνίων ὠνομάσθη. *De Bell. Syriac.* Lucian's mistake in his Salutation tells us of Ἀντίοχος ὁ Σωτῆρ, and Appian gives us the routing of the Gauls as the cause of that title: Ὡς καὶ Σωτῆρ ἐπεκλήθη Γαλάταις ἐκ τῆς Εὐρώπης εἰς τὴν Ἀσίαν ἐμβαλόντας ἐξελάσας. *Ibid.* And in process of time this title grew so customary and familiar, that the Sicilians bestowed it upon Verres their oppressor. Itaque illum non solum Patronum istius insulae, sed etiam Sotera inscriptum vidi Syracusis, says Cicero, *Verrin. 2.*

Pag. 116. (t)

Heb. **וְיָשׁוּעַ הָיָא** וְיָשׁוּעַ הָיָא **וְיָשׁוּעַ הָיָא** So the Septuagint clearly, Καὶ ἦγειρε κύριος Σωτῆρα τῷ Ἰσραὴλ, καὶ ἔσωσεν αὐτὸς, τὸν Γεθωνιὴλ υἱὸν Κενὶζ. *Qui suscitavit*

ART. II. *eis Salvatorem, et liberavit eos, Othoniel.* Again, *Καὶ ἤγειρε κύριος αὐτοῖς Σωτῆρα τὸν Ἀὐδ, υἱὸν Γερά.* *Qui suscitavit eis Salvatorem vocabulo Aioth, filium Gera.* *Vet. Transl.* Upon which place St. Augustin notes, Animadvertendum est autem quod Salvatorem dicat etiam hominem, per quem Deus salvos faciat. *Quest. lib. vii. cap. 18.*

Pag. 116. (u)

So Cicero in the place before cited, having said he saw Verres inscribed *Sotera*, goes on, Hoc quantum est? ita magnum, ut Latino uno verbo exprimi non possit. But though in Cicero's time there was no Latin word used in that sense; yet not long after it was familiar. For as in the Greek inscriptions we read often dedications Διὶ Σωτῆρι, so in the Latin we find often *Jovi Servatori*, or *Conservatori*, sometimes *Jovi Salvatori*, or *Salutari*: all which are nothing else but the Latin expressions of the Greek inscriptions. And without question Σωτῆρ might have been rendered *Sospitator*, and even *Sospes*, as it was used in the days of Ennius. *Sospes, salvus*: Ennius tamen sospitem pro servatore posuit. *Festus.* Neither indeed could the Sicilians mean any more of Verres by the word *Sotera*, than Tully spake of himself, when he styled himself *Servatorem Reipublicæ*. At least Tacitus did conceive that *Conservator* is as much as *Soter*, when speaking of Milichus, who detected the conspiracies to Nero, he saith, Milichus præmiis ditatus Conservatoris sibi nomen, Græco ejus rei vocabulo, assumpsit. *Annal. lib. xv.* *He took to himself the name of Conservator, in a Greek word which signifies so much*: and without question that must be Σωτήρ. However the first Christians of the Latin Church were sometime in doubt what word to use as the constant interpretation of Σωτήρ, so frequent and essential to Christianity. Tertullian useth *Salutificator*, or, as some books read it, *Salvificator*: Ergo jam non unus Deus, nec unus Salutificator, si duo salutis artifices, et utique alter altero indigens.

De

De Carne Christi, cap. 14. and shews it was so trans-
lated in the Philippians iii. 20. Et quidem de terra
in cœlum, ubi nostrum municipatum Philippenses
quoque ab Apostolo discunt; *Unde et Salutificatorem
nostrum expectamus Jesum Christum. De Refur. Car-*
nis, cap. 47. St. Hilary thought *Salutaris* a suffi-
cient interpretation. Est autem Salutaris ipso illo no-
mine quo Jesus nuncupatur. *Jesus enim secundum
Hebraicam linguam Salutaris est. in Psal. cxviii.* St.
Augustin is indifferent between that and *Salvator*:
Deus salvos faciendi Dominus est Jesus, quod inter-
pretatur Salvator, five Salutaris: and so Lactantius.
At last they generally used the word *Salvator*. First
Tertullian; Christus in illo significabatur, taurus ob
utramque dispositionem: aliis ferus, ut judex, aliis
mansuetus, ut Salvator. *Adv. Marcion. lib. iii. cap.*
18. Which word of his was rather followed by his
imitator St. Cyprian, after whom Arnobius used it,
after him his disciple Lactantius: and from thence
it continued the constant language of the Church,
till the late innovators thrust it out of the Latin
translation.

Pag. 121. (x)

Ῥύτης, σωτὴρ, λυτρωτής. And again, Σωτὴρ, ὁ Ζεὺς, ὁ
ἐλευθέριος ἢ λυτρωτής. *Hesych.*

Pag. 121. (y)

Quantum attinet ad propheticum apparatus, nec
geri nec dici aliquid posset insignius, quandoquidem
res perducta est usque ad nominis expressionem. *S.*
August. cont. Faust. lib. xvi. cap. 19.

Pag. 121. (z)

Ὁν τρόπον ἐκεῖνος εἰσήγαγεν εἰς τὴν αἰτίαν γῆν τὸν λαόν,
ἐχὶ Μωσῆς· καὶ ὡς ἐκεῖνος ἐν κλήρῳ δίδειμεν αὐτὴν τοῖς εἰσ-
ελθούσι μετ' αὐτῶ, ἔγω καὶ Ἰησοῦς ὁ Χριστὸς τὴν διασπορὰν
τῶ λαῶ ἐπιστρέψει, καὶ διαμεριεῖ τὴν ἀγαθὴν γῆν ἐκείνῃ. *S.*
Justin. Dial. cum Tryph.

Pag.

ART. II.

Pag. 122. (a)

As Luke xvi. 29, 31. and xxiv. 27. Joh. v. 45, 46. Acts vi. 11. collated with the 13th verse; Acts xv. 21. and xxi. 21. 2 Cor. iii. 15. Μωσία νοητέον τὸν νόμον, Ἰησοῦν τὸν ὁμώνυμον ἐκείνῳ σωτῆρα—ὥστε τοῖσιν κατὰ τὴν ἰστορίαν, Μωσὴ τετελευτημότος, Ἰησοῦς τὸν λαὸν εἰς τὴν ἐπηγγελμένην εἰσῆγαγε γῆν, ἅτω μετὰ τὸ τῷ νόμῳ τέλος ὃ ἡμέτερος ἐπιφανὴς Ἰησοῦς ἀνέωξε τῷ εὐσεβεῖ λαῷ τὴν βασιλείαν τῶν ἡρανῶν. *Theodoret. in Jos. Proæm.* Dum Moyfi successor destinaretur Auses filius Nave, transfertur certe de pristino nomine, et incipit vocari Jesus. Certe, inquis. Hanc prius dicimus figuram futuri fuisse. Nam quia Jesus Christus secundum populum, quod sumus nos, nationes in seculi deserto commorantes antea, introducturus esset in terram repromissionis melle et lacte manantem, id est, in vitæ æternæ possessionem, qua nihil dulcius, idque non per Moysem, id est, non per Legis disciplinam, sed per Jesum, id est, per novæ Legis gratiam, provenire habebat, circumcisis nobis petrina acie, id est, Christi præceptis (petra enim Christus multis modis et figuris prædicatus est); ideo is vir qui in hujus Sacramenti imagine parabatur, etiam nominis Dominici inauguratus est figura, ut Jesus nominaretur. *Tertul. adv. Jud. cap. 9. et adv. Marcion. lib. iii. cap. 16.* Idcirco etiam Moyfi successit, ut ostenderet novam legem, per Jesum Christum datam, veteri legi successuram, quæ data per Moysem fuit. *Lactan. de vera Sap. lib. iv. cap. 17.* In cujus comparatione (Moyse) improbatum est, ut non ipse introduceret populum in terram promissionis; ne videlicet Lex per Moysem, non ad salvandum, sed ad convincendum peccatorem data, in regnum coelorum introducere putaretur, sed gratia et veritas per Jesum Christum facta. *S. August. cont. Faust. lib. xvi. cap. 19.* Jesus dux qui populum eduxerat de Ægypto, Jesus qui interpretatur Salvator, Mose mortuo et sepulto in Moab, hoc est, Lege mortua, in Evangelium cupit inducere populum suum. *S. Hieron. in Psal. lxxxvi.*

Pag.

Pag. 122. (b)

ART. II.

Moyſes—in nubem intravit, ut operta et occulta cognoſceret, adhærente ſibi ſocio Jeſu, quia nemo ſine vero Jeſu poteſt incerta ſapientiæ, et occulta comprehendere. Et ideo in ſpecie Jeſu Nave veri Salvatoris ſignificabatur affutura præſentia, per quem fierent omnes docibiles Dei, qui Legem aperiret, Evangelium revelaret. *S. Ambroſ. in Pſal. xlvii.*

Pag. 122. (c)

Non enim propheta ſic ait, Et dixit Dominus ad me; ſed ad Jeſum: ut oftenderet quod non de ſe loqueretur, ſed de Chriſto, ad quem tum Deus loquebatur. Chriſti enim figuram gerebat ille Jeſus. *Laſian. de vera Sap. lib. iv. cap. 17.*

Pag. 123. (d)

Τύπον δὲ ἔφερεν αὐτῷ ὁ τῷ Ναυῇ Ἰηſὺς κατὰ πολλά. ἀρχάμενος γὰρ ἀρχεν τῷ λαῷ ἤρξατο ἀπὸ τῷ Ἰορδάνῃ. ὅθεν καὶ ὁ Χριſτὸς βαπτισθεὶς ἤρξατο εὐαγγελίζεσθαι. *S. Cyril. Catech. 10.*

Pag. 123. (e)

St. Cyril addeth, that he divided the land by twelve men; Δώδεκα δὲ διαιρῶντας τὴν κληρονομίαν καθίſησιν ὁ τῷ Ναυῇ υἱός· καὶ δώδεκα τῶν Ἀποſόλων κήρυκας τῆς ἀληθείας εἰς πᾶσαν τὴν οἰκουμένην ἀποſέλλει ὁ Ἰηſὺς. *Ibid.*

Pag. 123. (f)

By the ſame St. Cyril; Πιſεύſαſαν Ῥαὰβ τὴν πόρνην ἔſωſεν ὁ τυπικός· ὁ δὲ ἀληθής φησιν, Ἰδὲ οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τῷ Θεῷ. *Ibid.*

Pag. 123. (g)

Stetit [Sol,] quia in Jeſu et typum futuri agnoſcebat et nomen. Neque enim in ſua virtute Jeſus Nave, ſed in Chriſti myſterio coeleſtibus luminibus imperabat. Designabatur enim Dei filium in hoc ſeculum eſſe venturum, qui mundani luminis cœcidentis, et jam vergentis in tenebras, virtute divina differret occaſum, lucem redderet, inveharet claritatem. *S. Ambroſ. Apolog. David. paſter. cap. 4.* Ille imperavit

ART. II. imperavit foli ut staret, et stetit; et istius typo ille magnus erat. Ille imperabat, sed Dominus effiebat. *S. Hieron. in Psal. lxxvi.*

Pag. 124. (h)

Τί λέγει πάλιν Μωσῆς τῷ Ἰησοῦ τῷ τῆ Ναυῆ υἱῷ, ἐπιθεῖς αὐτῷ τῆτο ὄνομα ὄντι προφήτῃ; ἵνα μόνον ἀκούσῃ πᾶς λαός, ὅτι πάντα ὁ πατήρ φανεροῖ περὶ τῆ υἱῆ [αὐτῆς] Ἰησοῦ. [ἐκράζε Μωσῆς] τῷ υἱῷ Ναυῆ· καὶ ἐπιθεῖς τῆτο ὄνομα ὁπότε ἐπέμψεν κατὰσκοπον τῆς γῆς· [καὶ ἔλεγε] Λάβε βιβλίον εἰς τὰς χεῖρας σὺ, καὶ γράψον ἃ λέγει Κύριος· Ὅτι ἐκ ριζῶν ἐκκόψει πάντα τὸν οἶκον τῆ Ἀμαλῆκ ὁ υἱὸς τῆ Θεῆς [Ἰησοῦς] ἐπ' ἐσχάτων τῶν ἡμερῶν. Ἴδε πάλιν Ἰησοῦς ἐχ ὁ υἱὸς ἀνθρώπου [Ναυῆ,] ἀλλ' ὁ υἱὸς τῆ Θεῆς, τύπῳ δὲ ἐν σαρκὶ φανερωθεῖς. *Barnabæ Epist. cap. 12.*

Pag. 126. (i)

Ὁ ἐμὸς ἔρως ἐγαύρωται.

Pag. 128. (k)

Ἰουδαῖοι γὰρ καταδέχονται τὸ εἶναι αὐτὸν Ἰησοῦν, τὸ δὲ καὶ Χριστὸν εἶναι τῆτον, ἐκέτι. *S. Cyril. Catech. 10.*

Pag. 128. (l)

Σύγγονε, Μεσσίαν σοφὸν εὑρομεν, ὃς Θεὸς ἀνὴρ
Χριστὸς Ἰουδαίοισιν ἀκούεται Ἑλλάδι φωνῇ. *Nonnus.*

Pag. 128. (m)

From *משׁח* *unxit*, in the Hebrew *משׁח* and *משׁח* *unctus*; in the Syriac *ܡܫܚܐ*: in the Greek, by changing *שׁ* into *σσ*, by omitting *ח* a guttural not fit for their pronunciation, and by adding *ς*, as their ordinary termination, *ܡܫܚܐ* is turned into *Μεσσίας*. That this was the Greek *Χριστός*, and the Latin *Christus*, is evident; and yet the Latins living at a distance, strangers to the customs of the Jews and the doctrine of the Christians, mistook this name, and called him *Chrestus*, from the Greek *Χρηστός*. So Suetonius in the life of Claudius, *cap. 25*. *Judæos impulsore Chresto assidue tumultuantes Roma expulit.*
Which

Which was not only his mistake, but generally the ART. II. Romans at first, as they named him *Chrestus*, so they called us *Chrestiani*. Sed et cum perperam Chrestianus pronunciatur a vobis (nam nec nominis certa est notitia penes vos) de suavitate vel benignitate compositum est. *Tertul. adv. Gentes*. Sed exponenda hujus nominis ratio est propter ignorantium errorem, qui eum immutata litera Chrestum solent dicere. *Lactan. de vera Sap. lib. iv. cap. 7*. Upon which mistake Justin Martyr justifies the Christians of his time; Ἐπεὶ ὅσον γε ἐκ τῆ κατηγορημένης ἡμῶν ὀνόματι, χρυσότατοι ὑπάρχουσιν. And again, Χριστιανοὶ (or rather Χρηστιανοὶ) γὰρ εἶναι κατηγορούμεθα· τὸ δὲ χρυσὸν μισεῖσθαι ἔδίκαιον. *Apol. ii*. It was then the ignorance of the Jewish affairs which caused the Romans to name our Saviour *Chrestus*, and the true title is certainly *Christus*. Χριστός μὲν, κατὰ τὸ πεχρίσθαι, saith Justin. Τὸ τῆ Χριστοῦ ὄνομα πρῶτον Μωσῆς τοῖς χρηομένοις ἐπιθεῖναι, says Eusebius. *Dem. Evang. lib. iv. cap. 15*. Quoniam Græci veteres χρίσθαι dicebant ungi, quod nunc ἀλείφισθαι ob hanc rationem nos eum *Christum* nuncupamus, id est, *unctum*, qui Hebraice *Messias* dicitur. *Lactan. de vera Sap. lib. iv. cap. 7*. So the Latins generally *Christus* a *Chrismate*: and without question Χριστός is from χρίσθαι. Yet I conceive the first signification of this word among the Greeks hath not been hitherto sufficiently discovered. The first of the ancients in whom I meet with the word Χριστός is Æschylus the Tragedian, and in him I find it had another sense than now we take it in; for in his language that is not χρυσόν which is anointed, but that with which it is anointed; so that it signifieth not the subject of anction, but the ointment as diffused in the subject. The place is this in his *Prometheus Vincetus*, v. 478.

Οὐκ ἦν ἀλέξην' ἔδιν, ἔδὲ βρώσιμον
 Οὐ χρυσόν, ἔδὲ πιστόν, ἀλλὰ φαρμάκων
 Χρεῖα κατεσκέλλοντο —————

Prometheus shews himself to be the inventor of the
 art

ART. II. art of Physic, that before him therefore there was no medicine, neither to be taken internally by eating or by drinking, nor externally by way of inunction, as the Scholiast very well expounds it: Οὐκ ἦν εἶδη βοήθημα θεραπείας, εἰδὲ δια βρώσεως προσφερόμενον (which is εἰδὲ βρώσιμον in Æschylus) ἔτε δὲ δι' ἐπιχρίσεως ἔξωθεν, (which is εἰ χρίσθον) εἰδὲ δια πόσεως (τὐτο δὲ δηλοῖ τὸ ποισόν). So Eustathius, Τρεῖς φαρμάκων ἰδέαι παρ' Ὀμήρω, ἐπίπασα, ὡς νῦν ἐπὶ Μινελείῳ, ὥπερ ἥπια φάρμακα εἰδὲ πάσσειν ὁ Μαχάων· καὶ χρίσθαι οἶον ἰὲς χρίσθαι· καὶ ποισθὲν κατὰ τὸν Αἰσχύλον, τὐτ' ἐστὶ ποτὰ ἢ πότιμα. *Ad. Il. δ.* As therefore from πῖω πῖσω, ποισόν, so from χρίω χρίσω, χρίσθον. And as ποισόν is not that which receiveth drink, but that drink which is received, not *quod potat*, but *quod potabile est*: so χρίσθον is not that which receiveth oil, but that which is received by inunction. So the Scholiast upon Aristophanes, Τῶν φαρμάκων τὰ μὲν ἐστὶ καταπλασθὰ, τὰ δὲ χρίσθαι, τὰ δὲ ποτὰ. And the Scholiast of Theocritus, Ἰστέον ὅτι τῶν φαρμάκων τὰ μὲν εἰσὶ χρίσθαι, ἥγυν, ὥπερ χρίομεθα εἰς θεραπείαν· τὰ δὲ ποτὰ, ἥγυν, ὥπερ πίνομεν· τὰ δὲ ἐπίπασα, ἥγυν, ὥπερ ἐπιπῶμεν. *Idyl. 11. ver. 1.* So that χρίσθον in his judgment is the same with ἐγχρίσον in Theocritus.

Οὐδὲν ποτὶόν ἐρωτα πεφύκει φάρμακον ἄλλο,
Νικία, ἔτ' ἐγχρίσον, ἐμῖν δοκεῖ, ἔτ' ἐπίπασον,
Ἡ ταὶ Πιέριδες—————

In the same sense with Æschylus did Euripides use χρίσθον φάρμακον in *Hippolyto*, ver. 516.

Πότερα δὲ χρίσθον ἢ ποτὸν τὸ φάρμακον;

And not only those ancient Poets, but even the later Orators; as Dion Chrysostomus: Πολὺ γὰρ χεῖρον καὶ διεφθαρμένον σῶμα, καὶ νοσούντων ψυχὴ διεφθαρμένη, μὰ Δί, ἔχ' ὑπὸ φαρμάκων χρίσθων ἢ πόσων. *Orat. 78.* and the LXX. have used it in this sense, as when the Hebrew speaks of *חֵטְבַּי בַּשֶּׁן oleum unctiois*, they translate it, τῇ ἐπικεχυμένῃ ἐπὶ τὴν κεφαλὴν τῇ ἐλαίῃ τῇ χρίσῃ, *Lev. xxi. 10.* and again, verse 12. *חֵטְבַּי בַּשֶּׁן* ὅτι

ὅτι τὸ ἅγιον ἔλαιον τὸ χριστὸν ἐπ' αὐτῷ. *Oleum unctionis* ART. II. then is ἔλαιον χριστὸν, which in Exodus xxix. 7. and xxxv. 13. and xl. 9. the same translators, correspondent to the Hebrew phrase, call ἔλαιον χρίσματος, and more frequently ἔλαιον χρίσεως. The place of Sophocles is something doubtful,

Ὅθεν μόλοι πανάμερος

Τὰς πειθῆς παγχρίσῳ

Συγκραθεὶς ἐπὶ προφάσει θηρός. *Trach. v. 660.*

For though the Scholiast takes it in the ordinary sense, Παγχρίσῳ] Λεῖπει τῷ πέπλῳ ἦγεν τῷ χρισθένι πέπλῳ συγκεκραμένος καὶ ἀρμουςθεὶς τῇ πειθοῖ τῷ θηρός· yet both τὰς πειθῆς before it, and συγκραθεὶς after, seem to incline to the former sense, *pag. 354.* and in the next page ἀρτίχριστον is clearly attributed to the ointment.

Τὸ φάρμακον τῷτ' ἄπυρον, ἀκτῖνός τ' αἰὲ

Θέρμης ἄδικτον, ἐν μυχοῖς σώζειν ἐμὲ,

Ἔως ἂν ἀρτίχριστον ἀρμόσαιμί πε.

Ibid. v. 685.

From whence Deianira says presently, ἔχρισα μαλλῶ. But though it appears from hence that the first use of the word χριστός among the Greeks was to signify the act or matter used in unction, not the subject or person anointed; yet in the vulgar acception of the LXX. it was most constantly received for the person anointed, of the same validity with χρισθεὶς or κεχρισμένος, (Suidas χριστός, ὁ κεχρισμένος ἐν ἐλαίῳ,) as also with ἡλειμμένος. For though Lactantius in the place fore-cited seem to think that word an improper version of the Hebrew מָשַׁח, Unde in quibusdam Græcis scripturis, quæ male de Hebraicis interpretatæ sunt, ἡλειμμένος, id est, *unguento curatus*, scriptum invenitur, ἀπὸ τῆς ἀλείφειν, yet the LXX. have so translated it, Numb. iii. 3. Οἱ ἱερεῖς οἱ ἡλειμμένοι. And although Athenæus hath observed, τῶν μύρων τὰ μὲν ἐστὶ χρίσμαλα, τὰ δ' αἰείμμαλα· yet in the vulgar use of the words there is no difference, as he himself speaks a little after, Τὸ δὲ χρίσασθαι τῷ ταύτῳ αἰείμματι μυρίσασθαι εἴρηκεν. And Plutarch, *Sympos. lib. iii.*

ART. II. iii. cap. 4. Πύθῃ παρὰ τῶν ἔτι συναναπαυομένων γυναιξὶν ἢ μύρον ἀληλιμμέναις ἢ ἔλαιον ἀναπίμπλονται γὰρ αὐτῆς τῆ χρίσματος ἐν τῷ συγκαθεύδειν. So Hesychius, Ἀλείφαι, ἔλαιον χρίσαι· Κεχρισμένα, ἡλειμμένα. Ἀλοιφῇ, χρίσις. *Schol. Hom.* Χρισάμεναι, ἀλειψάμεναι· Ὀδ. ζ'. And Suidas, Ἡηλίμμη. Hence Eustathius, Ἰστίον καὶ ὅτι ἰσοδυναμούντων κατὰ νῦν τῆς τε χρίω, καὶ τῆς ἀλείφω· τὸ μὲν χρίω παρὰ τὸν χρόνον ἑρρήθη ὅς χρίεται, τὸ δὲ ἀλείφω, παρὰ τὸ ἀλείω. Ὀδ. ζ'. So Eusebius, Τρίτῃ τάξει Χριστὸν αὐτὸν γεγονέναι ἐλαίῳ, ἢ τῷ ἐξ ὕλης σωμάτων, ἀλλὰ τῷ ἐνδύει τῆς ἀγαλλιάσεως ἡλειμμένον παρίσχησι. *Hist. Eccles. lib. i. cap. 3.* Χριστὸς then in the vulgar sense of the LXX. is a person anointed, and in that sense is our Saviour called Christ.

Pag. 130. (n)

So Nonnus hath expressed, what in the Evangelist is to be understood ;

Μυσιπόλοι δ' ἐρίανον ὁμήλυδες ὅξεϊ μυθῶ,
Τίς σὺ πέλεις ; μὴ Χριστὸς ἔφους ;——

Pag. 131. (o)

Celsus the Epicurean acknowledgeth that both the Jews and Christians did confess that the Prophets did foretel a Saviour of the world. Οἶεται μηδὲν σεμνὸν εἶναι ἐν τῇ Ἰουδαίων καὶ Χριστιανῶν πρὸς ἀλλήλους ζητήσεϊ· πιστευόντων μὲν ἀμφοτέρων ὅτι ἀπὸ Θεοῦ Πνεύματος προφητεύθη τις ἐπιδημήσων Σωτὴρ τῷ γένει τῶν ἀνθρώπων. *Orig. adv. Celsum, lib. iii.* And this Saviour, saith Origen, was to be called κατὰ τὰ Ἰουδαίων πάτρια, Χριστός.

Pag. 132. (p)

For instead of מָשִׁיחַ בְּיָמֵינוּ Onkelos renders it מָשִׁיחַ מַלְכֵנוּ יְהוֹנָתָן and Jonathan and the Jerusalem Targum, מָשִׁיחַ מַלְכֵנוּ יְהוֹנָתָן בְּיָמֵינוּ. Beside the Cabalists did generally so interpret it, because מָשִׁיחַ בְּיָמֵינוּ according to their computation, made the same number with the letters of מָשִׁיחַ. And in the Talmud, *Cod. Sanhedrim*, Rabbi Johanan asking what was the name of the Messias, they of the School of R. Schila

R. Schila answer, **שילה שמו** *his name is Shiloh*, according to that which is written, *until Shiloh come*.

Pag. 133. (q)

הוא מלך המשיח Kimchi on the place.

Pag. 136. (r)

The Jews have invented a double Messias : to one they attribute all those places which mention his low estate and sufferings ; to the other, such as speak of his power and glory. The one they style **משיח בן יוסף**, the other **משיח בן דוד**. The Son of Joseph they name also the Son of Ephraim, and the Son of David the Son of Judah : as the Targum, Cant. iv. 5. *Thy two breasts are like two young roes ; שני תרין פריקד משיח בר דוד ומשיח : Two are thy Redeemers, Messias the Son of David, and Messias the Son of Ephraim.*

Pag. 136. (s)

Which the Chaldee paraphrase thus translates, **יפוך מלכא מבנודי דיש ומשיחא מבני בנודי יתרבי :** *A King shall come out of the sons of Jesse, and the Messias out of his sons' sons.* So Rabbi Solomon and Kimchi.

Pag. 137. (t)

Which expressly translateth it thus, **בנך קדמי יפוך** *Out of thee shall come before me the Messias, that he may exercise domination in Israel.* So Rabbi Solomon, **משיח בן דוד** *So Kimchi and Abarbanel, הוא מלך המשיח*.

Pag. 141. (u)

For first, instead of those words, *Behold my servant shall deal prudently*, the Targum hath it plainly **הוא יצליח עבדי משיחא** *Behold, my servant the Messias shall prosper.* And Solomon Jarchi on the place, **רבותינו מוקמי ליה במשיח :** *Our Rabbins understand this of the Messias.* And the reason which he renders of their interpretation

ART. II. interpretation is very observable. For they say, says he, that the Messias is stricken, as it is written, *He took our infirmities, and bare our griefs*; which are the words of the 4th verse of the 53d chapter. From whence we may perceive how the ancient Jews did join the latter part of the 52d chapter with the 53d, and expound them of the same person. Besides he cites a certain *Midrash* or Gloss, which attributes the same verse to the Messias, and that is to be found in *Bereshit Rabba* upon Gen. xxviii. 10. where, falling upon that place in Zach. iv. 7. *What art thou, O great mountain, before Zerubbabel?* he answers, *הר הגדול זה משיח* *That great mountain is the Messias*. Then asking again, *Why doth he call the Messias a great mountain?* he gives this answer, *שדוה גדול מן האבות שנ' הגדל ישכיל עבדי זה משיח* *Because he is greater than the Fathers, as it is written, Behold, my servant shall understand, that is, the Messias*: which are the words of the verse before cited. And the same *Bereshit Rabba*, upon Gen. xxiv. 67, saith, Messias the King was in the generation of the wicked; that he gave himself to seek for mercies for Israel, and to fasting and humbling himself for them, as it is written; and so produceth the words of Isa. liii. 5. From whence it appears again, that the author thereof interpreted both the chapters of the same Messias. And farther it is observable, that the *Midrash* upon Ruth ii. 14. expounds the same verse in the same manner. And Rabbi Moses Alfhech speaks yet more fully of the consent of the ancient Jewish Doctors upon this place, *הגדל זה משיח* *Behold our doctors of happy memory conclude with one mouth, as they have received from their ancestors, that this is spoken of the Messias*. From hence it appears, that it was originally the general sense of the Jews, that all that piece of Isaiah is a description of the Messias, and consequently that the Apostles cannot

not be blamed by them now for applying it to ART. II. Christ; and that the modern Jews may well be suspected to frame their contrary expositions out of a wilful opposition to Christianity.

Pag. 141. (x)

The first לו תאר לא seems to signify no less, as being from the root תאר which signifieth *to form, figure, fashion, or delineate*: from whence the noun attributed to any person signifieth the feature, complexion, shape, or composition of the body; as Rachel was יפת תאר, *forma pulchra*, Gen. xxix. 17. and so Joseph יפה תאר, Gen. xxxix. 6. So Abigail and Esther, and in general, Deut. xxi. 11. with an addition of *fair* added to תאר, whereas David is called, without such addition, תאר שׂן, but with the full signification, ὁ ἀνὴρ ἀγαθὸς τῷ εἶδει. In Judges viii. 18. תאר בני המלך Εἰς ὁμοίωμα υἱῶ βασιλέως, so the Roman; but the Aldus and Complutensian better, Ὡς εἶδος υἱῶν βασιλέως according to that verse of Euripides cited by Athenæus and Porphyrius,

Πρώτον μὲν εἶδος ἄξιον τυραννίδος.

The Messias was to be a king, whose external form and personage spake no such majesty.

Pag. 141. (y)

As Justin Martyr, Οἱ μὲν εἰρηνται εἰς τὴν πρώτην παρεσίαν τῷ Χριστῷ ἐν ᾗ καὶ ἄτιμος, καὶ αἰδιῆς, καὶ θνητὸς φανήσεσθαι κεκηρυγμένος ἐστίν. *Dial. cum Tryph.* §. 14. Ἐλθόντος τῷ Ἰησοῦ ἐπὶ τὸν Ἰορδάνην, καὶ νομιζομένῃ Ἰωσήφ τῷ τέκτονος υἱῷ ὑπάρχειν, καὶ αἰδιῆς, ὡς αἱ γραφαὶ ἐκήρυsson, φαινομένῃ. *Ibid.* §. 88. Ἐπειδὴ γὰρ οἱ ἐν ἔρανῳ ἄρχοντες ἐώρων αἰδιῆ καὶ ἄτιμον τὸ εἶδος καὶ ἄδοξον ἔχοντα αὐτὸν, καὶ γινώριζοντες αὐτὸν ἐπυνθάνοντο, Τίς ἐστὶν ἔτος ὁ βασιλεὺς τῆς δόξης; *Ibid.* §. 36. And Clemens Alexandrinus, Τὸν δὲ κύριον αὐτὸν τὴν ὁψιν αἰσχρὸν γεγονέναι διὰ Ἡσαΐαν τὸ Πνεῦμα μαρτυρεῖ. Καὶ εἶδομεν αὐτὸν, καὶ ἐκ εἶχεν εἶδος, &c. *Pæd.*

ART. II. iii. *cap.* 1. Ὅπως γε καὶ αὐτὸς ἡ κεφαλὴ τῆς Ἐκκλησίας ἐν σαρκὶ μὲν αἰδῆς διελήλυθε καὶ ἄμορφος. *Strom.* 3. And Celsus, impiously arguing against the descent of the Holy Ghost upon our Saviour, says, it is impossible that any body, in which something of the Divinity were, should not differ from others; Τῷτο δὲ (the body of Christ) οὐδὲν ἄλλε διέφερεν, ἀλλ', ὡς φασι, μικρὸν, καὶ δυσειδὲς, καὶ ἀγεννὲς ἦν. This which Celsus by his ὡς φασι seems to take from the common report of Christians in his age, Origen will have him take it out of Isaiah, and upon that acknowledgeth τὸ δυσειδὲς, but the other two, μικρὸν and ἀγεννὲς, he denies. Ὁμολογούμεως τοίνυν γέγραπται τὰ περὶ τῷ δυσειδὲς γεγονέναι τὸ Ἰησοῦ σῶμα, ἢ μὴν ὡς ἐκτέθειται, καὶ ἀγεννὲς, ἔδῃ σαφῶς δηλᾶται ὅτι μικρὸν ἦν· ἔχει δὲ ἡ λέξις ἔτιω παρὰ τῷ Ἡσαΐα ἀναγεγραμμένη, &c. and then cites this place, and so returns it as an answer to the argument of Celsus, that because he was foretold to be as he was, he must be the Son of God. Μεγάλη κατασκευὴ ἐστὶ τῷ τὸν ἄμορφον εἶναι δοκῶντα Ἰησοῦν, υἱὸν εἶναι Θεῷ, τὸ πρὸ πολλῶν ἐτῶν τῆς γενέσεως αὐτοῦ πεπροφητεῦσθαι καὶ περὶ τῷ εἶδει αὐτοῦ. *Orig. cont. Cels. lib.* vi. In the same sense did St. Cyril take these words of the Prophet; who, speaking of that place of the Psalmist, *Speciosus forma præ filiis hominum*, observes this must be understood of his Divinity. Κένωσις γὰρ αὐτῷ καὶ ταπείνωσις τῆς μετὰ σαρκὸς οἰκονομίας ὅλον ἐστὶ τὸ μυστήριον· γράφει δὴ πρὸς καὶ ὁ προφήτης Ἡσαΐας περὶ αὐτοῦ, Οὐκ εἶχεν εἶδος, ἔδῃ κάλλος, &c. And again, Ἐν εἶδει πείνηεν ὁ υἱὸς τῷ λίαν ἀκαλλεσάτω. Tertullian speaks plainly as to the prophecy, and too freely in his way of expression: *Sed carnis terrenæ non mira conditio, ipsa erat quæ cætera ejus miranda faciebat, cum dicerent, Unde huic doctrina hæc et signa ista?*—Adeo nec humanæ honestatis corpus fuit, nedum cœlestis claritatis. Tacentibus apud nos quoque prophetis (Isa. liii. 2.) de ignobili aspectu ejus, ipsæ passiones, ipsæque contumeliæ loquuntur. Passiones quidem, humanam carnem; contumeliæ vero, inhonestam probavere. An ausus esset aliquis ungue summo

summo perstringere corpus novum, sputaminibus ART. II.
contaminare faciem nisi merentem? *De carne Christi,*
cap. 9. And that we may be sure he pointed at that
place in Isaiah, he says, that Christ was ne aspectu
quidem honestus: *Annunciavimus enim, inquit, de*
illo, sicut puerulus, sicut radix in terra sitienti, et non
est species ejus neque gloria. Adv. Marcion. lib. iii.
cap. 17. et adv. Jud. cap. 14. This humility of
Christ, in taking upon him the nature of man with-
out the ordinary ornaments of man, at first acknow-
ledged, was afterwards denied, as appears by St.
Jerom, on Isaiah; Inglorius erit inter homines
aspectus ejus, non quo formæ significat foeditatem,
sed quod in humilitate venerit et paupertate. And
Epist. 40. Absque passionibus crucis universis pul-
chrior est virgo de virgine, qui non ex voluntate
Dei, sed ex Deo natus est. Nisi enim habuisset et
in vultu quiddam oculisque fidereum, nunquam eum
statim secuti fuissent Apostoli, nec qui ad compre-
hendendum eum venerant corruissent. So St. Chry-
sostom interprets the words of Isaiah of his Divinity,
or Humility, or his Passion; but those of the Psalmist,
of his native corporeal beauty. Οὐδὲ γὰρ θαυματουργῶν
ἦν θαυμαστὸς μόνον, ἀλλὰ καὶ φαινόμενος ἀπλῶς πολλῆς
ἔγχευε χάριτος· καὶ τῷτο ὁ προφήτης δηλῶν ἔλεγεν, Ὁραῖος
κάλλει παρὰ τῆς υἱᾶς τῶν ἀνθρώπων. *Homil. 28. in Matt.*
Afterwards they began to magnify the external beauty
of his body, and confined themselves to one kind of
picture or portraiture, with a zealous pretence of a
likeness not to be denied, which 800 years since was
known by none, every several country having a se-
veral image. Whence came that argument of the
Iconoclastæ by way of *Quære*, which of those images
was the true? Πότερον ἢ παρὰ Ῥωμαίοις, ἢ ἡνπερ Ἰνδοὶ γρά-
φουσιν, ἢ ἡ παρ' Ἑλλήσιν, ἢ ἡ παρ' Αἰγυπτίοις; εἴχ' ὅμοιαι
ἀλλήλαις αὐταί. *Phot. Epist. 64.* And well might none
of these be like another, when every nation painted
our Saviour in the nearest similitude to the people
of their own country. Ἑλλήνες μὲν αὐτοῖς ὅμοιον ἐπὶ
γῆς

ART. II. γῆς φανῆναι τὸν Χριστὸν νομίζεσι, Ῥωμαῖοι δὲ μᾶλλον ἑαυτοῖς
 ἰοικότα· Ἰνδοὶ δὲ πάλιν μορφῇ τῇ αὐτῶν, καὶ Αἰθίοπες δῆλον
 ὡς ἑαυτοῖς. *Idem, ibid.* And the difference of opini-
 ons in this kind is sufficiently apparent out of those
 words in Suidas, Ἰστέον δὲ ὅτι φασὶν οἱ ἀκριβέστατοι τῶν
 ἱστορικῶν, ὡς τὸ ἕλόν καὶ ὀλιγότριχον οἰκειότερόν ἐστι γράφειν
 ἐπὶ τῆς εἰκόνος τῆ Χριστοῦ.

Pag. 142. (2)

Καὶ τέκτονος νομιζομένον· ταῦτα γὰρ τὰ τεκτονικὰ ἔργα εἰρ-
 γάζετο ἐν ἀνθρώποις ὧν, ἄροτρα καὶ ζυγά. *S. Justin. Mart.*
Dial. cum Tryph. §. 88.

Pag. 147. (a)

Visa est mihi res digna consultatione, maxime
 propter periclitantium numerum. Multi enim omnis
 ætatis, omnis ordinis, utriusque sexus etiam, vocan-
 tur in periculum et vocabuntur. Neque enim civi-
 tates tantum, sed vicos etiam atque agros, supersti-
 tionis istius contagio pervagata est. *Plin. Epist. ad*
Trajan. lib. x. Epist. 97. Tanta hominum multitudo,
 pars pene major civitatis cujusque, in silentio et mo-
 destia agimus. *Tertul. ad Scapul. cap. 2.* Si hostes ex-
 ertos, non tantum vindices occultos agere vellemus,
 deesset nobis vis numerorum et copiarum? Plures ni-
 mirum Mauri et Marcomanni, ipsique Parthi, vel quan-
 tæcunque, unius tamen loci et suorum finium, gentes,
 quam totius orbis. Hesterni sumus, et vestra om-
 nia implevimus, urbes, insulas, castella, municipia,
 conciliabula, castra ipsa, tribus, decurias, palatium,
 senatum, forum. *Idem, Apolog. cap. 37.* Potuimus
 et inermes, nec rebelles, sed tantummodo discordes,
 solius divortii invidia adversus vos dimicasse. Si
 enim tanta vis hominum in aliquem orbis remoti
 finem abrupissemus a vobis, suffudisset utique do-
 minationem vestram tot qualiumcunque amissio ci-
 vium, imo etiam et ipsa destitutione punisset: pro-
 culdubio expavissetis ad solitudinem vestram, ad si-
 lentium rerum, et stuporem quendam quasi mortuæ
 urbis;

urbis; quæfissetis quibus in ea imperaretis. *Idem*, ART. II. *ibid.* And Irenæus, who wrote before Tertullian, and is mentioned by him, speaks of the Christians in his time living in the court of Rome: Quid autem et hi qui in regali aula sunt fideles? nonne ex eis quæ Cæsaris sunt habent utensilia, et his qui non habent unusquisque secundum suam virtutem præstat?

Pag. 150. (b)

In Christi nomine subauditur qui unxit, et ipse qui unctus est, et ipsa unctio in qua unctus est. *Iren. lib. iii. cap. 20.*

Pag. 150. (c)

Οἱ βασιλεῖς πάντες καὶ οἱ χριστοὶ ἀπὸ τῶν μετίσχον καὶ βασιλεῖς καλεῖσθαι καὶ χριστοί. *S. Justin. Mart. Dial. cum Tryph. §. 86.*

Pag. 151. (d)

Christus a chrismate dicitur: quia sicut antiqui reges a sacerdotibus oleo sacro profundebantur, sic Christus Spiritus Sancti infusione repletus est. *Author Serm. 131. de Temp.*

Pag. 151. (e)

Sicut nunc Romanis indumentum purpuræ insigne est regiae dignitatis assumptæ: sic illis unctio sacri unguenti nomen ac potestatem regiam conferebat. *Laëtan. lib. iv. cap. 7.*

Pag. 151. (f)

For though at the first the sons of Aaron were anointed as well as Aaron, as appears Exod. xl. 15. *Thou shalt anoint them, as thou didst anoint their father, that they may administer to me in the priest's office:* yet they were not after anointed, but the successors of Aaron only: For, saith the text, *their anointing shall surely be an everlasting priesthood throughout their generations:* and therefore after this first anointing they shall need no more, only the successors in the high-priesthood

ART. II. priesthood shall reiterate the unction: from whence *the priest that is anointed* afterwards signified the high priest, as Lev. iv. 3. הכהן המשיח LXX. ὁ ἀρχιερεὺς ὁ κεχρισμένος by way of explication, whereas verse the 5th and the 16th of the same chapter, and vi. 22. they render it by a bare translation, ὁ ἱερεὺς ὁ χριστός which by the vulgar Latin is translated, *Sacerdos qui jure patri succederet*, because no other but the son which succeeded the father in the office of the high priest was afterwards anointed: as the Arabic, *Et similiter sacerdos successor de filius suis*. For in the anointing of Aaron and his sons, במשחו כל הבאים אחריהם להיות כהנים וזה לא הוצרכו למשוח *Levi Ben Gerson 1 Kings i.*

Pag. 151. (g)

As Lactantius; Erat Judæis ante præceptum ut sacrum conficerent unguentum, quo perungi possent ii qui vocabantur ad sacerdotium vel ad regnum, *lib. iv. cap. 7.* And St Augustin; Prioribus Veteris Testamenti temporibus ad duas solas personas pertinet unctio. *Enarr. 2. Psal. xxvi.* Christus vel pontificale vel regium nomen est. Nam prius et Pontifices unguento chrismatis consecrabantur et Reges. *Ruffin. in Symb.*

Pag. 151. (h)

Τὸ τοῦ χρίσματος μὴ μόνον ἀρχιερεῦσι παραδοθῆναι, ἀλλὰ καὶ τοῖς μετὰ ταῦτα προφήταις καὶ βασιλεῦσιν, οἷς καὶ αὐτοῖς τέτω χρίσθαι μόνοις ἔχον ἦν τῷ μύρῳ. *Euseb. Dem. Evang. lib. iv. cap. 15. et Hist. lib. i. cap. 3.* Wherefore St. Augustin recollecting a place in his 83 questions, in which he had taught the two fishes in the Gospel, duas illas personas significare quibus populus ille regebatur, ut per eas conciliorum moderamen acciperet, regiam scilicet et sacerdotalem, ad quas etiam sacrosancta illa unctio pertinebat, makes this particular retraction; Dicendum potius fuit, maxime pertinebat, quoniam unctos aliquando legimus et Prophetas. *Retract. lib. i. cap. 26.*

Pag. 151. (i)

ART. II.

Οὐ μόνον δὲ ἄρα τὰς ἀρχιερωσύνην τετιμημένους—τὸ τῷ Χριστῷ κατεκόσμη παρ' Ἑβραίοις ὄνομα, ἀλλὰ καὶ τὰς βασιλείας· ἔς καὶ αὐτὰς, πνεύματι θείῳ παροφῆται χρίοντες, εἰκονικῶς τινὰς Χριστὸς ἀπειργάζοντο· ὅτι δὴ καὶ αὐτοὶ, τῆς τῷ μόνου καὶ ἀληθῆς Χριστοῦ, τῷ κατὰ πάντων βασιλεύοντι· θείῳ λόγῳ, βασιλικῆς καὶ ἀρχικῆς ἐξουσίας τὰς τύπας δι' ἑαυτῶν ἔφερον· ἥδη δὲ καὶ αὐτῶν τῶν προφητῶν τινὰς διὰ χρίσματος· Χριστὸς ἐν τύπῳ γεγονέναι παρελήφαμεν, ὡς τέτοις ἅπαντας τὴν ἐπὶ τὸν ἀληθῆ Χριστὸν, τὸν ἑνθεὸν καὶ ὑράνιον λόγον, ἀναφορὰν ἔχειν, μόνον ἀχιερέα τῶν ὅλων, καὶ μόνον ἀπάσης τῆς κτίσεως βασιλέα, καὶ μόνον προφητῶν ἀρχιπροφήτην τῷ Πατρὶ τυγχάνοντα. *Euseb. Hist. Eccles. lib. i. cap. 3.*

Pag. 155. (k)

For the Hebrew יְגִן signifying *juvenes*, by all the Targums is rendered יְבִרָא that is *primogeniti*: and so the Arabic and Persian translations.

Pag. 156. (l)

Unus ipse erat qui offerebat et quod offerebat. *S. August.* Unum cum illo manebat cui offerebat, unum in se fecit pro quibus offerebat; unus ipse erat qui offerebat et quod offerebat. *Idem de Trin.*

Pag. 156. (m)

Παράκλητον ἔχομεν Ἰησοῦν, ὅς ὡς ὑπὲρ ἡμῶν προκαλινδόμενον τῷ πατρὶ καὶ προσπίπτοντα δελικῶς· ἀπαγε τὴν δέλτην ὄντως ὑπόνοιαν καὶ ἀναξίαν τῷ πνεύματι· ἔτε γὰρ τῷ πατρὶ τῷτο ἐπιζητεῖν, ἔτε τῷ υἱῷ πάσχειν, ἢ ὡς περὶ θεῷ διανοεῖσθαι δίκαιον· ἀλλ' οἷς πέπονθεν ὡς ἄνθρωπος, πείθει καρτερεῖν ὡς λόγος καὶ παραινέτης· τῷτο νοεῖται μοι ἡ παράκλησις. *S. Greg. Naz. Orat. 36.*

Pag. 157. (n)

For the Chaldee paraphrase in the most places where it mentioneth the Messias doth it with the addition of King: מלך מלך.

Pag.

ART. II.

Pag. 160. (o)

בימור המשיח עתיד הקדוש ברוך הוא להחזיר לעמו אותו
 שמן המשחה שעשה משה שננגז עם הארון ובו ימשחו המלכים
 : והנהגים הגדולים בימי ההם : *In the days of the Messias*
God will restore unto his people the oil of unction which
Moses made, which was hidden with the ark ; and the
kings and high priests shall be anointed with it in those
days. Abarbanel Comment. ad 30. Exod. Now the loss
 of that oil, which they call the hiding of it, may well
 be thought to foretel the period of the Mosaical ad-
 ministration, being they confess that after that they
 never had any priests anointed, because they had no
 power to make the same oil. So plainly confesseth
 the same Abarbanel : לא היה בהן משוח בבית שני לפי
 שכבר היה נגזז שמן המשחה שננגז יאשיהו עם שאר הדברים
 הקדושים ולא היה להם רשות לעשותו :

Pag. 161. (p)

Duas personas, ejus qui unctus est Dei et qui
 unxit, intellige. Unde et Aquila *Elohim* אלהים
 verbum Hebraicum non nominativo casu, sed voca-
 tivo, interpretatur, dicens Θεός et nos propter intelli-
 gentiam *Dee* posuimus, quod Latina lingua non ac-
 cipit, ne quis perverse putet Deum dilecti et amant-
 issimi et regis bis Patrem nominari. *S. Hieron. Epist.*
140. Quod sequitur, *Unxit te, Deus, Deus tuus*, pri-
 mum nomen Dei vocativo casu intelligendum est, se-
 quens nominativo ; quod satis miror cur Aquila non,
 ut coeperat in primo versiculo, vocativo casu inter-
 pretatus sit, sed nominativo, bis nominans Deum,
 qui supradictum unxit Deum. *Idem, ibid.*

Pag. 161. (q)

So Gregory Nazianzenus expounds the place : "Ὁν
 ἔχρισεν ἔλαιον ἀγαλλιᾶσεως παρὰ τὴν μετόχον αὐτοῦ, χρίσας
 τὴν ἀνθρωπότητα τῇ Θεότητι, ὥστε ποιῆσαι τὰ ἀμφοτέρωθεν.
 And again, Χριστὸς δὲ, διὰ τὴν Θεότητα (not that his
 Divinity was anointed, or Christ anointed in respect
 of his Divinity ; but that he was anointed in his Hu-
 manity

manity by his Divinity;) χρίσις γὰρ αὕτη τῆς ἀνθρωπό- ART.II.
 τητος, ἔκ ἐνεργίας κατὰ τὰς ἄλλας χρίσις ἀγιάζουσα· πα-
 ρουσία δὲ ὅλας τῆς χρίοντος· ἥς ἔργον, ἄνθρωπον ἀκρῶσαι τὸ χρίον,
 καὶ ποιῆσαι θεὸν τὸ χριόμενον. *Orat.* 36.

Pag. 161. (r)

Χρίσις ἐχρίσθη ὡς βασιλεὺς καὶ ἱερεὺς τῷ χρίσματι τῆς
 σαρκώσεως. *Germanus Constant.* Κεχρίσθαι δὲ ἔχ' ἑτέρως
 φάμεν τὸν υἱόν, ἢ ὅτι κατὰ σάρκα γενόμενον, δηλονότι καθ'
 ἡμᾶς, καὶ ἐνανθρωπήσαντα. *Titus Bostrenf.* Deus est qui
 ungit, et Deus qui secundum carnem ungitur Dei fi-
 lius. Denique quos habet unctionis suæ Christus
 nisi in carne participes? Vides igitur quia Deus a
 Deo unctus, sed in assumptione naturæ unctus hu-
 manæ Dei Filius designatur. *S. Ambros. de Fide, lib. i.*
cap. 3. Hæc omnia carni conveniunt, cui piissi-
 mum et gloriosissimum Verbum unitum est pro sa-
 lute cunctorum. *Cassiodor. in Psal. xliv.*

Pag. 161. (s)

St. Jerom, mentioning that place of the Psalm,
 Quando consortes nominantur, naturam carnis intel-
 lige; quia Deus consortes substantiæ suæ non habet.
 Et quia erat unctio spiritualis et nequaquam humani
 corporis, (ut fuit in sacerdotibus Judæorum) idcirco
 præ consortibus, id est, cæteris sanctis, unctus esse
 memoratur. Cujus unctio illo expleta est tempore
 quando baptizatus est in Jordane, et Spiritus Sanctus
 in specie columbæ descendit super eum, et mansit in
 illo. *Comment. in Esaiam, cap. 61.* In illa columba
 quæ super Dominum post baptismum descendit ipse
 cum sacramento baptismatis, et veri sacerdotii jura
 suscepit, fuso videlicet super eum oleo exultationis,
 de quo Psalmista canit; *Unxit te, inquit, Deus, Deus*
tuus oleo lætitiæ præ consortibus tuis. *Pet. Damianus,*
Opusc. vi. cap. 4.

Pag. 162. (t)

As appears by those entertainments so frequently
 mentioned by Homer in his *Odysses*, as when Tele-
 machus is entertained by Nestor;

Τόφρα

ART. II.

Τόφρα δὲ Τηλέμαχον λῦσεν καλὴ Πολυκάστη,
 Νέστωρ ὀπλοτάτη θυγάτηρ Νηληϊάδαο,
 Αὐτὰρ ἐπεὶ λῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ.

Οδ. γ'. v. 464.

And Telemachus and Pisistratus are invited to the court of Menelaus ;

Ἐς ῥ' ἀσαμίνθης βάντες εὐξέσας λέσαντο·
 Τὲς δ' ἐπεὶ ἔν δμῳαὶ λῦσαν καὶ χρίσαν ἐλαίῳ.

Οδ. δ'. v. 48.

Thus Ulysses is entertained, Οδ. θ'. Thus Pyræus and Telemachus, Οδ. ρ'. And Venus, returning to Paphus, is so ordered by the *Charites* ;

Ἐνθα δέ μιν Χάριτες λῦσαν καὶ χρίσαν ἐλαίῳ
 Ἀμβρότιω, οἷα θεὸς ἐπενήνοθεν αἰὲν ἰόντας.

Οδ. θ'. v. 364.

So Helena speaks of her entertaining Ulysses in a disguise ;

Ἄλλ' ὅτε δὴ μιν ἐγὼν ἐλόευν καὶ χρίον ἐλαίῳ.

Οδ. δ'. v. 252.

It is apparent that this was the custom of the ancient Greeks. Of which Eustathius gives this reason ;
 Ἐλαίῳ ἐχρίοντο οἱ λασάμενοι ἐμπλάτοντες τὰς σωματικὰς πό-
 ρας, ὡς ἂν μετὰ λουτρὸν γέγοιεν τὴν ὑγρότητα. This custom
 was so ancient and general, that the Greeks had one
 word to express this anointing with oil after washing
 with water, which they called χύτλα and χυτλῶσαι.
Etymol. Χυτλῶσαι, ἔχ ἀπλῶς τὸ ἀλείψαι, ἀλλὰ τὸ ἐπὶ
 λουτρῷ ἀλείψασθαι. *Schol. Aristoph.* Χύτλα δὲ κυρίως, τὸ
 ὑγρῷ ἔτι ἀπὸ ὕδατος ὄντος τῷ σώματος ἀλείψασθαι. *Hesych.*
 Χύτλα, τὸ ἐφ' ὕδατος ἔλαιον· and Χυτλῶσαι, τὸ ἀλείψαι
 μετὰ τὸ λέσασθαι. Hence, when Nauficæa went unto
 the pools to wash, her mother gave her a box of oil ;

Δῶκε δὲ χρυσεῖη ἐν ληκύθῳ ὑγρὸν ἔλαιον,
 Εἷως χυτλώσαιο σὺν ἀμφιπόλαισι γυναιξίν.

Οδ. ζ'. v. 79.

Where

Where the old Scholiast, *Χυτλώσαιτο, λασαμένη ἀλείψαιτο* ART. II. *ψαιτο* and Eustathius, *Εἰως χυτλώσαιτο, ἀντὶ τῆς ὅπως μετὰ λυτρὸν χυτλωθεῖη ἀλειψαμένη* which exposition is warranted by the performance after mentioned,

Αἱ δὲ λουεσσάμεναι καὶ ἀλειψάμεναι λίπ' ἐλαίῳ.

Ibid. v. 96.

And as this was the ancient custom of the Greeks, so was it also the common custom of the Jews, as appears by the words of Naomi to Ruth, *Wash thyself therefore, and anoint thee, and put thy raiment upon thee.* Ruth iii. 3.

Pag. 162. (u)

They say in the Gemara, that this is a maxim of the Doctors, *אמרנו בנמרה לנו רבן מנחם בן חנניאל* : *אמרנו על אלה* Abarbanel in 30 Exod. The end of which ceremony was to shew the prolonging of his kingdom who was so anointed ; and the original is referred to the anointing of Solomon, 1 Kings i. 39. For so it followeth in the Talmud, *כדי שיתמשך מלכותו* : *אמרנו על אלה* Abarbanel, *ibid.*

Pag. 163. (x)

Unguenta optime fervantur in alabastris, odores in oleo. *Plin. Hist. lib. xiii. cap. 2.* Existimatur et ebori vindicando a carie utile esse. Certe simulacrum Saturni Romæ intus oleo repletum est. *Idem, lib. xv. cap. 7.* And whosoever made that statue at Rome, seems to have had his art out of Greece, from that famous ivory statue made by Phidias. *Οὗτος γὰρ μετὰ τὸ κατασκευάσαι τὸ Πισαῖον ἰδωλον, (ἐξ ἐλέφαντος δὲ τῆς τοῦ ἦν) ἐλαίον ἐκχεῖσθαι προσέταξεν ἀμφὶ τῆς πόδας ἑμπροσθεν τῆς ἀγάλματος, ἀδύνατον εἰς δύναμιν φυλάσσωσιν αὐτό.* *Proclus apud Eriphan. Hæc. 64. §. 18.*

Pag. 164. (y)

According to the etymology in the Hebrew language, of which Abarbanel here takes notice ; *אמרנו על אלה* : *אמרנו על אלה* Pag.

ART. II.

Pag. 169. (2)

For when our Saviour gave that command to his Apostles, Πορευθέντες ἦν μαθητεύσατε πάντα τὰ ἔθνη, *Go make all nations disciples*, they which delivered the Gospel were μαθητεύοντες, they which were taught it and received it were at that time μαθητευθέντες, and after by a name habitual, μαθηταί, translated by Tertullian, *disciples*, ordinarily *discipuli*. Μαθητὴς ἦν ἐστίν, ὡς μανθάνομεν παρ' αὐτοῦ τοῦ Κυρίου, πᾶς ὁ τῷ Κυρίῳ προσερχόμενος, ὥστε ἀκολουθεῖν αὐτῷ, τετέστιν, ἀκροῖν τῶν λόγων αὐτοῦ, πιστεύειν τε καὶ πίθεσθαι αὐτῷ ὡς δεσπότῃ, καὶ βασιλεῖ, καὶ ἰατρῷ, καὶ διδασκάλῳ ἀληθείας, ἐπ' ἐλπίδι ζωῆς αἰωνίας. Thus then, in the language of the Scriptures, μαθητεύειν τινὰ, is *to make a disciple*; as μαθητεύσαντες ἱκανὸς, Acts xiv. 21. Μαθητεύειν τινί, *to be a disciple*; as Joseph of Arimathæa, Ἐμαθήτευσε τῷ Ἰησοῦ, Matt. xxvii. 57. Μαθητευθῆναι the same; as Γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν ὀρατῶν. Matt. xiii. 52. Thus μαθητευθῆναι τῷ Κυρίῳ, is often used by St. Basil *de Baptismate*, whose title is, Ὅτι δεῖ πρῶτον μαθητευθῆναι τῷ Κυρίῳ, καὶ τότε καταξιοθῆναι τοῦ ἁγίου βαπτίσματος, according to our Saviour's method. Hence those which were first converted to the faith were called μαθηταί, as the disciples of Christ their Doctor and Master.

Pag. 169. (a)

Οἱ ἀπὸ τῆς ἐκκλησίας, as when Herod stretched forth his hand, κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας, *to mischief some of those which were of the Church*.

Pag. 169. (b)

As when Saul went down to Damascus with a commission, Ὅπως εἰάν τινας εὕρῃ τῆς ὁδοῦ ὄντας ἀνδράς τε καὶ γυναῖκας, δεδιμένους ἀγαγῇ εἰς Ἱερουσαλὴμ, Acts ix. 2. we translate it, *any of this way*, when there was no way mentioned to which the pronoun *this* should have relation; nor is ἡ ὁδὸς in the Greek any more than *the way*. So when St. Paul went to the Synagogue

gogue at Corinth, divers were hardened and believed ART. II.

ποῖ, κακολογῶντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, Acts xix.

9. here we translate it, *spake evil of that way*; but Beza has left his *Articulus pronominis vice fungitur*, which he had from Erasmus, and hath otherwise supplied it; *male loquentes de via Dei*: and the old translation, which in the former had *huius viæ*, in this hath simply *maledicentes viæ*: and certainly ἡ ὁδὸς is nothing but *the way*. Again, at Ephesus, Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον ταραχος ἐκ ὀλίγου περὶ τῆς ὁδοῦ, Acts xix. 23. *de via*; *Vet. transl.* Beza again, *ob viam Dei*, but it is nothing but *the way*. Thus Foelix put off St. Paul, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, *till he had a more exact knowledge of the way*: *Vet. transl.* *de via hac*; Beza *ad sectam istam*. Whereas then the phrase is so simply and so frequently the same, it can be nothing else but the word then in use to signify the religion which the Christians professed. And so some also of the ancients seem to have spoken, as appears by the language of the Melchizedecians, Χριστὸς ἐξελέγη, ἵνα ἡμᾶς καλέσῃ ἐκ πολλῶν ὁδῶν εἰς μίαν ταύτην τὴν γνῶσιν, ἐπειδὴν ἀπέστρεψεν ἡμᾶς ἀπὸ εἰδώλων, καὶ ὑπέδειξεν ἡμῖν τὴν ὁδόν, and in that description of the Gallican persecution, Ἐμειναν δὲ ἔξω οἱ μηδὲ ἵχνος πώποτε πίστεως, μηδὲ αἰσθῆσιν ἐνδύματος νυμφικῆς, μηδὲ ἱνναίαν φόβου Θεοῦ σχόντες, ἀλλὰ καὶ διὰ τῆς ἀναστροφῆς αὐτῶν βλασφημῶντες τὴν ὁδόν. *Euseb. Hist. Eccles. lib. v. cap. 1.*

Pag. 169. (c)

St. Luke noteth the place, but neither the time when, nor person by whom this name was given. Tertullian seems to make it as ancient as the reign of Tiberius. Tiberius ergo, cujus tempore nomen Christianum in seculum introivit. *Apoloq. cap. 5.* But I conceive indeed he speaks not of the name, but of the religion: for so he may well be thought to expound himself, saying soon after, Censui istius disciplinae, ut jam edidimus, a Tiberio est. *cap. 7.* However the name of Christian is not so ancient as Tiberius, nor,

ART. II. as I think, as Caius. Some ancient author in Suidas assures us, that it was first named in the reign of Claudius, when St. Peter had ordained Euodius Bishop of Antioch. Ἰστέον δὲ ὅτι ἐπὶ Κλαυδίου βασιλείᾳ Ρώμης, Πέτρος τῷ ἀποστόλῃ χειροτονήσαντος Εὐόδιον, μετωνομάσθησαν οἱ πάλαι λεγόμενοι Ναζαραῖοι καὶ Γαλιλαῖοι, Χριστιανοί. *Suid. in Ναζαραῖος and in Χριστιανοί.* And Johannes Antiochenus confirms not only the time, but tells us that Euodius the Bishop was the author of the name. Καὶ ἐπὶ αὐτῷ (Κλαυδίῳ) Χριστιανοὶ ὠνομάσθησαν, τῷ αὐτῷ ἐπισκόπῳ Εὐοδίῳ προσομιλήσαντος αὐτοῖς καὶ ἐπιθήσαντος αὐτοῖς τὸ ὄνομα τῷτο· πρῶτον γὰρ Ναζαραῖοι καὶ Γαλιλαῖοι ἐκαλεῖντο οἱ Χριστιανοί. Thus the name of Christian was first brought into use at Antioch, by Euodius the Bishop of the place, and hath ever since been continued as the most proper appellation which could be given unto our profession, being derived from *the Author and Finisher of our faith*. At enim secta orditur in nomine utique sui auctoris. Quid novi, si aliqua disciplina de magistro cognomentum sectatoribus suis inducit? Nonne Philosophi de autoribus suis nuncupantur, Platonici, Epicurei, Pythagorici? Etiam a locis conventiculorum et stationum suarum, Stoici, Academici? Æque Medici ab Erasistrato, et Grammatici ab Aristarcho, Coqui etiam ab Apicio? Neque tamen quenquam offendit professio nominis cum institutione transmissi ab institutore. *Tertul. Apolog. cap. 3.*

Pag. 169. (d)

As we read of Sanctus, a Deacon at Vienna, in a hot persecution of the French Church, who, being in the midst of tortures, was troubled with several questions, which the Gentiles usually then asked, to try if they could extort any confession of any wicked actions practised secretly by the Christians; yet would not give any other answer to any question, than that he was a Christian. Τοσαύτη παραστάσι' ἀντικεινέμενοι αὐτοῖς, ὥστε μήτε τὸ ἴδιον καταπεῖν ὄνομα, μήτε ἴδναι,

Ἔθνης, μήτε πόλεως ὅθεν ἦν, μήτε εἰ ὄμιλος ἢ ἐλεύθερος εἴη· ART. II.
 ἀλλὰ πρὸς πάντα τὰ ἐπειρωτώμενα ἀπεκρίνατο τῇ Ῥωμαϊκῇ
 φωνῇ, Χριστιανός εἰμι· τῆτο καὶ ἀντὶ ὀνόματος, καὶ ἀντὶ πό-
 λεως καὶ ἀντὶ γένους, καὶ ἀντὶ παντὸς ἐπαλλήλως ὡμολόγει.
Euseb. Hist. Eccles. lib. v. cap. 1. The same doth St.
 Chrysostom testify of St. Lucian: Ποίας εἶ πατρίδος;
 Χριστιανός εἰμι, φησί· Τί ἔχεις ἐπιτήδευμα; Χριστιανός εἰμι·
 Τίνας προγόνους; ὁ δὲ πρὸς ἅπαντα ἔλεγεν, ὅτι Χριστιανός εἰμι.

Pag. 170. (e)

So Blandina in the French persecution; Ἦν αὐτῆς
 ἀνάληψις καὶ ἀνάπαυσις καὶ ἀναλγησία τῶν συμβαινόντων, τὸ
 λέγειν ὅτι Χριστιανὴ εἰμι, καὶ παρ' ἡμῖν ἔδεν φαῦλον γίνεται.
Euseb. Hist. Eccles. lib. v. cap. 1.

Pag. 170. (f)

Alii quos ante hoc nomen vagos, viles, improbos
 noverant, ex ipso denotant quod laudant, cæcitate
 odii in suffragium impingunt. Quæ mulier! quam
 lasciva! quam festiva! qui juvenis! quam lascivus!
 quam amasius! facti sunt Christiani: ita nomen
 emendationis imputatur. *Tertul. Apol. cap. 3.*

Pag. 170. (g)

Totum in id revolvitur, ut qui Christiani nominis
 opus non agit, Christianus non esse videatur. No-
 men enim sine actu atque officio suo nihil est. *Sal-
 vian. de Prov. lib. iv.* Ἐάν τις τὸ ὄνομα λαβὼν τῷ
 χριστιανισμῷ ἐνυβρίζη τὸν Χριστὸν, ἔδεν ὄφελος αὐτῷ ἀπὸ τῆς
 προσηγορίας. *S. Basil. ad Amphilocho.*

Pag. 170. (h)

Christianus vero, quantum interpretatio est, de
 unctione deducitur. *Tertul. Apol. cap. 3.*

Pag. 170. (i)

Inde apparet Christi corpus nos esse, quia omnes
 unguimur, et omnes in illo et Christi et Christus su-
 VOL. II. I mus,

ART. II. mus, quia quodammodo totus Christus caput et corpus est. *S. August. in Psal. xxvi.*

Pag. 170. (k)

Τοιγαρὺν ἡμεῖς τέττα εἵνεκα καλέμεθα Χριστιανοὶ, ὅτι χριό-
μεθα ἔλαιον Θεῷ. *Theoph. ad Autol. lib. i.*

Pag. 172. (l)

For when Celsus, in the person of a Jew, had spoken these words, Ἄλλ' εἶπεν ἐμὸς προφήτης ἐν Ἱεροσολύμοις ποτὲ, ὅτι ἦξει Θεῷ υἱός, τῶν ὁσίων κριτῆς, καὶ τῶν ἀδίκων κολαστῆς, Origen says they were most improperly attributed to a Jew, who did look indeed for a Messias, but not for the Son of God, *i. e.* not under the notion of a Son. Ἰσθαῖος δὲ ἔκ αὐτῶν ὁμολογῆσαι ὅτι προφήτης τις εἶπεν ἦξεν Θεῷ υἱόν· ὃ γὰρ λέγουσιν εἶναι, ὅτι ἦξει ὁ Χριστὸς τοῦ Θεοῦ· καὶ πολλάκις δὲ ζητοῦσι πρὸς ἡμᾶς εὐθέως περὶ υἱοῦ Θεοῦ, ὡς οὐδενὸς ὄντος τοιοῦτου, οὐδὲ προφητευθέντος. *Cont. Cels. lib. i.*

Pag. 172. (m)

That is, ΙΧΘΥΣ. Nos pisciculi secundum ἰχθύν nostrum Jesum Christum in aqua nascimur. *Tertul. de Bapt. cap. i.* Which is thus interpreted by Optatus, Cujus piscis nomen secundum appellationem Græcam in uno nomine per singulas literas turbam sanctorum nominum continet, ἰχθύς, quod est Latine *Jesus Christus Dei Filius Salvator. Lib. iii.*

Pag. 172. (n)

The Latins indeed generally use the word *unicum*. So Ruffinus; Et in unico filio ejus: which is so far from being in his apprehension the same with *unigenitus*, that he refers it as well to Lord as Son. Hic ergo Jesus Christus, Filius unicus Dei, qui est et Dominus noster unicus, et ad Filium referri et ad Dominum potest. So St. Augustin in *Enchiridio, cap. 34.* and Leo *Epist. 10.* Which is therefore to be observed, because in the ancient copies of those Epistles, the word *unicum* was not to be found, as appeareth
by

by the discourse of Vigilius, who in the fourth book **ART. II.** against Eutyches hath these words, *Illa primitus uno diluens volumine quæ Leonis objiciuntur Epistolæ, cujus hoc sibi primo capitulum iste, nescio quis, proposuit; fidelium universitas profitetur credere se in Deum Patrem omnipotentem, et in Jesum Christum, Filium ejus, Dominum nostrum.* That which he aims at is the tenth Epistle of Leo, in which those words are found, but with the addition of *unicum*, which, as it seems, then was not there; as appears yet farther by the words which follow: *Miror tamen quomodo hunc locum iste notavit, et illum prætermisit, ubi unici filii commemorationem idem beatus Leo facit, dicens, Idem vero sempiterni genitoris unigenitus sempiternus, natus de Spiritu Sancto ex Maria virgine; which words are not to be found in the same Epistle.* Howsoever it was in the first copies of Leo; both Ruffinus and St. Augustin, who were before him, and Maximus Taurinensis, Chrysologus, Etherius and Beatus, who were later, read it, *et in Jesum Christum filium ejus unicum.* But the word used in the Scriptures, and kept constantly by the Greeks, is *μονογενής*, the *only-begotten*.

Pag. 172. (o)

For the original is τὸ ἐν αὐτῇ γεννηθῆναι and it is the observation of St. Basil, ἅκ' εἴρεται, τὸ κρηθῆναι, ἀλλὰ, τὸ γιννηθῆναι. Indeed the vulgar translation renders it, *quod in ea natum est*, and in St. Luke, *quod nascetur sanctum*; and it must be confessed this was the most ancient translation. For so Tertullian read it; *Per virginem dicitis natum, non ex virgine, et in vulva, non ex vulva, quia et Angelus in somnis ad Joseph, Nam quod in ea natum est, inquit, de Spiritu Sancto est. De carne Christi, cap. 19.* And of that in St. Luke, *Hæc et ab Angelo exceperat secundum nostrum Evangelium, Propterea, quod in te nascetur vocabitur sanctum, filius Dei. Adv. Marcion. lib. iv. cap. 7.* Yet *quod in ea natum est* cannot be proper, while it is

ART. II. yet in the womb; nor can the child first be said to be born, and then that the mother shall bring it forth. It is true, indeed, γενᾶν signifies not always *to beget*, but sometimes *to bear* or *bring forth*; as ἡ γυνή σου Ἐλισάβετ γενήσεται υἱόν σοι, Luke i. 13. and ver. 57. Καὶ ἐγέννησεν υἱόν. So τῷ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ, Matth. ii. 1. must necessarily be understood of Christ's nativity; for it is most certain, that he was not begotten or conceived at Bethlehem. And this without question must be the meaning of Herod's inquisition, Πῶς ὁ Χριστὸς γενᾶται, *where the Messiah was to be born*. But though γενᾶν have sometime the signification of *bearing* or *bringing forth*; yet τὸ ἐν αὐτῇ γεννηθὲν cannot be so interpreted, because it speaks of something as past, when as yet Christ was not born; and though the conception was already past, and we translate it so, *which is conceived*; yet St. Basil rejects that interpretation; γενᾶν is one thing, συλλαμβάνειν another. Seeing then the nativity was not yet come, and γεννηθὲν speaks of something already past, therefore the old translation is not good, *quod in ea natum est*. Seeing, though the conception indeed were past, yet γενᾶν signifieth not *to conceive*, and so is not properly to be interpreted, *that which is conceived*; seeing γενᾶν is most properly *to beget*, as ἡ γεννητικὴ the *generative faculty*: therefore I conceive the fittest interpretation of those words, τὸ ἐν αὐτῇ γεννηθὲν, *that which is begotten in her*. And because the Angel in St. Luke speaks of the same thing, therefore I interpret τὸ γεννώμενον ἐκ σου, in the same manner, *that which is begotten of thee*.

Pag. 182. (p)

So Nonnus here more briefly and plainly than usual:

Ἀβραὰμ πρὶν γένος ἔσχεν, ἐγὼ πῆλον————

So St. John. xiv. 9. Τοσῶτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με; Have I been *so long time with you*, and yet *hast thou not known me*? And St. John xv. 27. Ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ εἶσε, *because ye have been (or continued) with*

with me from the beginning. Thus Nonnus,

ART. II.

Ἐξ ἀρχῆς γεγαῶτες ὅλον θηήτορες ἔργων.

St. John vi. 24. Ὅτε ἔν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς ἔκ ἐστὶν ἐκεῖ, *When the people saw that Jesus was not there.* Nor only doth St. John use thus the present tense for that which is past, but as frequently for that which is to come. For as before, Τοσῶτον χρόνον μεθ' ὑμῶν εἰμι, so on the contrary, ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, St. John vii. 33. and ὅπως εἰμι ἐγώ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται, St. John xii. 26. xiv. 3. xvii. 24. Wherefore it is very indifferent whether (John vii. 33.) we read, ὅπως εἰμι ἐγώ, or ὅπως εἶμι. For Nonnus seems to have read it εἶμι by his translation,

—— εἰς ἀτραπὸν ἣν περ ὁδεύσω

and the Jews' question, Πᾶς οὗτος μέλλει πορεύεσθαι; shews they understood it so: for this εἶμι, though of a present form, is of a future signification. *Hesych.* Εἶμι, πορεύσομαι. And so it agreeth with that which follows, St. John viii. 21. Ὅπως ἐγώ ὑπάγω, ὑμεῖς οὐ δύνασθε εἰλθεῖν. If we read εἰμι, as the old translation, *ubi ego sum*, it will have the force of ἔσομαι, and agree with the other, ἵνα ὅπως εἰμι ἐγώ, καὶ ὑμεῖς ἦτε. Howsoever it is clear, St. John useth the present εἰμι either in relation to what is past, or what is to come, and is therefore to be interpreted as the matter in hand requireth. And certainly the place now under our consideration can admit no other relation but to the time already past, in which Abraham lived. And we find the present tense in the same manner joined with the aorist elsewhere: as Psal. xc. 2. Πρὸ τοῦ ὄρη γεννηθῆναι, καὶ πλασθῆναι τὴν γῆν καὶ τὴν οἰκαμένην, καὶ ἀπὸ τοῦ αἰῶνος, ἕως τοῦ αἰῶνος σὺ εἶ. What can be more parallel than, Πρὸ τοῦ ὄρη γεννηθῆναι, τὸ πρὶν Ἀβραάμ γενέσθαι, and σὺ εἶ, τὸ ἐγώ εἰμι; in the same manner, though by another word, Πρὸ τοῦ ὄρη ἐδρασθῆναι, πρὸ δὲ πάντων βηνῶν γεννᾶμε. Prov. viii. 25.

Pag. 182. (q)

So the Æthiopic Version, *Amen dico vobis, priusquam Abraham*

ART. II. *Abraham nasceretur, fui ego* ; and the Persian, *Vere, vere vobis dico, quod nondum Abraham factus erat, cum ego eram.*

Pag. 183. (r)

This is the shift of the Socinians, who make this speech of Christ elliptical, and then supply it from the twelfth verse, *I am the light of the world.* Quod vero ea verba, *Ego sum*, sint ad eum modum supplenda, ac si ipse subjecisset iis, *Ego sum lux mundi*, superius e principio ejus orationis, ver. 12. et hinc quod Christus bis seipsum iisdem, *Ego sum*, lucem mundi vocaverit, ver. 24. et 28. deprehendi potest. *Catech. Racov.* Whereas there is no ground for any such connection. That discourse of the light of the world was in the treasury, ver. 20. that which followeth was not, at least appeareth not to be so. Therefore the ellipsis of the 24th and 28th verses is not to be supplied by the 12th, but the 24th from the 23d, *Ἐγὼ ἐκ τῶν ἁνωθέν εἰμι*, and the 28th, either from the same, or that which is most general, his office, *Ἐγὼ εἰμι ὁ Χριστός.* Again, verse 31, it is very probable that a new discourse is again begun, and therefore if there were an ellipsis in the words alleged, it would have no relation to either of the former supplies, or if to either, to the latter; but indeed it hath to neither.

Pag. 185. (s)

Prophetæ ab ipso habentes donum in illum prophetaverunt. *Barnabæ Epist.*

Pag. 185. (t)

I have thus translated this place of St. Peter, because it may add some advantage to the argument: for if Noah were the eighth preacher of righteousness, and he were sent by the Son of God; no man, I conceive, will deny that the seven before him were sent by the same Son: and so by this we have gained the preexistence of another 1000 years. However those words, *Ἀλλ' ὁ γδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε,*
may

may be better interpreted than they are, when we ART. II. translate them, *but saved Noah the eighth person, a preacher of righteousness*. For, first, if we look upon the Greek phrase, ὀγδοὺς Νῶε, may be, not the eighth person, but one of eight, or Noah with seven more; in which it signifieth not the order in which he was in respect to the rest, but only consignifieth the number which were with him. As when we read in the *Supplices* of Æschylus, ver. 715.

Τὸ γὰρ τεκόντων σέβας,
Τρίτον τόδ' ἐν Θεσμίσι
Δίκας γέγραπται μεγασιτίμω,

we must not understand it, as if honour due to parents were the third commandment at Athens, but one of the three remarkable laws left at Eleusis by Triptolemus. So Porphyrius, Φασὶ δὲ καὶ Τριπτόλεμον Ἀθηναίοις νομοθετῆσαι, καὶ τῶν νόμων αὐτῷ τρεῖς ἔτι Ξενοκράτης ὁ φιλόσοφος λέγει διαμένειν Ἐλευσῖνι τέσδε· Γονεῖς τιμᾶν· Θεὸς καρποῖς ἀγάλλειν· Ζῶα μὴ σίνεσθαι. *De Abstinēt. lib. iv.* Which words are thus translated by St. Jerom, who hath made use of most part of that fourth book of Porphyrius: *Xenocrates Philosophus de Triptolemi legibus apud Athenienses tria tantum præcepta in templo Eleusinae residere scribit; Honorandos Parentes, Venerandos Deos, Carnibus non vescendum. Adv. Jovinian. lib. ii.* Where we see honour due to parents the first precept, though by Æschylus called the third, not in respect of the order, but the number. Thus Dinarchus the Orator, Καὶ τὰς Σεμνὰς Θεὰς αἷς ἐκείνος ἱεροποιὸς καταστὰς δέκατος αὐτός. From whence we must not collect that the person of whom he speaks was the tenth in order of that office, so that nine were necessarily before or above him, and many more might be after or below him: but from hence it is inferred, that there were ten ἱεροποιοὶ waiting on the Σεμναὶ Θεαὶ, and no more, of which number that man was one. After this manner speak the

ART. II. Attic writers, especially Thucydides. And so we may understand St. Peter, that God preserved Noah (a preacher of righteousness) with seven more, of which he deserveth to be named the first, rather than the last or eighth. But, secondly, the ordinal ὀγδοον may possibly not belong to the name or person of Noah, but to his title or office; and then we must translate, ὀγδοον Νῶε δικαιοσύνης κήρυκα, *Noah the eighth preacher of righteousness*. For we read at the birth of Enos, that *men began to call upon the name of the Lord*, Gen. iv. 26. which the ancients understood peculiarly of his person: as the LXX. Οὗτος ἤλπισεν ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου τῷ Θεῷ, and the vulgar Latin, *Iste cœpit invocare nomen Domini*. The Jews have a tradition, that God sent in the sea upon mankind in the days of Enos, and destroyed many. From whence it seems Enos was a preacher or prophet, and so the rest that followed him; and then Noah is the eighth.

Pag. 186. (u)

It being in both places expressed in the same phrase by the same author, Δι' ἧς καὶ τὰς αἰῶνας ἐποίησεν, Heb. i. 2. Πίσει νοῦμεν κατηρτίσθαι τὰς αἰῶνας ῥήματα Θεῷ.

Pag. 186. (x)

The answer of Socinus to this conjunction is very weak, relying only upon the want of a comma after καὶ in the Greek, and *et* in the Latin. And whereas it is evident that there are distinctions in the Latin and Greek copies after that conjunction, he flies to the ancientest copies, which all men know were most careless of distinctions, and urgeth that there is no addition of *rursum* or the like after *et*, whereas in the Syriac translation we find expressly that addition, 217.

Pag. 188. (y)

The first-born of every creature is taken by Origen for an expression declaring the Divinity of Christ, and

and used by him as a phrase in opposition to his hu-ART.II.
manity to express the same. Ἐλέγομεν δὴ καὶ ἐν τοῖς
ἄνωτέρω, ὅτι αἱ μὲν τινες εἰσὶ φωναὶ τῷ ἐν τῷ Ἰησοῦ πρωτοτόκῳ
πάσης κτίσεως, ὡς ἡ, Ἐγὼ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ
ζωὴ, καὶ αἱ τέττοις παραπλήσιαι· αἱ δὲ τῷ κατ' αὐτὸν νοε-
ρῶν ἀνθρώπων, ὡς ἡ, Νῦν δέ με ζητεῖτε ἀποκτεῖναι, ἀνθρω-
πον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα. *Lib. ii. cont. Cels.*

Pag. 188. (z)

In relation to the precedent words, Τῷ υἱῷ τῆς ἀγά-
πης αὐτοῦ, for that υἱὸς ἀγαπητὸς was the υἱὸς πρωτότοκος.

Pag. 190. (a)

Ἀνανέωσις ὁ ἀνακαίνωσις· as, *the new man*, νέος ἄν-
θρωπος, ὁ καινὸς ἄνθρωπος. The first, ὁ ἀνανεούμενος,
the last, ὁ ἀνακαινέμενος, both the same. Suidas,
Ἀνακαίνισις, ἢ ἀνανέωσις· λέγεται δὲ καὶ ἀνακαίνωσις· which
is the language of the New Testament. This reno-
vation being thus called καινὴ κτίσις, the ancients
framed a proper word for it, which is, Ἀνάκτισις· ἐν
ᾗ γίνεται πάντων τῶν ἐν ἀνθρώποις κατὰ τὴν ψυχὴν καὶ κατὰ
τὸ σῶμα κακῶν ἀναίρεσις. *S. Justin. Mart. Quæst. et
Resp. ad Græcos.* This new creation doth so neces-
sarily infer an alteration, that it is called by St. Paul
a metamorphosis; Μεταμορφῶσθε τῇ ἀνακαινώσει τῷ νοὶ
ὑμῶν. *Rom. xii. 2.*

Pag. 192. (b)

Ad hoc Dominus sustinuit pati pro anima nostra,
cum sit orbis terrarum Dominus, cui dixit die ante
constitutionem seculi, *Faciamus hominem ad imaginem
et similitudinem nostram. Barnabæ Epist. cap. 4.* And
again, Λέγει γὰρ ἡ γραφὴ περὶ ἡμῶν ὡς λέγει τῷ Τίῳ, Ποιή-
σωμεν κατ' εἰκόνα, *Eccl. cap. 5.* Ἐγκαλεῖμεν ἔν ἱερεῶσις
τῶν μὴ νομίσασι Θεὸν ὑπὸ τῶν προφητῶν πολλαχῶς μεμαρ-
τυρημένον ὡς μεγάλην ὄντα δύναμιν καὶ Θεόν, κατὰ τὸν σὺν
ὅλων Θεὸν καὶ Πατέρα· τῶν γὰρ φημὲν ἐν τῇ κατὰ Ματθαῖον
χρησιμοποιῶν προσαίροντα τὸν Πατέρα εἰρηκέναι τὸ, Γενηθήτω
Θεός, καὶ, Γενηθήτω σπέρμα, καὶ τὰ λοιπὰ, ὅσα προσαίτερον
ὁ Θεός

ART. II. ὁ Θεὸς γενέσθαι· καὶ τότε εἰρηκέναι τὸ, Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα καὶ ὁμοίωσιν ἡμετέραν. *Orig. cont. Cels. lib. ii.*

Pag. 193. (c)

Ἐν ἀρχῇ, the first word of Moses; whence the Syriac translation, **ܒܪܝܫܝܬ**. So Solomon, **מִדְּבַר מֶלֶךְ** Ἐν ἀρχῇ πρὸ τοῦ τὴν γῆν ποιῆσαι. Prov. viii. 23. *In principio erat Sermo*; in quo principio scilicet Deus fecit coelum et terram. *Tertul. adv. Hermog. cap. 20.*

Pag. 193. (d)

Πρὸς τὸν Θεόν, that is, παρὰ τῷ Θεῷ, that is, *by God*. As Nonnus,

Πατὴρ ἦν ἀμέριστος, ἀτέρμονι σύνθρονος ἔδρῃ.

As Wisdom speaketh, Prov. viii. 30. *Then I was by him*, **וְאֵנִי בְּיָדָיו** ἡμην παρ' αὐτῷ. *Chald. ܐܢܝ ܝܬܝܬܝܐ ܝܬܝܬܝܐ et eram in latere ejus*. Moschopulus, **Περὶ σχεδῶν** Πρὸς τὸν Θεόν, τετέστι, μετὰ τοῦ Θεοῦ. As Matth. xiii. 56. Αἱ ἀδελφαὶ αὐτοῦ ἔχουσιν ἰσχυρὰ πρὸς ἡμᾶς εἰσί; Mar. xiv. 49. Καθ' ἡμέραν ἡμην πρὸς ὑμᾶς. I Cor. xvi. 6. Πρὸς ὑμᾶς δὲ τυχόν παραμενῶ. Πεπιστευμένῳ διακονίαν Ἰησοῦ Χριστοῦ, ὃς πρὸ αἰώνων παρὰ Πατρὶ ἦν, καὶ ἐν τέλει ἐφάνη. *S. Ignat. ad Magnes.*

Pag. 193. (e)

I conceive this Chaldee paraphrase to represent the sense of the Jews of that age, as being their public interpretation of the Scripture. Wherefore what we find common and frequent in it, we cannot but think the vulgar and general opinion of that nation. Now it is certain that this paraphrast doth use **מִדְּבַר דְּיָהּ** *the word of God*, for **דְּיָהּ** *God himself*, and that especially with relation to the creation of the world. As Isa. xlv. 12. **אֲנִי עָשִׂיתִי אֶרֶץ וָאָדָם עָלֶיהָ** *I made the earth, and created man upon it, saith the Lord, the Holy One of Israel*; which the Chaldee translateth **אֲנִי בְּמִדְּבַר אֶרֶץ** *I by my word made the earth, and created man upon it*. In the same manner, Jer. xxvii. 5. *I made the earth, and men and beasts*

beasts on the face of the earth; the Targum אֲנָא בְּמִימְרֵי ART. II.
אֲנִי יְדִי יִסְדָּה אֶרֶץ. And Isa. xlviii. 13. אֲנִי יְדִי יִסְדָּה אֶרֶץ
My hand also founded the earth: the Chaldee בְּמִימְרֵי
אֲנִי שְׂכַלְלִית אֶרֶץ *Etiam in verbo meo fundavi terram*. And
most clearly Gen. i. 27. we read, *Et creavit Deus hominem*: the Jerusalem Targum, *Verbum Domini creavit hominem*. And Gen. iii. 8. *Audierunt vocem Domini Dei*: the Chaldee paraphrast קָל יְתָ שְׁמַע דִּי מִמְרָא דִּי *Et audierunt vocem verbi Domini Dei*. Now this which the Chaldee paraphrase called מִמְרָא the Hellenists named Λόγον as appeareth by Philo the Jew, who wrote before St. John, and reckons in his Divinity, first, Πατέρα τῶν ὅλων, then δεύτερον Θεόν, ὃς ἐστὶν ἐκείνους Λόγος. *Quæst. et Solut.* Whom he calls Ὁρθὸν Θεὸν Λόγον, πρωτόγενον υἱόν. *De Agricult.* He attributes the creation of the world to this Λόγος, whom he terms Ὁργανον Θεῶ, δ' ἔ (ὁ κόσμος) κατεσκεύασαι. *De Flammeo Gladio.* Σκιαὶ δὲ Θεῶ ὁ Λόγος αὐτῷ ἐστίν, ὃ καθάπερ ὄργάνῳ προσχρησάμενος ἰκοσμοποιεῖ. *Idem, Allegor. lib. ii.* Where we must observe, though Philo makes the Λόγος, of whom he speaks, as instrumental in the creation of the world; yet he taketh it not for a bare expression of the will of God, but for a God, though in the second degree, and expressly for the Son of God. Nor ought we to look on Philo Judæus in this as a Platonist, but merely as a Jew, who refers his whole doctrine of this Λόγος to the first chapter of Genesis. And the rest of the Jews before him, who had no such knowledge out of Plato's school, used the same notion. For as Isa. xlviii. 13. the *hand of God*, is by the Chaldee paraphrast translated the *Word of God*: so in the book of Wisdom, Ἡ παντοδύναμός σε χεὶρ καὶ κτίσασα τὸν κόσμον. Sap. xi. 17. is changed into ὁ παντοδύναμός σε Λόγος ἀπ' ἑρανῶν, xviii. 15. and Siracides xliii. 26. Ἐν λόγῳ αὐτῷ σύγκεται πάντα. Nay, the Septuagint hath changed *Shaddai*, the undoubted name of the omnipotent God, into Λόγος, the *Word*, Ezek. i. 24. וְשִׁלְחָהּ *quasi vox sublimis Dei*, quod Hebraice

ART. II. Hebraice appellatur **דבר** et juxta LXX. **φωνὴ τῷ λόγῳ**, id est, *vox verbi*, ut universa quæ prædicantur in mundo vocem Filii Dei esse dicamus. *S. Hieron.* And therefore Celsus, writing in the person of a Jew, acknowledgeth that the Word is the Son of God. **Εἴ γε ὁ Λόγος ἐστὶν ὑμῶν υἱὸς τοῦ Θεοῦ, καὶ ἡμεῖς ἐκαινῶμεν.** *Orig. cont. Cels. lib. ii.* And although Origen objects that in this Celsus makes the Jew speak improperly, because the Jews which he had conversed with did never acknowledge that the Son of God was the Word; yet Celsus his Jew did speak the language of Philo: but between the time of Celsus and that of Origen, (I guess about threescore years,) the Jews had learnt to deny that notion of **Λόγος**, that they might with more colour reject St. John. If then all the Jews, both they which understood the Chaldee exposition, and those which only used the Greek translation, had such a notion of the Word of God; if all things by their confession were made by the Word; we have no reason to believe St. John should make use of any other notion than what they before had, and that by means whereof he might be so easily understood.

Pag. 196. (*f*)

The Photinians were heretics, so called from Photinus, Bishop of Sirmium, but born in Gallogræcia, and scholar to Marcellus Bishop of Ancyra. Photinus de Gallogræcia, Marcelli discipulus, Sirmii Episcopus ordinatus, Hebionis hæresin instaurare conatus est. *S. Hieron. Catal. Eccles.* Photinus Sirmienfis Episcopus fuit a Marcello imbutus. Nam et Diaconus sub eo aliquandiu fuit. *S. Hilar. Frag.* Wherefore when Epiphanius speaketh thus of him, **Οὗτος ὤρματο ἀπὸ Σερμίου**, it hath no relation to the original of his person, but his heresy; of which St. Hilary, Pestifere, natum Jesum Christum ex Maria, Pannonia defendit. *De Trin.* He was a man of singular parts and abilities, **Φύσεως ἔχων ὃ λέγειν, καὶ πείθειν ἱκανός,**

ἱκανὸς, says Sozomen, *lib. iv. cap. 6.* Γέγονε δὲ ἔτος ὁ ΑΚΤ. ΙΙ. Φωτεινὸς λαίλος τὸν τρόπον, καὶ ὠξυμμένος τὴν γλῶτταν, πολλὰς δὲ δυνάμεινος ἀπατᾶν τῇ τῷ λόγῳ προφορᾷ καὶ ἐτοιμολογίᾳ. *S. Epiaph. Hæres. 71.* Erat et ingenii viribus valens, et doctrinæ opibus excellens, et eloquio præpotens, quippe qui utroque sermone copiose et graviter disputaret et scriberet. *Vincent. Lirin. adv. Hæres. cap. 16.* He is said by some to follow the heresy of Ebion. Hebionis hæresin instaurare conatus est, says St. Jerome; and St. Hilary ordinarily understands him by the name of Hebion, and sometimes expounds himself, Hebion, qui est Photinus. But there is no similitude in their doctrines, Hebion being more Jew than Christian, and teaching Christ as much begotten by Joseph, as born of Mary. Philaster will have him agree wholly with Paulus Samosatenus in omnibus. Epiphanius with an ἀπὸ μέρους, and ἐπέκεινα. Socrates and Sozomen, with him and with Sabellius: whereas he differed much from them both, especially from Sabellius, as being far from a Patripassian. Marcellus Sabellianæ hæresis assertor extiterat: Photinus vero novam hæresin jam ante protulerat, a Sabellio quidem in unione dissentiens, sed initium Christi ex Maria prædicabat. *Sever. Hist. Sacr.* Wherefore it will not be unnecessary to collect out of antiquity what did properly belong unto Photinus, because I think it not yet done, and we find his heresy, in the propriety of it, to begin and spread again. Photinus, mentis cæcitate deceptus, in Christo verum et substantiæ nostræ confessus est hominem, sed eundem Deum de Deo ante omnia sæcula genitum esse non credidit. *Leo de Nativ. Christi, Serm. iv.* Ecce Photinus hominem tantum profitetur Dei Filium; dicit illum non fuisse ante beatam Mariam: *Lucifer. Clarit.* Si quis in Christo sic veritatem prædicat animæ et carnis, ut veritatem in eo nolit accipere Deitatis, id est, qui sic dicit Christum hominem, ut Deum neget, non est Christianus Catholicus, sed Photinianus Hæreticus. *Fulgent. ad Donat.*

Φωτεινὸς

ART. II. Φωτεινὸς ψιλὸν ἄνθρωπον λέγει τὸν γεγεννημένον, Θεῷ μὴ λέγων εἶναι τὸν τόκον, καὶ τὸν ἐκ μήτρας προελθόντα, ἄνθρωπον ὑποτίθεται διηρημένον Θεῷ. *Theodot. Homil. de Nativ. Ephes. Concil. p. 3. cap. 10.* Anathematizamus Photinum, qui Hebionis hæresim instaurans, Dominum Jesum Christum tantum ex Maria Virgine confitetur. *Damas. Profess. Fidei.* Φάσκει δὲ ὅτις, ἀπ' ἀρχῆς Χριστὸν μὴ εἶναι, ἀπὸ δὲ Μαρίας καὶ δεῦρο αὐτὸν ὑπάρχον, ἐξότε, φησὶ, τὸ Πνεῦμα τὸ ἅγιον ἐπῆλθεν ἐπ' αὐτὸν, καὶ ἐγεννήθη ἐκ Πνεύματος ἁγίου. *S. Epirh. Hæres. 71.* Ἐλεγε δὲ ὡς Θεὸς μὲν ἐστὶ παντοκράτωρ εἷς, ὁ τῷ ἰδίῳ λόγῳ τὰ πάντα δημιουργήσας· τὴν δὲ πρὸ τῶν αἰώνων γένησιν τε καὶ ὑπαρξιν τῷ υἱῷ ἢ προσίετο, ἀλλ' ἐκ Μαρίας γεγενῆσθαι τὸν Χριστὸν εἰσηγεῖτο. *Sozomen. lib. iv. cap. 6.* Photini ergo secta hæc est. Dicit Deum singulum esse et solitarium, et more Judaico confitendum. Trinitatis plenitudinem negat, neque ullam Dei Verbi, aut ullam Spiritus Sancti putat esse personam. Christum vero hominem tantummodo solitarium asserit, cui principium adscribet, ex Maria; et hoc omnibus modis dogmatizat, solam nos personam Dei Patris, et solum Christum hominem colere debere. *Vincent. Lirin. adv. Hæres. cap. 17.* In the disputation framed by Vigilantius out of the seventh book of St. Hilary, as I conceive, Photinus rejecting the opinion of Sabellius (whom Socrates and Sozomen said he followed) as impious, thus declares his own: Unde magis ego dico, Deum Patrem Filium habere Dominum Jesum Christum, ex Maria Virgine initium sumentem, qui per sanctæ conversationis excellentissimum atque inimitabile beatitudinis meritum, a Deo Patre in Filium adoptatus et eximio Divinitatis honore donatus. And again, Ego Domino nostro Jesu Christo initium tribuo, purumque hominem fuisse affirmo, et per beatæ vitæ excellentissimum meritum Divinitatis honorem fuisse adeptum. *Vide eundem, lib. ii. adv. Eutych.* Ignorat etiam Photinus magnum pietatis, quod Apostolus memorat, sacramentum, qui Christi ex Virgine fatetur exordium—Et propterea

propterea non credit sine initio substantialiter Deum **ART. II.**
 natum ex Deo Patre, in quo carnis veritatem confi-
 tetur ex Virgine. *Fulgent. ad Thrasim. lib. i.* Gregory
 Nazianzen, according to his custom, gives a very
 brief, but remarkable expression; Φωτεινὸν τὸν κατὰ
 Χριστὸν καὶ ἀπὸ Μαρίας ἀρχόμενον. *Orat. 26.* But the
 opinion of Photinus cannot be better understood
 than by the condemnation of it in the Council of
 Sirmium; which having set out the confession of
 their faith in brief, addeth many and various ana-
 themas, according to the several heresies then ap-
 parent, without mentioning their names. Of these
 the fifth aims clearly at Photinus. Si quis secun-
 dum præscientiam vel prædestinationem ex Maria
 dicit filium esse, et non ante sæcula ex Patre natum,
 apud Deum esse, et per eum facta esse omnia, ana-
 thema sit. The thirteenth, fourteenth, and fifteenth
 also were particulars directed against him, as St.
 Hilary hath observed: but the last of all is most
 material. Si quis Christum Deum, Filium Dei,
 ante sæcula subsistentem, et ministrantem Patri ad
 omnium perfectionem, non dicat, sed ex quo de
 Maria natus est, ex eo et Christum et Filium nomi-
 natum esse, et initium accepisse ut sit Deus, dicat,
 anathema sit. Upon which the observation of St.
 Hilary is this: Concludi damnatio ejus hæresis,
 propter quam conventum erat, (that is, the Photi-
 nian,) expositione totius fidei cui adversabatur, o-
 portuit, quæ initium Dei Filii ex partu Virginis
 mentiebatur. *S. Hilar. de Syn. cont. Arianos.* Thus
 was Photinus, Bishop of Sirmium, condemned by a
 Council held in the same city. They all agreed
 suddenly in the condemnation of him, Arians,
 Semi-Arians, and Catholics; Καθεῖλον εὐθὺς, says
 Socrates, καὶ τῷτο μὲν ὡς καλῶς καὶ δικαίως γερόμενον, πάν-
 τες ἐπήνεσαν καὶ τότε καὶ μετὰ ταῦτα. *lib. ii. cap. 29.*
 And because his history is very obscure and intricate,
 take this brief catalogue of his condemnations. We
 read that he was condemned at the Council of Nice,
 and

ART. II. and at the same time by a Council at Rome under Sylvester : but this is delivered only in a forged *Epilogus Concilii Romani*. He was then first condemned with Marcellus his master, as Sulpitius Severus relates, probably by the synod at Constantinople ; for in that Marcellus was deprived. *Sozomen, lib. ii. cap. 33. Socrat. lib. i. cap. 36.* Secondly, his heresy is renounced in the second synod at Antioch. *Athanas. de Syn. Socrat. lib. ii. cap. 19.* Thirdly, he was condemned in the Council of Sardes. *S. Epiphan. et Sulpit. Sever.* Fourthly, by a council at Milan. *S. Hilar. Frag.* Fifthly, in a synod at Sirmium he was deposed by the western bishops ; but by reason of the great opinion and affection of the people he could not be removed. *S. Hilar. Frag.* Sixthly, he was again condemned and deposed at Sirmium by the eastern bishops, and being convicted by Basil Bishop of Ancyra, was banished from thence. *S. Hilar. S. Epiph. Socrat. Sozomen. Vigil.* Indeed he was so generally condemned not only then ; but afterwards under Valentinian, as St. Jerome testifies, and the Synodic Epistle of the Aquileian Council, that his opinion was soon worn out of the world. *Ἡδὴ γὰρ καὶ διεσκηδάσθη εἰς ὀλίγον χρόνον ἡ τέταρτος ἡπατημένη αἵρεσις*, says Epiphanius, who lived not long after him. So suddenly was this opinion rejected by all Christians, applauded by none but Julian the heretic, who railed at St. John for making Christ God, and commended Photinus for denying it ; as appears by an epistle written by Julian to him, as it is (though in a mean translation) delivered by Facundus. *Tu quidem, O Photine, verifimilis videris, et proximus salvere, bene faciens nequaquam in utero inducere, quem credidisti Deum. Facund. ad Justinian. lib. iv.*

Pag. 197. (g)

And that upon so poor a ground as the want of an article, because in the first place it is *ἦν πρὸς τὸν Θεόν*,

Θεόν, in the second, Θεός ἦν ὁ λόγος, not ὁ Θεός from ART. II. hence to conclude, ὁ Θεός is one God, that is, κατ' ἑξοχὴν, the supreme God; Θεός another, not the supreme, but one made God by him. Indeed they are beholden to Epiphanius for this observation, whose words are these: Ἐὰν εἴπωμεν, Θεός, ἄνευ τῆς ἁρθρῆς, τὸν τυγχίνα εἶπαμεν Θεὸν τῶν ἐθνῶν, ἢ Θεὸν τὸν ὄντα (or rather ἐκ ὄντα). εἰὰν δὲ εἶπαμεν, ὁ Θεός, δῆλον ὡς ἀπὸ τῆς ἁρθρῆς τὸν ὄντα σημαίνομεν ἀληθῆ τε καὶ γινωσκόμενον. *Samaritan Heres.* But whosoever shall apply this rule to the sacred Scriptures, will find it most fallacious. *In the beginning* ἐποίησεν ὁ Θεός τὸν ἔρανον καὶ τὴν γῆν, undoubtedly belongs to the true and supreme God: but it does not thence follow, that πνεῦμα Θεῷ ἐπεφέριτο ἐπάνω τῆς ὕδατος, should be understood of the Spirit of another or inferior God. Certainly St. John, when he speaks of the Baptist, ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, meant, he had his commission from heaven; and when it is spoken of Christ, ἰδὼκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, and again, ἐκ Θεοῦ ἐγεννήθησαν, it must be understood of the true God the Father. In the like manner, Θεὸν εὐδὲς ἐώρακε πρόποτε, if it were taken τυχίνας of any ever called God, nay, even of Christ Jesus as man, it were certainly false. How can then any deny the Word to be the supreme God, because he is called simply Θεός, when St. John in the four next places, in which he speaketh of the supreme God, mentioneth him without an article? This criticism of theirs was first the observation of Asterius the Arian; Οὐκ εἶπεν ὁ μακάριος Παῦλος Χριστὸν κηρύσσειν τὴν τῆς Θεοῦ δύναμιν, ἢ τὴν τῆς Θεοῦ σοφίαν, ἀλλὰ δίχα τῆς προσθήκης, δύναμιν Θεοῦ, καὶ Θεοῦ σοφίαν· ἄλλην μὲν εἶναι τὴν ἰδίαν αὐτῆς τῆς Θεοῦ δύναμιν τὴν ἐμφυτον αὐτῇ καὶ συνυπάρχουσαν ἀγεννήτως, κηρύσσων. These are the words of Asterius recorded by Athanasius, *Orat. 2. cont. Arianos*. In which place, notwithstanding, none can deny but Θεῷ is twice taken without an article for the true and supreme God. Thus Didymus of Alexandria *de Spiritu Sancto* would distinguish

ART. II. distinguish between the person and the gift of the Holy Ghost, by the addition or defect of the article; Apostoli quando intelligi volunt personam Spiritus Sancti addunt articulum, τὸ πνεῦμα, sine quo Spiritus Sancti dona notantur. And Athanasius objects against his adversaries denying the Holy Ghost to be God, that they produced places out of the Prophets to prove him a creature, where πνεῦμα had not so much as an article prefixed, which might give some colour to interpret it of the Holy Spirit. Οὐδὲ γὰρ εἴ' ἂν τὸ ἄρθρον ἔχη τὸ παρὰ τῶ προφήτῃ λεγόμενον νῦν πνεῦμα, ἵνα καὶ πρόφασιν ἔχητε. *Epist. ad Serapionem.* Whereas we find in the same place of St. John, the same Spirit in the same sense mentioned with and without an article. Ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, St. John iii. 5. and, Τὸ γεγεννημένον ἐκ τῶ πνεύματος, ver. 6. So 1 John iv. 1. Μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα. And again, Ἐν τούτῳ γινώσκετε τὸ πνεῦμα τῷ Θεῷ· πᾶν πνεῦμα, &c. And beside, according to that distinction, τὸ πνεῦμα certainly stands for the gift of the Spirit, 1 Theff. v. 19. Τὸ πνεῦμα μὴ σβέννυτε. In the like manner, it is so far from truth, that the Scriptures observe so much the articles, as to use ὁ Θεός always for the true and supreme God, and Θεός for the false or inferior; that where the true is professedly opposed to the false, even there he is styled simply Θεός. As, Ἀλλὰ τότε μὲν ἔκ εἰδότες Θεόν, ἐδουλεύσατε τοῖς μὴ φύσει ἔσι Θεοῖς· Nῦν δὲ γνόντες Θεόν, μάλλον δὲ γνωσκόντες ὑπὸ Θεῷ, Gal. iv. 8, 9. And where the supreme is distinguished from him whom they make the inferior God, he is called likewise Θεός, without an article: as, Ἄλλος Ἰησοῦ Χριστοῦ, ἀφωρισμένος εἰς εὐαγγέλιον Θεῷ, and, Τῷ ὀρισθέντος υἱῷ Θεῷ ἐν ἰσχύει, Rom. i. 4. Ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεῷ, 1 Cor. i. 1. 2 Cor. i. 1. Eph. i. 1. Col. i. 1. And if this distinction were good, our Saviour's argument to the Pharisees were not so: Εἰ δὲ ἐγὼ ἐν πνεύματι Θεῷ ἐκβάλλω τὰ δαιμόνια, ἄρα ἴφθασιν ἐφ' ὑμᾶς ἡ βασιλεία τῷ Θεῷ, Matth.

Matth. xii. 28. For it doth not follow, that if by ART. II. the power of an inferior or false God he cast out devils, that therefore the kingdom of the true and supreme God is come upon them.

Pag. 198. (h)

In effigie Dei constitutus. *Tertul.* In figura Dei constitutus. *S. Cyprian.*

Pag. 199. (i)

Ἄλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος, which is also exactly observed by the vulgar Latin, *Sed semetipsum exinanivit, formam servi accipiens, in similitudine hominum factus*; where γενόμενος is added by apposition to λαβὼν, and have both equal relation to ἐκένωσε or, which is all one, ἐκένωσε λαβὼν, ἔλαβε γενόμενος.

Pag. 200. (k)

Ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος. For in both these verses there is but one conjunction, joining together two acts of our Saviour, his first exinanition, or ἐκένωσε, and his farther humiliation, or ἔταπείνωσε: the rest are all participles added for explication to the verbs.

Pag. 201. (l)

Τὸ εἶναι ἴσα Θεῷ. *Pariari Deo.* *Tertul.* *Esse se æqualem Deo.* *S. Cyprian.* *Esse æqualis Deo.* *Leporius.* Thus all express the notion of equality, not of similitude: nor can we understand any less by τὸ εἶναι ἴσα, than τὴν ἰσότητα, ἴσον and ἴσα being indifferently used by the Greeks, as Pindarus, *Olymp. Od. 2.*

Ἴσον δὲ νύκτεσσιν αἰεὶ,
Ἴσα δ' ἐν ἀμέραις ἄλι-
ον ἔχοντες, ἀπονέειρον
Ἑσθλοὶ νέμονται βίοτον.

So whom the Greeks call ἰσέθειον, Homer ἴσα Θεῷ.

Τὸν νῦν ἴσα Θεῷ Ἰθακήσιοι εὐσεβέως.

Od. ε'. v. 519.

Where

ART. II. Where *ἴσα* has not the nature of an adverb, as belonging to *εἰσορόωσι*, but of a noun referred to the antecedent *τὸν*, or including an adverb added to a noun, *τὸν νῦν ὡς ἰσόθεον*. The collection of Grotius from this verse is very strange; *εἶναι ἴσα θεῷ, est spectari tanquam Deum*. As if he should have said, *εἰσορόωσι* signifies *spectant*, therefore *εἶναι* signifies *spectari*. This he was forced to put off thus, because the strength of our interpretation, rendering an equality, lies in the verb substantive *τὸ εἶναι*. As Dionysius of Alexandria very anciently, *Κενώσας ἑαυτὸν, καὶ ταπεινώσας ἕως θανάτου, θανάτου δὲ σαυροῦ, ἴσα Θεῷ ὑπάρχει*. *Epist. ad Paulum Samosat.* For we acknowledge that *ἴσα* by itself oftentimes signifieth no more than *instar*, and so inferreth nothing but a similitude: as we find it frequently in the book of Job. Where it sometimes answereth to the inseparable particle *כ*; as, *כְּלַיְלָה, quasi in nocte, ἴσα νυκτὶ, v. 14. כַּנְבִּיעָה, sicut caseum, ἴσα τυρῷ, x. 10. כַּרְקָב, quasi putredo, Sym. ὁμοίως σηπιδόνι, LXX. ἴσα ἀσκῷ, xiii. 28. כַּמַּיִם, sicut aquam, ἴσα ποτῷ, xv. 16. כַּעֵץ, tanquam lignum, ἴσα ξύλῳ, xxiv. 20. כַּחַמַּר, sicut lutum, ἴσα πηλῷ, xxvii. 16. כַּמַּעֲלָה, sicut vestimento, ἴσα διπλοῖδι, xxix. 14. כַּבָּקָר, quasi bos, ἴσα βυσὶν, xl. 15. Where we see the vulgar Latin useth for the Hebrew *כ*, *quasi, sicut, tanquam*, the LXX. *ἴσα*. Sometime it answereth to no word in the original, but supplieth a similitude understood, not expressed, in the Hebrew: as *כַּעֲרָה, tanquam pullum, ἴσα ὄνῳ, xi. 12. וְכַבֵּן, et lapis, ἴσα λίθῳ, xxviii. 2. כַּחֲמֵל, luto, ἴσα πηλῷ, xxx. 19. Once it rendereth an Hebrew word rather according to the intention, than the signification; *כַּחֲמֵל, comparabitur cineri, ad verbum proverbium cineris, ἴσα σποδῷ, xiii. 12. So that in all these places it is used adverbially for *instar*, and in none hath the addition of *τὸ εἶναι* to it. As for that answer of Socinus, that Christ cannot be God, because he is said to be equal with God, *Tantum abest ut ab eo quod Christus sit æqualis Deo sequatur ipsum esse æternum et sum-****

num

mum Deum, ut potius ex hoc ipso necessario conse- ART. II.
 quatur non esse æternum et summum Deum. Nemo
 enim sibi ipsi æqualis esse potest. *Socin. ad 8. c. Wiek.*
 as if there could be no predication of equality where
 we find a substantial identity: it is most certainly
 false, because the most exact speakers use such lan-
 guage as this is. There can be no expressions more
 exact and pertinent than those which are used by
 geometricians, neither can there be any better
 judges of equality than they are; but they most
 frequently use that expression in this notion, proving
 an equality, and inferring it from identity. As in
 the fifth proposition of the first Element of Euclid,
 two lines are said to contain an angle equal to the
 angle contained by two other lines, because they
 contained the same angle, or *γωνίαν κοινήν* and the
 basis of one triangle is supposed equal to the basis of
 another triangle, because the same line was basis to
 both, or *βάσις κοινή*. In the same manner certainly
 may the Son be said to be equal to the Father in
 essence or power, because they both have the same
 essence or power, that is *ἑσίαν καὶ δύναμιν κοινήν*.
Ocell. de Universo. Ἀλλ' αἰεὶ κατὰ τ' αὐτὸ καὶ ὡσαύτως δια-
 τελεῖ καὶ ἴσον καὶ ὅμοιον αὐτὸ ἑαυτῷ.

Pag. 203. (m)

With the article so much elsewhere stood upon,
 Τὸ α καὶ τὸ ω, ὁ πρῶτος, καὶ ὁ ἔσχατος, *The Alpha and
 the Omega, the first and the last*. For we must not
 take τὸ α as the grammarians do, by which they
 signify only the letter written in that figure, and
 called by that name. As appeareth by Eratosthenes,
 who was called Βῆτα, not τὰ βήματα, as Suidas cor-
 ruptly. Hesychius Illustrius, from whom Suidas had
 that passage; Ἐρατοσθένης διὰ τὸ δευτερεύειν παντὶ εἶδει
 παιδείας τοῖς ἄκροις ἐγγίζων, Βῆτα ἐκλήθη. And Mar-
 tianus Heracleota in *Periplo*, Καὶ μετ' ἐκείνον Ἐρατοσ-
 θένης, ὃν Βῆτα ἐκάλεσαν οἱ τῷ Μαρσίῳ πρόσαντες.

ART. II.

Pag. 209. (n)

Deus, i. e. voluntas ipsius de servandis hominibus, per homines infirmos et mortales perfecte patefacta est, &c. *Catech. Racov. ad Quæst. 59.*

Pag. 209. (o)

Insignem in modum et summa cum gloria recepta fuit. *Ibid. 16.*

Pag. 209. (p)

For Θεός is not Δέλημα Θεῷ, much less is ἀνελήφθη *received* or *embraced*. Elias speaketh not of his reception, but his ascension, when he saith to Elisha, Τί ποιήσω σοι πρὶν ἢ ἀναληφθῆναι ἀπὸ σῶ; 2 Kings ii. 9. and, ver. 10. Ἐὰν ἴδῃς με ἀναλαμβάνομενον ἀπὸ σῶ, καὶ ἔσαι σοὶ ἕτως. When he actually ascended, as the original, ὧν, it is no otherwise translated by the Septuagint, than ἀνελήφθη Ἡλιῷ ἐν συσσεισμῷ ὡς εἰς τὸν ἕρανόν. Which language was preserved by the Hellenizing Jews: Ὁ ἀναληφθεὶς ἐν λαίλαπι πυρὸς, Sirac. xlviii. 9. and again, Ἀνελήφθη ἕως εἰς τὸν ἕρανόν, 1 Mac. ii. 58. Neither did they use it of Elias only, but of Enoch also. Οὐδεὶς εἰς ἐκτίσθη οἷος Ἐνῶχ, καὶ γὰρ αὐτὸς ἀνελήφθη ἀπὸ τῆς γῆς. Sirac. xlix. 14. The same language is continued in the New Testament of our Saviour's ascension, Ἀνελήφθη εἰς τὸν ἕρανόν, Mar. xvi. 19. Ὁ ἀναληφθεὶς ἀπ' ὑμῶν εἰς τὸν ἕρανόν, Acts i. 11. and singly, ἀνελήφθη, Acts i. 2. and ἀνελήφθη ἀπ' ἡμῶν, Acts i. 22. As therefore ἀνάληψις τῷ Μωσέως, in the language of the Jews, was not the reception of Moses by the Israelites, but the assumption of his body; so ἀνάληψις τῷ Χριστῷ is the ascension of Christ, Luke ix. 51. Wherefore this being the constant notion of the word, it must so be here likewise understood, ἀνελήφθη ἐν δόξῃ as the vulgar Latin, (whose authority is pretended against us,) *assumptum est in gloria*; rendering it here by the same word by which he always translated ἀνελήφθη.

Pag. 209. (q)

For being the epistle was written in the Greek lan-

language, it is enough if all those copies do agree. ART. II. Nor need we be troubled with the observation of Grotius on the place: *Suspectam nobis hanc lectionem faciunt interpretes veteres, Latinus, Syrus, Arabs et Ambrosius, qui omnes legerunt, ὁ ἱφανερῶς θη.* I confess the vulgar Latin reads it otherwise than the Greek, *Quod manifestatum est in carne*; and it cannot be denied but the Syriac, however translated by Tremellius, agreeth with the Latin; and both seem to have read ὁ instead of Θεός. But the joint consent of the Greek copies and interpreters is above the authority of these two translators, and the Arabic set forth in the *Biblia Polyglotta* agreeth expressly with them. But that which Grotius hath farther observed is of far greater consideration: Addit Hincmarus opusculo 55, illud Θεός hic positum a Nestorianis. For if at first the Greeks read ὁ ἱφανερῶς θη, and that ὁ were altered into Θεός by the Nestorians, then ought we to correct the Greek copy by the Latin, and confess there is not only no force, but not so much as any ground or colour for our arguments. But first, it is no way probable that the Nestorians should find it in the original, ὁ, and make it Θεός, because that by so doing they had overthrown their own assertion, which was, that God was not incarnate, nor born of the Virgin Mary; that God did not ascend unto heaven, but Christ by the Holy Ghost remaining upon him, καὶ τὴν ἀνάληψιν αὐτῷ χαρισάμενον. *Concil. Ephes. par. i. cap. 17.* Secondly, it is certain that they did not make this alteration, because the Catholic Greeks read it Θεός before there were such heretics, so called; Nestoriani a Nestorio Episcopo, Patriarcha Constantinopolitano. *S. August. Hæres.* Nestorius, from whom that heresy began, was patriarch of Constantinople after Sisinius, Sisinius after Atticus, Atticus after Nectarius, who succeeded Joannes, vulgarly called Chrysostomus. But St. Chrysostom read it not ὁ, but Θεός, as appears by his commentaries upon the place;

ART. II. place; Θεὸς ἐφανερώθη ἐν σαρκί; τετίστιν, ὁ ὑμικρυγός. And St. Cyril, who by all means opposed Nestorius upon the first appearance of his heresy, wrote two large epistles to the queens Pulcheria and Eudoxia, in both which he maketh great use of this text. In the first, after the repetition of the words as they are now in the Greek copies, he proceedeth thus; Τίς ὁ ἐν σαρκὶ φανερωθεὶς; ἢ δῆλον, ὅτι πάντα τε καὶ πάντως ὁ ἐκ Θεῷ πατρὸς λόγος· ἔγω γὰρ ἔσται μέγα τὸ τῆς εὐσεβείας μυστήριον, Θεὸς ἐφανερώθη ἐν σαρκί. Wherefore in St. Paul he read Θεὸς *God*, and took that God to be the Word. In the second, repeating the same text *verbatim*, he manageth it thus against Nestorius; Εἰ Θεὸς ὢν ὁ λόγος ἐνανθρωπήσαι λέγοιτο, καὶ ἔδῃ μεθεῖς τὸ εἶναι Θεός, ἀλλ' ἐν οἷς ἦν αἰεὶ διαμένων, μέγα δὴ τότε καὶ ὁμολογούμενως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον· εἰ δὲ ἄνθρωπος νοεῖται κοινὸς ὁ Χριστός, πῶς ἐν σαρκὶ πεφανέρωται; καὶ τοι πῶς ἔχ' ἅπασιν ἐναργές, ὅτι πᾶς ἄνθρωπος ἐν σαρκὶ τε ἐστὶ, καὶ ἔκ' αὐτοῦ ἰτέρως ὁρῶτό τιςι. And in the explanation of the second Anathematism he maketh use of no other text but this to prove the hypostatical union, giving it this gloss or exposition: Τί ἐστὶ τὸ, ἐφανερώθη ἐν σαρκί; τετίστιν, γέγονε σὰρξ ὁ ἐκ Θεῷ πατρὸς λόγος, &c. The same he urgeth in his *Scholion de Unigeniti Incarnatione*. So also Theodoret, contemporary with St. Cyril: Θεὸς γὰρ ὢν καὶ Θεῷ υἱός, καὶ ἀόρατον ἔχων τὴν φύσιν, δῆλος ἅπασιν ἐνανθρωπήσας ἐγένετο, σαφῶς δὲ ἡμᾶς δύο φύσεις εἰδίδασκεν, ἐν σαρκὶ γὰρ τὴν Θεῖαν ἔφη φανερωθῆναι φύσιν. Thirdly, Hincmarus does not say that the Nestorians put Θεὸς into the Greek text, but that he which put it in was cast out of his bishopric for a Nestorian: his words are these; Quidam nimirum ipsas Scripturas verbis illicitis imposturaverunt: sicut Macedonius Constantinopolitanus Episcopus, qui ab Anastasio Imperatore ideo a civitate expulsus legitur, quoniam falsavit Evangelia, et illum Apostoli locum ubi dicit, *quod apparuit in carne, justificatum est in Spiritu*, per cognitionem Græcarum literarum, O in Θ hoc modo mutando falsavit. Ubi enim habuit Qui, hoc

hoc est ΟΣ monosyllabum Græcum, litera mutata Ο ART. II. in Θ vertit; et fecit ΘΣ, id est ut effet, *Deus apparuit per carnem*. Quapropter tanquam Nestorianus fuit expulsus. *Hincm. Opusc. lv. cap. 18*. Now whereas Hincmarus says *expulsus legitur*, we read not in Euagrius, or the Excerpta of Theodotus, or in Johannes Malala, that Macedonius was cast out of his bishopric for any such falsation. It is therefore probable that he had it from Liberatus, a Deacon of the Church of Carthage, who wrote a Breviary, collected partly out of the Ecclesiastical Histories and Acts of the Councils, partly out of the relations of such men as he thought fit to believe, extant in the fourth tome of the Councils. In which, chap. xix. we have the same relation, only with this difference, that Ο is not turned into Θ, but into Ω, and so ΟΣ becomes not ΘΣ, but ΩΣ. So that first the Greek copies are not said to have read it ὁ, but ὁς, and so not to have relation to the mystery, but to the person of Christ; and therefore this makes nothing for the vulgar Latin. Secondly, whereas Hincmarus says there was but one letter changed, no such mutation can of ΟΣ make ΘΕΟΣ, it may ΩΣ, as we read in Liberatus; and then this is nothing to the Greek text. Thirdly, Macedonius was no Nestorian, but Anastasius an Eutychian; and he ejected him * as he did other Catholic Bishops under the pretence of Nestorianism, but for other reasons. However Macedonius could not falsify all the Greek copies, when, as well those which were before his time, as those which were written since, all acknowledge Θεός. And if he had been ejected for substituting Θεός, without question Anastasius would have taken care for the restoring ὁς, which we find not in any copy. It remaineth therefore that the Nestorians did not falsify the text by reading Θεὸς ἰφανερώθην, but that the ancient Greek Fathers read it so; and

* The fifth and following editions read *not as he did*.

consequently,

ART. II. consequently, being the Greek is the original, this lection must be acknowledged authentic.

Pag. 210. (r)

Τὴν ἐκκλησίαν τῷ Θεῷ. For though the Church be properly the Church of Christ, Matt. xvi. 18. Col. i. 24. and in the plural we read once αἱ ἐκκλησίαι τῷ Χριστῷ, Rom. xvi. 16. as we do of the *Churches of God*, 1 Cor. xi. 16. 2 Thess. i. 4. and 1 Thess. ii. 14. yet ἡ ἐκκλησία τῷ Θεῷ is frequently used; as 1 Cor. i. 2. and x. 32. and xv. 9. and xi. 22. 2 Cor. i. 1. 1 Tim. iii. 5. 15. but ἡ ἐκκλησία τῷ Χριστῷ not once named. And therefore we have no reason to alter it in this text, or to fancy it first written χριστῷ, and then made Θεῷ, when it is so often written Θεῷ, not Χριστῷ. Some MSS. as the Alexandrian, Cantabrigian, and New Coll. MSS. read it τῷ Κυρίῳ, and the interpreter of Irenæus, *Regere Ecclesiam Domini*, lib. iii. cap. 14. Others represent Κυρίῳ καὶ Θεῷ, followed by the Arabic interpreter; which makes not at all against our argument; but, because in this particular unusual, not like to be true. The Syriac translating it *Christi*, (ܡܬܪܥܡܬܐ not *Domino*, as it is in the Latin translation) gives rather an exposition than a version.

Pag. 210. (s)

Ἰδίον αἷμα is opposed to αἷμα ἀλλότριον. And therefore it is observable that the author of the Racovian Catechism, in his answer to this place of Scripture, doth never make the least mention of ἰδίον or *proprium*, but only affirms that the blood of Christ may be called the blood of God the Father; and *totidem verbis* did Socinus answer to Wiekus before, but in his whole answer concealed the force of ἰδίον, whereas the strength of our argument lies in these words, διὰ τῷ ἰδίῳ αἵματι, or, as the Alexandrian MS. and one mentioned by Beza, διὰ τῷ αἵματι τῷ ἰδίῳ.

Pag.

Pag. 214. (1)

ART. II.

Indeed it hath been answered, that these words are not to be referred to Christ, but to God the Father. So Theodorus Mopsuestenus in his Commentary on St. John; Thomas quidem, cum sic credidisset, *Dominus meus et Deus meus* dicit, non ipsum Dominum et Deum dicens (non enim resurrectionis scientia docebat et Deum esse eum qui resurrexit) sed quasi pro miraculoso facto Deum collaudat *Syn. V. Collat. 4.* As if Thomas had intended only to have praised God for raising Christ. But first, it is plain that Thomas answered Christ; secondly, that he spake unto *him*, that is to Christ, and consequently that the words which he spake belong to Christ; thirdly, that the words are a confession of his faith in Christ, as our Saviour doth acknowledge. And whereas Franciscus Davidis did object, that in a Latin Testament he found not *et dixit ei*, but *et dixit* without *ei*, it is sufficiently discountenanced by Socinus in his epistle, affirming that all the Greek and Latin copies had it, except that one which he had found: and therefore the omission must be imputed to the negligence of the printer.

Pag. 214. (2)

Ὁ κύριός μου καὶ ὁ Θεός μου. Either in these words there is an ellipsis of εἶ σὺ, *Thou art my Lord, thou art my God*; or an antiptosis, the nominative case used for the vocative, as Ἐλπί, Ἐλπί, ὁ Θεός μου, ὁ Θεός μου, Mark xv. 34. Ἀλλὰ ὁ πατήρ, Mark xiv. 36. and Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων, John xix. 3. If it be an ellipsis of the verb εἶ, so frequent in the Scriptures, and of the person sufficiently understood in the preceding pronoun, then it is evident that ὁ Θεός is attributed unto Christ, for then St. Thomas said unto him, *Thou art ὁ Θεός μου*. If it be an antiptosis, though the construction require not a verb, yet the signification virtually requireth as much, which is equivalent:

ART. II. equivalent: for he acknowledgeth him as much God while he calleth him so, as if he did affirm him to be so. Neither can it be objected that the article *ὁ* serveth only in the place of *ᾧ*, as signifying that the nominative is to be taken for the vocative case; because the nominative may as well stand vocatively without an article, as *Ἰωσήφ υἱὸς Δαβὶδ*, Matt. i. 20. and *Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαβὶδ*, Matt. xx. 30, 31. and therefore when the vocative is invested with an article, it is as considerable as in a nominative. And being these words were an expression of the Apostle's faith, as Christ understood and approved them, they must contain in them, virtually at least, a proposition; because no act of our faith can be expressed, where the object is not at least a virtual proposition. And in that proposition, *ὁ Θεὸς* must be the predicate, and Christ, to whom these words are spoken, must also be the subject. It cannot therefore be avoided, but that St. Thomas did attribute the name of God to our Saviour with an article. Indeed to me there is no doubt but St. Thomas in these words did make as true and real a confession of his faith concerning the Person of Christ, as St. Peter did, when he *answered and said, Thou art Christ, the Son of the living God*, Matt. xvi. 16. and consequently, that *ὁ Κύριος* and *ὁ Θεὸς* do as properly belong unto him, as St. Peter's *ὁ Χριστὸς* and *ὁ υἱός*. As therefore Christ said to his Disciples, *Vos vocatis me ὁ διδάσκαλος, καὶ ὁ Κύριος, et bene dicitis, sum etenim*, John xiii. 13. so he might have replied to Thomas, *You call me ὁ Κύριος and ὁ Θεὸς, and you say well, for I am so*. As for the objection of Socinus, that though *Θεὸς* be here spoken of Christ, and that with an article *ὁ*, yet that article is of no force, because of the following pronoun *με*, it is most groundless: for the article *ὁ* cannot have relation to the following pronoun *με*. *Ἐπεὶ ὡς ἡ ἀπαράδεκτος ἀντωνυμία τῶν ἄρθρων ἐν γενικῇ πλῶσει εὐθείας ἄρθρον παραδέχεται*.

δέχεται· as that great critic Apollonius Alexandri-ART.II.
nus observes, *lib. i. de Syntaxi, cap. 30.* And if for
μᾶ, it were ὁ ἐμὸς, yet even that article would belong
to Θεὸς, for in these words, ὁ Θεὸς ὁ ἐμὸς, neither ar-
ticle belongs to ἐμὸς, but both to Θεός· for, as the
same critic observes in the same case, τὰ δύο ἄρθρα
εἰς μίαν τὴν εὐθεϊαν ἀναφέρεται· ἢ κ' ἄρα ἐν τῷ, ὁ πατὴρ ὁ
ἐμὸς, κατηνάγκασται τὸ ἕτερον τῶν ἄρθρων ἐπὶ τὴν ἀντωνυμίαν
φέρεισθαι. So that if ὁ Θεὸς be *the supreme God*, then
ὁ Θεός μᾶ must be *my supreme God*: as when David
speaks to God 'Ο Θεὸς, ὁ Θεός μᾶ, πρὸς σε ὀρθρίζω, Psal.
lxii. 1. the latter is of as great importance as the
former. So again, Psal. xlii. 5. 'Εξομολογήσομαι ἐν
κιθάρα, ὁ Θεὸς, ὁ Θεός μᾶ· and xlix. 3. 'Ο Θεὸς ἐμφανῶς
ἦξει, ὁ Θεὸς ἡμῶν· and lxx. 12. 'Ο Θεὸς μὴ μακρύνης ἀπ'
ἐμᾶ, ὁ Θεός μᾶ. I dare not therefore say to any per-
son, that he is ὁ Θεός μᾶ, except I do believe that he
is ὁ Θεός. Wherefore I conclude that the words of
St. Thomas, 'Ο κύριός μᾶ καὶ ὁ Θεός μᾶ, are as fully and
highly significative as those of David, Πρόσχες τῇ
φωνῇ τῆς δεήσεώς μᾶ, ὁ βασιλεὺς μᾶ καὶ ὁ Θεός μᾶ, Psal. v.
2. or those, 'Ο Θεός μᾶ καὶ ὁ κύριός μᾶ, εἰς τὴν δίκην μᾶ,
Psal. xxxv. 23. or those, Τὰ θυσιαστήριά σου, κυρίε τῶν
δυνάμεων ὁ βασιλεὺς μᾶ, καὶ ὁ Θεός μᾶ, Psal. lxxxiv. 3.
or those of St. John in the Revelation, as they lie in
the Alexandrian and Complutensian copies; Ἄξιός
εἰ, ὁ κύριος καὶ ὁ Θεὸς ἡμῶν ὁ ἅγιος, λαβεῖν, &c. or that
lastly in the most ancient hymn, Κύριε ὁ Θεὸς, ὁ ἀμνὸς
τῷ Θεῷ——ἐλέησον ἡμᾶς.

Pag. 214. (x)

Οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς, καὶ ἡ ζωὴ αἰώνιος. Hic agi-
tur non solum de vero Deo, sed de illo uno vero
Deo, ut articulus in Græco additus indicat. *Catech. Racov.*

Pag. 214. (y)

Οὗτος for ὁ, as Acts viii. 26. Ἀπὸ Ἱερουσαλὴμ εἰς Γά-
ζαν· αὕτη ἐστὶν ἔρημος, *quæ est deserta.*

Pag.

ART. II.

Pag. 215. (x)

Δοξάζω Ἰησοῦν Χριστὸν τὸν Θεόν. *S. Ignat. Epist. ad Smyrn.* Ἐν θελήματι τοῦ Πατρὸς, καὶ Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν. *Idem, Epist. ad Ephes.* Ὁ γὰρ Θεὸς ἡμῶν, Ἰησοῦς ὁ Χριστὸς ὁ ἐκυοφορήθη ὑπὸ Μαρίας. *Ibid.* Ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς Χριστὸς ἐν Πατρὶ ὧν μᾶλλον φαίνεται. *Epist. ad Rom.* Τοῦ Θεοῦ λόγος τὰ λογικὰ πλάσματα ἡμεῖς. *S. Clem. Alex. adv. Gentes.* And it was well observed by the author of the *Μικρὰ Λαβύρινθος*, written about the beginning of the third century, that not only the ancients Fathers before him, as Justin, Miltiades, Tatianus, Clemens, Irenæus, Melito, &c. did speak of Christ as God, but that the hymns also penned by Christians from the beginning did express Christ's Divinity. Ψαλμοὶ δὲ ὅσοι καὶ ὡδαὶ ἀδελφῶν ἀπ' ἀρχῆς ὑπὸ πνευμάτων γραφεῖσσι τὸν λόγον τοῦ Θεοῦ τὸν Χριστὸν ὑμνεῖσι θεολογῶντες. And the Epistle of Pliny to Trajan testifies the same: *Quod essent soliti stato die ante lucem convenire, carmenque Christo quasi Deo dicere.*

Pag. 215. (a)

Though some would leave *God* out of the text, upon this pretence, because St. Cyprian, *lib. ii. adv. Judæos*, citing this place, leaves it out. But that must needs be by the negligence of some of the scribes, as is evident. First, because Manutius and Morellius found the word *Deus* in their copies, and both the MSS. which Pamelius used acknowledge it. Secondly, because St. Cyprian produceth the text to prove *quod Deus Christus*; and reckoneth it among the rest in which he is called expressly God. Thirdly, because Tertullian, whose disciple St. Cyprian professed himself, did both so read it, and so use it. *Solum autem Christum potero Deum dicere, sicut idem Apostolus: Ex quibus Christus, qui est (inquit) Deus super omnia benedictus in ævum omne. Adv. Praxeam.* And again, in the same book; *Hunc et Paulus conspexit, nec tamen Patrem vidit. Nonne, inquit, vidisti Jesum? Christum autem et ipsum*

ipsum Deum cognominavit: *Quorum Patres, et ex quibus Christus secundum carnem, qui est per (vel super) omnia Deus benedictus in ævum.* Novatian, *de Trinitate*, useth the same argument. And another ancient author very expressly; Rogo te, Deum credis esse Filium, an non? Sine dubio, responsurus es, Deum; quia etsi negare volueris, sanctis Scripturis convinceris, dicente Apostolo, *Ex quibus Christus secundum carnem, qui est super omnia Deus benedictus in secula.* So also St. Augustin, Non solum Pater Deus est, sicut etiam omnes hæretici concedunt, sed etiam Filius; quod, velint nolint, coguntur fateri, dicente Apostolo, *Qui est super omnia Deus benedictus in secula.* *De Trin. lib. ii. cap. 13. et cont. Faustum, lib. xvi. cap. 15.* As for the objection, that St. Chrysostom doth not signify in his Commentaries that he read Θεός in the text: I answer, that neither does he signify that he read ὁ ἐπὶ πάντων, for in his exposition he passeth over wholly ὁ ἐπὶ πάντων Θεός, but it doth not follow that he read not ὁ ἐπὶ πάντων in the text. But when he repeats the words of the Apostle, he agrees wholly with the Greek text, ὁ ὢν ἐπὶ πάντων Θεός εὐλογητός· and Theodoret, who lived not long after him, doth not only acknowledge the words, but give a full exposition of them: Ἡκεῖ μὲν ἡ τῆ κατὰ σάρκα προσθήκη παραδηλῶσαι τῆ δειπότης Χριστοῦ τὴν θεότητα· ἀλλ' ὥσπερ ἐν τῷ προοιμίῳ εἰρηκώς, τῆ γενομένης ἐκ σπέρματος Δαβὶδ κατὰ σάρκα, ἐπήγαγε, τῆ ὀρισθέντος υἱῆ Θεοῦ ἐν δυνάμει· ἔτις ἐνταῦθα εἰπὼν, τὸ κατὰ σάρκα, προσέθηκε τὸ, ὢν ἐπὶ πάντων Θεός εὐλογητός εἰς τὰς αἰῶνας. As for the omission of *Deus* in St. Hilary on the Psalms, it must of necessity be attributed to the negligence of the scribe, not to the reading of the Father. For how he read it he hath clearly expressed in his books *de Trinitate*: Non ignorat Paulus Christum Deum, dicens, *Quorum sunt Patres, et ex quibus Christus qui est super omnia Deus.* Non hic creatura in Deum deputatur, sed creaturarum Deus est, qui super omnia
Deus

ART. II. Deus est. The pretence therefore of Erasmus from the Fathers is vain; and as vain is that of Grotius from the Syriac translation, which hath in it the name of *God* expressly, as well as all the copies of the original, and all the rest of the translations,
: דאיתיה אלהא דעל כל :

Pag. 215. (b)

Τὸ κατὰ σάρκα opposed unto τὸ κατὰ πνεῦμα. As Rom. i. 3. where κατὰ σάρκα is used without an article, because κατὰ πνεῦμα, to which it is opposed, followeth, and so the opposition is of itself apparent. But here being κατὰ πνεῦμα is not to be expressed in the following words, the article τὸ, signifying of itself a distinction or exception, sheweth that it is to be understood.

Pag. 215. (c)

Ὁ ὢν ἐπὶ πάντων. Not *in omnibus*, as Erasmus, nor *super omnes*, as Beza, with reference to the Fathers, which should have been ἐπὶ πάντων αὐτῶν but as the vulgar translation, and the ancient Fathers before that, *super omnia*, ἐπὶ for ἐπάνω, as John iii. 31. Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστὶ, which signifieth no less than רַב־הַגָּדוֹל the ordinary name of God, ὁ ὑψιστος, *the Most High*, as it is taken for the supreme God by itself, Acts vii. 48. and is described, Psal. xcvi. 9. Ὅτι σὺ εἶ, Κύριε, ὁ ὑψιστος ἐπὶ πάντα τὴν γῆν, σφόδρα ὑπερ-
υψώθης ὑπὲρ πάντας τὰς θεάς.

Pag. 215. (d)

As Mark. xiv. 61. Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ; *Art thou the Christ the Son of the Blessed?* where the vulgar attribute is taken for God himself, which is usually added to the name of God, as 2 Cor. xi. 31. Ὁ Θεὸς——ὁ ὢν εὐλογητὸς εἰς τὰς αἰῶνας or to any description of him; as Ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τὰς αἰῶνας, Ἀμήν. Rom. i. 25. And these expressions of St. Paul are consonant to the ancient custom

custom of the Jews, who, when the priest in the sanctuary rehearsed the name of God, were wont to answer, *Blessed be his name for ever*. Inasmuch as the *Blessed One* did signify in their language as much as the *Holy One*; and both, or either of them, the God of Israel. Hence are so frequent in the Rabbins, *הוהוה ברוך הוה* *the Holy Blessed One*, and *ברוך הוה* *the Blessed One*, that they are written by abbreviation, *הוה* or *הוה*; and the infinite *Blessed One*, *הוה*; *Blessed be God for ever, Amen and amen*, *ללא* and *ללא*.

Pag. 217. (e)

This heresy was so called from two who bare the same name, and fell at the same time into the same opinion; one of them being a presbyter, and rector of a church in Alexandria, the other a deacon: as Alexander Bishop of Alexandria, in his epistle extant in Theodoret, *Εἰσὶ δὲ οἱ ἀναθεματισθέντες αἰρεσιῶται, ἀπὸ πρεσβυτέρων μὲν Ἀρείος, ἀπὸ διακόνων δὲ, Ἀχιλλᾶς, Εὐζώιος, Ἀρείος ἕτερος, &c.* In the epistle of the Arians to Alexander, he is reckoned amongst the presbyters; *Ἀρείος, Αἰθαλῆς, Ἀχιλλᾶς, Καρπῶνης, Σαρματᾶς, Ἀρείος, πρεσβύτεροι.* Of these two Phœbadius *cont. Arian. cap. 25.* *Patrem et filium esse non unam personam, ut Sabellius, aut duas substantias, ut Arii.* The heresy is so well known, that it needs no explication: and indeed it cannot be better described than in the anathematism of the Nicene Council. *Τὰς δὲ λέγοντας ἦν πότε ὅτε ἐκ ἦν, καὶ πρὶν γεννηθῆναι ἐκ ἦν, καὶ ὅτι ἐξ ἐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως ἢ ἐσίας φάσκοντας εἶναι, ἢ κτιστὸν, ἢ ἀλλοιωτὸν, ἢ τρεπτὸν τὸν υἱὸν τοῦ Θεοῦ, τὰς ἀναθεματίζει ἡ Καθολικὴ καὶ Ἀποστολικὴ Ἐκκλησία.* Thus translated by St. Hilary; *Eos autem qui dicunt, erat quando non erat, et antequam nasceretur non erat, et quod de non extantibus factus est, vel ex alia substantia aut essentia, dicentes esse convertibilem et demutabilem Deum, hos anathematizat Catholica Ecclesia.*

ART. II.

Pag. 217. (f)

Ἐνα γὰρ οἶδαμεν ἀγέννητον, καὶ μίαν τῶν πάντων ἀρχὴν, τὸν πατέρα τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ. *S. Basil. Epist. 78.*
 Ἐν ἀγέννητον, ὁ Πατήρ. *Alex. Epist. apud Theodoretum.*

Pag. 217. (g)

Πάντα ὅσα ἔχει ὁ πατήρ, τῷ υἱῷ ἔστιν, ὡς ἔμπαν τὰ τῷ υἱῷ τῷ πατρός· ἔστιν ἕν ἴδιον, ὅτι κοινὰ, ἵπαι καὶ αὐτὸ τὸ εἶναι κοινὸν καὶ ὁμότιμον, εἰ καὶ τῷ υἱῷ παρὰ τῷ πατρός. *S. Greg. Naz. Orat. 2. de Filio.*

Pag. 218. (h)

Hoc dixit, *Vitam dedit Filio ut haberet eam in semetipso*, tanquam diceret, Pater, qui est vita in semetipso, genuit Filium qui esset vita in semetipso. Pro eo enim quod est *genuit*, voluit intelligi *dedit*, tanquam si cuiquam diceremus, dedit tibi Deus esse. *S. August.* Et paulo post, Quid ergo Filio dedit? dedit ei ut Filius esset; genuit ut vita esset; hoc est, dedit habere ei vitam in semetipso, ut esset vita non egens vita, ne participando intelligatur habere vitam. Si enim participando haberet vitam non in semetipso, posset et amittendo esse sine vita: hoc in Filio ne accipias, ne cogites, ne credas. Manet ergo Pater vita, manet et Filius vita. Pater vita in semetipso, non a Filio; Filius vita in semetipso, sed a Patre. So again, *de Trin. lib. i. cap. 12.* Plerumque dicit, *Dedit mihi Pater*; in quo vult intelligi quod cum genuerit Pater: non ut tanquam jam existenti et non habenti dederit aliquid, sed ipsum dedisse ut haberet, genuisse ut esset.

Pag. 218. (i)

Tanquam diceret, Quid scandalizati estis quia Patrem meum dixi Deum, quia æqualem me facio Deo? Ita sum æqualis, ut non ille a me, sed ego ab illo sim. Hoc enim intelligitur in his verbis, *Non potest Filius a se facere quicquam*, &c. hoc est, quicquid Filius habet ut faciat, a Patre habet ut faciat.

faciat. Quare habet a Patre ut faciat? quia a Patre ART. II. habet ut possit, quia a Patre habet ut sit. Filio enim hoc est esse quod posse. *S. August. in locum.* Paulo post, Hoc est, *Non potest Filius a se quicquam facere*, quod esset, si diceret, non est Filius a se. Etenim si Filius est, natus est; si natus est, ab illo est de quo natus est.

Pag. 218. (k)

Δῆλον ὅτι τὸ μείζον μὲν ἐστὶ τῆς αἰτίας· τὸ δὲ ἴσον, τῆς φύσεως. *S. Greg. Naz. Orat. 36.*

Pag. 218. (l)

So St. Augustin hath observed: *Ab ipso*, inquit, *sum*, quia Filius de Patre, et quicquid est filius, de illo est cujus est filius: ideo Dominum Jesum dicimus Deum de Deo; Patrem non dicimus Deum de Deo, sed tantum Deum: et dicimus Dominum Jesum lumen de lumine; Patrem non dicimus lumen de lumine, sed tantum lumen: ad hoc ergo pertinet quod dixit, *Ab ipso sum*. From hence then did the Nicene Council gather those words of their Creed, Θεὸν ἐκ Θεῶ, καὶ φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεῶ ἀληθινῶ. But not immediately, for they were partly in some of the Oriental Creeds before; as appeareth by that confession which Eusebius presented to the Council, as containing what he had believed and taught ever since his baptism, in which he had these words, Καὶ εἰς ἓνα Κύριον Ἰησοῦν Χριστόν, τὸν τῷ Θεῷ λόγον, Θεὸν ἐκ Θεῶ, φῶς ἐκ φωτός, ζωὴν ἐκ ζωῆς. And as Eusebius calls him *Life of Life*, so others *Power of Power*, and *Wisdom of Wisdom*. Ideo Christus virtus et sapientia Dei, quia de Patre virtute et sapientia etiam ipse virtus et sapientia est, sicut lumen de Patre lumine, et fons vitæ apud Deum Patrem utique fontem vitæ. *S. August. de Trin. lib. vii. cap. 3.* And not only so, but *Essence of Essence*. Pater et Filius simul una sapientia, quia una essentia; et singillatim sapientia de sapientia, sicut essentia de essentia. *Ibid. cap. 2.*

ART. II.

Pag. 218. (m)

Ὁμοούσιος, which is *coessential* or *consubstantial*, is not to be taken of a part of the Divine essence, as if the Son were a part of the essence of the Father, and so of the same nature with him, which was the opinion of the Manichees. Οὐχ ὡς Οὐαλλεντίνος προβολὴν τὸ γέννημα τῷ πατρὶ ἐδογματίσεν· ἔδ' ὡς Μανιχαῖος μέρος ὁμοούσιον τῷ πατρὶ τὸ γέννημα εἰσηγήσατο· as Arius in his epistle to Alexander: by the interpretation of St. Hilary; Nec ut Valentinus, prolationem natum Patris commentatus est—nec, sicut Manichæus, partem unius substantiæ Patris natum exposuit. *De Trin. lib. vi. cap. 9.* Quod Hilarius ita Latine reddidit; tanquam ὁμοούσιον id significaret quod *partem substantiæ* habet ex toto resectam, says Dionysius Petavius, without any reason; for St. Hilary clearly translates ὁμοούσιον barely *unius substantiæ*, and it was in the original μέρος ὁμοούσιον, which he expressed by *partem unius substantiæ*. Under this notion first the Arians pretended to refuse the name ὁμοούσιον, as Arius in the same epistle signifieth, lest thereby they should admit a real composition and division in the Deity: Εἰ τὸ ἐκ γαστρὸς, καὶ τὸ ἐκ Πατρὸς ἐξηλθον, ὡς μέρος τῷ ὁμοούσιῳ καὶ ὡς προβολὴ ὑπὸ τίνων νοεῖται, σύνθετος ἔσαι ὁ Πατήρ, καὶ διαιρετός, καὶ τρεπτός. And St. Jerom testifies thus much, not only of Arius and Eunomius, but also of Origen before them. Habetur Dialogus apud Græcos Origenis, et Candidi Valentinianæ Hæreseos defensoris. Quos duos Andabatas digladiantes spectasse me fateor. Dicit Candidus, Filium de Patris esse substantia, errans in eo quod προβολὴν asserit: e regione Origenes, juxta Arium et Eunomium, repugnat eum vel prolatum esse vel natum, ne Deus Pater dividatur in partes. *Apol. ii. in Ruffin.* And therefore Eusebius Bishop of Cæsarea refused not to subscribe to the Nicene Creed, being so interpreted as that objection might be taken away. Τὸ ἐκ τῆς ἐσίας, ὡμολόγητο πρὸς αὐτῶν δηλωτικὸν εἶναι τῷ, ἐκ μὲν τῷ πατρὶ εἶναι, ἢ μὲν ὡς μέρος ὑπάρχειν τῷ

τῷ Πατρός. Upon this confession he subscribed to ART. II.
 that clause, *Begotten of the substance of the Father*,
 which was not in his own Creed. And again, Οὕτω
 δὲ καὶ τὸ, ὁμοούσιον εἶναι τοῦ πατρὸς τὸν υἱόν, ἐξεταζόμενος
 ὁ λόγος συνίστησιν οὐ κατὰ τῶν σωμάτων τρόπον, οὔτε τοῖς
 θνητοῖς ζώοις παραπλησίως, οὔτε γὰρ κατὰ διαίρεσιν τῆς οὐσίας,
 οὔτε κατὰ ἀποτομήν, &c. Upon this acknowledgment
 he was persuaded to subscribe to the other clause
 also, (added to that Creed which he himself gave in
 to the Council,) *Being of one substance with the Father*:
 which clause was inserted by the Council at the in-
 stance of Constantine the emperor. Now as the
 Manichees made use of the word ὁμοούσιος to express
 their errors concerning the nature of God, and the
 person of Christ; so the ancient Fathers, before the
 Nicene Council, had used the same in a true ca-
 tholic sense, to express the unity in essence of the
 Father and the Son: as appeareth by the confession
 of the same Eusebius; Ἐπεὶ καὶ τῶν παλαιῶν λογί-
 τινάς, καὶ ἐπιφανεῖς ἐπισκόπους, καὶ συγγραφείας ἔγνωμεν, ἐπὶ
 τῆς τοῦ πατρὸς καὶ υἱοῦ θεολογίας τῷ τοῦ ὁμοουσίου συγχρησα-
 μένους ὀνόματι. Wherefore the other Eusebius of Ni-
 comedia, understanding the ancient catholic sense,
 confessed that if they believed Christ to be the true
 begotten, and not created, Son of God, they must
 acknowledge him ὁμοούσιον, which the Arians endea-
 voured to make so odious, and therefore the Council
 in opposition to them determined it: Quid est aliud
 cur ὁμοούσιον Patri nolint Filium dici, nisi quia no-
 lunt verum Dei Filium confiteri? sicut author ipso-
 rum Eusebius Nicomediensis epistola sua prodidit,
 dicens, Si verum, inquit, Dei Filium et increatum
 dicimus, ὁμοούσιον cum Patre incipimus confiteri.
 Hæc cum lecta esset epistola in Concilio Niceno, hoc
 verbum in tractatu Fidei posuerunt Patres, quod id
 viderunt adversariis esse formidini, ut tanquam eva-
 ginato ab ipsis gladio ipsorum nefandæ caput hæresis
 amputarent. *S. Ambros. de Fide, lib. iii. cap. 15.*

ART. II. De voce Ὁμοούσιος vide *Dionys. Petav. de Trin. lib. iv. cap. 6.*

Pag. 219. (n)

Ἀδύνατον γὰρ τὸν Θεὸν εἰπεῖν ἔρημον τῆς φυσικῆς γονιμότητος. *Damasc. de Fide Orthod. lib. i. cap. 8.*

Pag. 219. (o)

Εἰ δὲ μὴ καρπογόνος ἐστὶν αὐτὴ ἡ Θεία οὐσία, ἀλλ' ἔρημος, κατ' αὐτοὺς, ὡς φῶς μὴ φωτίζον, καὶ πηγὴ ζῆρά, πῶς δημιουργικὴν ἐνέργειαν ἔχειν αὐτὸν λέγοντες οὐκ αἰσχύνονται; S. *Athanas. Orat. ii. cont. Arianos.*

Pag. 219. (p)

This is often repeated there, and particularly in the last chapter but one, called *Alechlas*. Est ipse Deus unus, Deus æternus, qui nec genuit, nec genitus est, et cui nullus est æqualis. And the *Saracenica* set forth by Sylburgius mention this as the first principle of Mahometanism, Ὅτι εἷς Θεὸς ἐστὶ, ποιητὴς τῶν ὅλων, μήτε γεννηθεὶς, μήτε γεννήσας. And Joannes Sículus and Gregorius Cedrenus relate how Mahomet gave command, Ἐνα μόνον προσκυνεῖν Θεόν, καὶ τὸν Χριστὸν τιμᾶν ὡς λόγον τοῦ Θεοῦ μὲν, οὐχὶ υἱὸν δέ. And we read of his ridiculous history, that Christ, after his ascension into heaven, was accused by God for calling himself his Son, and that he denied it, as being so named only by men without any authority from him. Ὅτι ἀνελθόντα τὸν Χριστὸν εἰς τὸν οὐρανὸν ἠρώτησεν ὁ Θεός, λέγων, Ὡ Ἰησοῦ, σὺ εἶπες τὸν λόγον τοῦτον, Ὅτι υἱός εἰμι τοῦ Θεοῦ καὶ Θεός· καὶ ἀπεκρίθη Ἰησοῦς, Ὅτι οὐκ εἶπον ἐγὼ, οὐδὲ αἰσχύνομαι εἶναι δοῦλός σου· ἀλλ' οἱ ἄνθρωποι λέγουσιν ὅτι εἶπον τὸν λόγον τοῦτον.

Pag. 219. (q)

Alfirozabadius in his *Kamuz*: Dictum Dei omnipotentis ad Jesum, (cui propitius sit et pacem concedat Deus) Tu es *Nabiya*, Propheta meus, ego *waladtoca*, fovi te; at dixerunt Christiani, Tu es *Bonaiya*, Filius meus, ego *waladtoca*, te genui. Longe est
supra

supra hæc Deus. And to the same purpose Ebnol ART. II. Athir: In Evangelio dixit Isæ, Ego *walladtoca*, i. e. educavi te; at Christiani, dempta litera Lam altera, ipsum ei filium statuerunt. Qui longe elatus est super ea quæ dicunt. Whereas then the Apostles attributed those words of the Psalm to Christ, the Mahumetans, who could not deny but they were spoken of the Messias, were forced to corrupt the text: and for that they pretend the eminency and excellency of the Godhead, as if it were beneath the majesty of God to beget a Son, or be a Father: and indeed whosoever would bring in another prophet greater than Christ, as he was than Moses, must do so.

Pag. 220. (r)

I say the later Jews so attribute those words to David, as if they belonged not to the Messias; but the ancient Jews understood them of the Christ; as appeareth not only out of those places in the Evangelists where *the Christ* and *the Son of God* are synonymous; but also by the testimony of the later Jews themselves, who have confessed no less. So Rabbi David Kimchi in the end of his Commentaries on the second Psalm, יש מפרשים זה המזמור על נב ומונח המשיח הוא מלך המשיח וכן פירשו רבותינו ו"ל: *Some interpret this Psalm of Gog and Magog, and the anointed is Messias the King; and so our doctors of happy memory have expounded it.* And Rabbi Solomon Jarchi not only confesseth that the ancient Rabbins did interpret it of the Messias, but shews the reason why the later Jews understood it rather of David, that thereby they might the better answer the argument of the Christians deduced from thence: רבותינו דרשו את הענין על מלך המשיח ולפי משמעו ולתשובת המינים: *Our doctors have expounded it of the Messias: but as to the literal sense, and for the answering heretics, (that is, in their language, Christians,) it is rather to be interpreted of David in his own person.*

ART. II.

Pag. 220. (s)

Κοινὸν ὑπάρχει πᾶσι καὶ αὐτοδίδακτον ὁμολόγημα, ὡς ἅπας υἱὸς τῆς αὐτῆς ἐστὶ τῷ γεγεννηκότι οὐσίας καὶ φύσεως. *Phot. Epist.* 1. This is in the language of Aristotle, Τὸ ποιῆσαι ἕτερον οἶον αὐτό· ζῶον μὲν ζῶον, φυτὸν δὲ φυτὸν. And St. Basil, *lib.* ii. *cont. Eunom.* Πατὴρ μὲν γὰρ ἐστίν, ὁ ἑτέρῳ τοῦ εἶναι κατὰ τὴν ὁμοίαν ἑαυτῷ φύσιν τὴν ἀρχὴν παρασχών.

Pag. 221. (l)

Etiam si filius hominis, homo, in quibusdam similibus, in quibusdam sit dissimilis patri; tamen quia ejusdem substantiæ est, negari verus filius non potest, et quia verus est filius, negari ejusdem substantiæ non potest. *S. August. cont. Maximin. lib.* ii. *cap.* 15.

Pag. 222. (u)

Πάντα δὲ ὅσα ἤδη τέλεια γεννᾷ· τὸ δὲ αἰεὶ τέλειον αἰεὶ καὶ αἰδίων γεννᾷ. *Euseb. de Præp. Evang. ex Plotino.* Ἀνθρώπων μὲν γὰρ ἴδιον τὸ ἐν χρόνῳ γεννᾶν, διὰ τὸ ἀτελὲς τῆς φύσεως· Θεοῦ δὲ αἰδίων τὸ γέννημα, διὰ τὸ αἰεὶ τέλειον τῆς φύσεως. *S. Athanas. Orat.* 2. *cont. Arianos.* This was it which so much troubled the Arians, when they heard the Catholics constantly asserting, αἰεὶ Θεός, αἰεὶ υἱός· ἅμα πατήρ, ἅμα υἱός.

Pag. 223. (x)

Multum distat inter dominationem et conditionem, inter generationem et adoptionem, inter substantiam et gratiam. Ideoque hic non permixte nec passim dicitur, Ascendo ad Patrem nostrum aut Deum nostrum: sed, ad Patrem meum et Patrem vestrum, ad Deum meum et ad Deum vestrum. Aliter enim illi Deus Pater est, aliter nobis. Illum siquidem natura coæquat, misericordia humiliat: nos vero natura prosternit, misericordia erigit. *Capreolus Carthag. Epist.*

Pag. 223. (y)

This was the fallacy which Eunomius endeavoured

ed to put upon the Church, as appears by those ART. II.
 words of his delivered and answered by St. Basil,
 Δια τούτῃ γὰρ, φησὶ, μονογενῆς, ἐπειδὴ παρὰ μόνῃ τῇ τοῦ
 ἀγεννήτου δυνάμει γεννηθεὶς καὶ κτισθεὶς τελειότατος γέγονεν
 ὑπεργός, as if μονογενῆς were only παρὰ μόνῃ, and *uni-*
genitus were nothing else but *genitus ab uno*. This
 St. Basil refuteth copiously: first, from the language
 of the Scriptures and the usage of mankind; Δια τὴν
 πανεργίαν, ἣν περὶ τὸ ὄνομα τῷ μονογενεῖς ἐκακῆργησε, παρὰ
 τε τὴν τῶν ἀνθρώπων συνήθειαν, καὶ παρὰ τὴν εὐσεβῆ τῶν
 γραφῶν παράδοσιν λαμβάνων αὐτῷ τὴν διάνοιαν. Μονογενῆς
 γὰρ ἔχῃ ὁ παρὰ μόνῃ γενόμενος, ἀλλ' ὁ μόνος γεννηθεὶς, ἐν
 τῇ κοινῇ χρήσει προσαγορεύεται. Secondly, by a retort
 peculiar to that heresy, which held the Son of God
 might be called κτισθεὶς as well as γεννηθεὶς, *created* as
 well as *begotten*, and consequently might be as pro-
 perly named μονόκτιστος as μονογενῆς. Εἰ μὴ παρὰ τὴν
 μόνον γεγενῆσθαι, ἀλλὰ διὰ τὸ παρὰ μόνῃ μονογενῆς εἴρη-
 ται, ταυτὸ δὲ ἔστι κατὰ σε τὸ ἐκτίσθαι τῷ γεγενῆσθαι, τί
 ἔχῃ καὶ μονόκτιστον αὐτὸν ὀνομάζεις; Thirdly, by a par-
 ticular instance shewing the absurdity of such an
 interpretation, for that thereby no man could pro-
 perly be called μονογενῆς, because not begotten of one,
 but two parents. Μονογενῆς δὲ, ὡς ἔοικεν, ἀνθρώπων ἔδει
 κατὰ γε τὸν ὑμέτερον λόγον, διὰ τὸ ἐκ συνδυασμῶ πάντων
 ὑπάρχειν τὴν γέννησιν· ἔδει ἡ Σάρρα μήτηρ μονογενεῖς ἦν
 παιδὸς, διότι ἔχῃ μόνῃ αὐτὸν, ἀλλὰ μετὰ τῷ Ἀβραάμ,
 ἐτεκνώσατο.

Pag. 223. (x)

The Socinians make very much of this notion,
 and apply it so unto Christ, as that thereby they
 might avoid all necessity of an eternal generation.
 So the Racovian Catechism: *Causa cur Christo ista*
attributa (sc. *proprium et unigenitum Dei Filium esse*)
competant, hæc est; quod inter omnes Dei filios et
 præcipuus sit, et Deo charissimus: quemadmodum
 Isaac, quia Abrahamo charissimus et hæres exstitit,
unigenitus vocatus est, *Heb. xi. 17.* licet fratrem Is-
 maelem habuerit; et Solomon *unigenitus coram matre*
sua,

ART. II. *sua*, licet plures ex eadem matre fratres fuerint, i *Paral.* iii. 1, 2, 3, &c. And that this might be applied to the interpretation of the Creed, Schlictingius hath inserted it as a material observation; Nam hic *unicus* seu *unigena* filius nominatur, qui cæteris longe charior est Patri, longeque præstantior; and confirms the interpretation with those two testimonies concerning Isaac and Solomon. But certainly this observation of theirs is vain, or what else they say is false. For if Christ be called the *Son of God*, because conceived by the Holy Ghost, and none else was ever so conceived, then is he the only-begotten by virtue of his generation. And if so, then is he not the only-begotten, as Isaac and Solomon were, that is, by the affection and prelation of their parents. Or if Christ were the only-begotten as Isaac and Solomon were, then was he not conceived after a singular manner, for the brethren of Solomon no way differed from him in their generation. It is plain therefore that this interpretation was invented, that when all the rest should fail, they might stick to this.

Pag. 224. (a)

Eunomius would have it only *παρὰ μόνον*, in relation to the Father only. St. Basil shews that no way proper, and shews that *μονογενὴς* is not he which *παρὰ μόνον* but *μόνος γεγέννηται*. St. Cyril of Alexandria adds these two *παρὰ μόνον* and *μόνος* together, in relation to the Father and the Son: *Μονογενὴς κατὰ φύσιν ὁ ἐκ Θεοῦ πατρὸς ὠνόμασαι λόγος, ὅτι μόνος ἐκ μόνου γεγέννηται τῷ πατρὶ, Epist. i. ad Regin.* as Ruffinus doth in *unicus*: Ideo subjungit unicum hunc esse Filium Dei, unus enim de uno nascitur. *Expos. Symb.* St. Gregory Nazianzen adds to these two a third, in respect of the manner: *Μονογενὴς δὲ, ἔχ' ὅτι μόνος ἐκ μόνου καὶ μόνου, ἀλλ' ὅτι καὶ μονοτρόπως, ἔχ' ὡς τὰ σώματα.* So he something obscurely and corruptly, but plainly enough in Damascene, who aims often

often to deliver himself in the words of Nazianzen: ART. II.

Λέγεται μονογενής, ὅτι μόνος ἐκ μόνου τῷ πατρὶ μόνως ἐγεννήθη· ὁ δὲ γὰρ ὁμοιῶται ἑτέρα γέννησις τῇ τῷ υἱῷ τῷ Θεῷ γενήσεται, ὁ δὲ γὰρ ἐστὶν ἄλλος υἱὸς τῷ Θεῷ.

Pag. 225. (b)

Ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τῆς εὐαγγελίας ἐγὼ ὑμᾶς ἐγέννησα. 1 Cor. iv. 15. Πᾶς ὁ γεγεννημένος ἐκ τῆς Θεοῦ ἀμαρτίαν ἔποιε, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει. 1 John iii. 9. And more expressly, 1 John v. 1. Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστός, ἐκ τῆς Θεῆς γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. *Quisquis credit Jesum esse Christum illum, ex Deo genitus est; et quisquis diligit eum qui genuit, diligit etiam eum qui ex eo genitus est.*

Pag. 226. (c)

Nos genuit Deus ut filii ejus simus, quos fecerat ut homines essemus. Unicum autem genuit, non solum ut filius esset, quod Pater non est, sed etiam ut Deus esset, quod et Pater est. *S. August. de Consens. Evang. lib. ii. cap. 3.* In the book of Celsus there was a Jew introduced speaking thus to Christ, Εἰ τῷτο λῆγεις, ὅτι πᾶς ἄνθρωπος κατὰ θεϊαν πρόνοιαν γεγνηὺς υἱὸς ἐστὶ θεῶ, τί ἂν σὺ ἄλλου διαφέρῃς; who is thus answered by Origen; Πρὸς ὃν ἐρῶμεν, ὅτι πᾶς μὲν, ὡς ὁ Παῦλος ὠνόμασε, μηκέτι ὑπὸ φόβου παιδαγωγούμενος, ἀλλὰ δι' αὐτὸ τὸ καλὸν αἰρούμενος, υἱὸς ἐστὶ θεῶ· ὁτος δὲ πολλῷ καὶ μακρῷ διαφέρει παντὸς τοῦ διὰ τὴν ἀρετὴν χρηματίζοντος υἱοῦ τοῦ Θεοῦ, ὅστις ὥσπερ ἐπὶ πηγῇ τις καὶ ἀρχὴ τῶν τοιούτων τυγχάνει. *Orig. cont. Cels. lib. i.*

Pag. 226. (d)

First, it is most certain that the Word of God, as the Word, is not the adopted, but the natural, Son of God. Non est Dei Filius Deus falsus, nec Deus adoptivus, nec Deus nuncupativus, sed Deus verus. *S. Hilar. de Trin. lib. v. cap. 5.* Hic etiam Filius Dei natura est Filius, non adoptione. *Concil. Tolet.*

ART. II. *Tolet.* xi. Τὸς τοῦ Θεοῦ ἐστὶ φύσει, καὶ οὐ θείσει, γεννηθεὶς ἐκ πατρός. *S. Cyril. Hierosol. Catech.* xi. And again, Οὐκ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι τὸν υἱὸν παρήγαγεν, οὐδὲ τὸν μὴ ὄντα εἰς υἱοθεσίαν ἤγαγεν· ἀλλ' αἰδῖος ὢν ὁ πατήρ, αἰδίως ἐγέννησε καὶ ἀνεκφράστως υἱὸν ἓνα μόνον, ἀδελφὸν ἐκ ἑχούλια. This hath been so generally confessed, that Felix and Elipandus, who were condemned for maintaining Christ as man to be the adopted Son of God, did acknowledge it, as appeareth by the beginning of their book. *Confitemur et credimus Deum, Dei Filium, ante omnia tempora sine initio ex Patre genitum, coæternum et consubstantialem, non adoptione sed genere.* Secondly, it is also certain, that the man Christ Jesus taken personally is the natural, not the adopted, Son of God: because the man Christ Jesus is no other person than the Word, who is the eternal and natural Son, and by subsisting in the human nature could not leave off to be the natural Son. The denial of this by Felix and Elipandus was condemned as heretical in the Council of Francford; and their opinion was thus expressed, partly in the words of St. Augustin, partly in their own additions. *Confitemur et credimus eum factum ex muliere, factum sub lege; non genere esse Filium Dei, sed adoptione, non natura, sed gratia: this they maintained by forged testimonies of some Fathers, and by the Liturgy of the Church of Toledo, composed by Hildephonfus, as the Roman by Gregory; in the Mass de Cæna Domini, Qui per adoptivi hominis passionem dum suo non indulgit corpori—and in the Mass de Ascensione Domini, Hodie Salvator noster, per adoptionem carnis, sedem repetivit Deitatis.* To this the Synod opposed their determination in *Sacrofyllabo; Quod ex te nascetur sanctum vocabitur filius Dei, non adoptivus sed verus, non alienus sed proprius.* And again; *Porro adoptivus dici non potest, nisi is qui alienus est ab eo a quo dicitur adoptatus: et gratis ei adoptio tribuitur, quoniam non ex debito, sed ex indulgentia tantummodo*

tantummodo adoptio præstatur: sicut nos aliquando ART. II.
cum essemus peccando filii iræ, alieni eramus à Deo;
per proprium et verum Filium, qui non eguit adop-
tione, adoptio nobis filiorum donata est. And of this
they give us the true ground in the Synodic Epistle;
Unitas personæ quæ est in Dei filio et filio Virginis
adoptionis tollit injuriam.

Pag. 226. (e)

Legi et relegi Scripturas, Jesum Filium Dei nusquam adoptione inveni. *Ambrosiaster Com. in Ep. ad Rom.* Dices mihi, Cur times adoptivum Christum Dominum nominare? Dico tibi, quia nec Apostoli eum sic nominarunt, nec sancta Dei et Catholica Ecclesia consuetudinem habuit sic eum appellare. *Synod. Epist. Concil. Francoford.* From whence they charge all those to whom they write that Synodic Epistle, that they should be satisfied with such expressions as they found in the Scriptures; Intelligite, fratres, quæ legitis, et nolite nova et incognita nomina fingere, sed quæ in S. Scriptura inveniuntur tene, &c.

Pag. 226. (f)

St. Augustin hath observed, that St. Paul made use of *υιοθεσία*, that he might distinguish the filiation of Christ from ours. At vero etiam nos, quibus dedit Deus potestatem filios ejus fieri, de natura atque substantia sua non nos genuit, sicut unicum Filium, sed utique delectione adoptavit. Quo verbo Apostolus sæpe uti non ob aliud intelligitur, nisi ad discernendum Unigenitum. *De Consens. Evang. lib. ii. cap. 3.* And St. Ambrose takes notice that the name of *true* destroyeth that of *adopted*: Adoptivum filium non dicimus filium esse natura, sed eum dicimus natura esse filium qui verus est filius. *De Incarn. Sacr. cap. 8.*

Pag. 226. (g)

Si unicus, quomodo adoptivus, dum multi sunt
adoptivi

ART. II. adoptivi filii? Unicus itaque de multis non potest dici. *Concil. Francoford.* Quod si etiam unigenitus Filius factus dicitur ex gratia, non vere genitus ex natura, proculdubio nomen et veritatem unigeniti perdidit, postquam fratres habere jam coepit: privatur enim hujus veritate nominis, si in unigenito non est de Patre veritas naturalis. *Fulgent. ad Thrasim. lib. iii. cap. 3.* Si divina illa Filii sempiternaque nativitas non de natura Dei Patris, sed ex gratia, creditur substituisse, non debet unigenitus vocari, sed tantummodo genitus. Quoniam sicut ei nomen geniti largitas adoptionis paternæ contribuit, sic eum ab unigeniti nomine nobis quoque tributa communio paternæ adoptionis excludit. Unigenitus enim non vocatur, quamvis genitus possit vocari, cum genitis. *Ibid. cap. 4.*

Pag. 227. (h)

Non omne quod procedit nascitur, quamvis omne procedat quod nascitur. *S. August. cont. Maxim. lib. ii. cap. 14.* who gives the same solution to the same argument, Quæris a me, *Si de substantia Patris est Filius, de substantia Patris est etiam Spiritus Sanctus, cur unus Filius sit, et alius non sit Filius?* Ego respondeo, five capias, five non capias; De Patre est Filius, de Patre est Spiritus Sanctus, sed ille genitus est, iste procedens. Πολλῷ τέττε πιθανώτερον, τὸ φάναι ἐξ ἐκείνου γε τῷ ἀγεννήτῃ φῦναι τὸν λόγον καὶ τὸ πανάγιον πνεῦμα· τὸν μὲν, ὡς λόγον, ἐκ τῷ νῷ γεννώμενον· τὸ δὲ, ὡς πνεῦμα, ἐκπορευόμενον· Συμπρόεισι γὰρ τῷ λόγῳ τὸ πνεῦμα, οὐ συγενώμενον, ἀλλὰ ζυνόν καὶ παρομαρτοῦν, καὶ ἐκπορευόμενον. *Theodoret. Serm. ii.*

Pag. 227. (i)

Nunquam fuit non Pater, a quo Filius natus, a quo Spiritus Sanctus non natus, quia non est Filius. *Gennad. de Eccles. Dogm.* Deus Pater innascibilis non ex aliquo, Deus Filius unigenitus ex aliquo, hoc est, ex Patre, Spiritus Sanctus innascibilis ex aliquo, hoc est, ex Patre. *Isaac. lib. Fidei.* Quod neque natum
neque

neque factum est, Spiritus Sanctus est, qui a Patre ART.II.
et Filio procedit. *S. Ambros. in Symb.*

Pag. 228. (k)

Ὡς μὲν οὖν υἱὸς, φυσικῶς κέκληται τὰ τοῦ πατρὸς· ὡς δὲ μονογενὴς, ὅλα ἔχει ἐν ἑαυτῷ συλλαβὼν, οὐδενὸς καλαμεριζομένου πρὸς ἕτερον. *S. Basil. Homil. de Fide.*

Pag. 230. (l)

The emphasis appears in this, that it is not barely *παύται et servies ei*, but *παύται ἡαυ et ipsi servies*, with such a peculiar restriction as is expressed by the Chaldee Paraph. *חֲלִילָהּ תַּחֲתָהּ et in conspectu ejus servies*; by the LXX. *καὶ αὐτῷ μόνῳ λατρεύσεις* and that restriction approved by our Saviour, Matt. iv. 10.

Pag. 231. (m)

Εἰ δὲ μονογενὴς ἐστίν, ὥσπερ ἓν ἐστίν, ἑδεμῖαν ἄρα ἔχει πρὸς τὰ κλίσσά κοινωνίαν. *Theoderet. Hæret. Fab. lib. v. cap. 2.*

Pag. 233. (n)

For though in the first rules of faith mentioned by Irenæus and Tertullian we find not *Dominum nostrum*, yet in all the Creeds afterwards we find those words; probably inserted because denied by the Valentinians, of whom Irenæus, *Διὰ τοῦτο τὸν Σωτῆρα λέγουσιν, οὐδὲ γὰρ Κύριον ὀνομάζειν αὐτὸν θέλουσι. lib. i. cap. 1.*

Pag. 234. (o)

For whosoever shall consider the signification of *Κύριος* in the Scriptures, I think he will scarce find any footsteps of the same in the ancient Greeks. In our sacred Writ it is the frequent name of God; whereas I imagine it is not to be found so used by any of the old Greek authors. Julius Pollux, whose business is to observe what words and phrases may be properly made use of in that language, tells us the Gods may be called *Θεοὶ* or *Δαίμονες*, but mentions not *Κύριος*, as neither proper, nor any name of God with them

ART. II. them at all. Nor did they anciently use it in their œconomics; where their constant terms were, not κύριος, but δεσπότης, and δοῦλος, and they had then another kind of notion of it, as appears by the complaint of the servant in Aristophanes.

Τοῦ σώματος γὰρ οὐκ ἔα τὸν κύριον
Κρατεῖν ὁ δαίμων, ἀλλὰ τὸν ἑωνημένον.

Plut. v. 7.

In which words, if they were interpreted by the Scripture usage, κύριος would signify *the master*, and ἑωνημένος the person *bought*, that is, the servant; whereas the place requires an interpretation wholly contrary; for ἑωνημένος is not here ἡγορασμένος; but αἰτοράσας, or ὠνησάμενος, as the Scholiast, Suidas, and Moschopulus have observed, that is, not the servant, but the master who bought him. And though those grammarians bring no other place to prove this active signification besides this of Aristophanes, by which means it might be still questionable whether they had rightly interpreted him without any authority; yet Phrynichus will sufficiently secure us of this sense. Ἐτυχον ἑωνημένους οἰκίαν ἢ αἶθρον. ἐνταῦθα οὐδὲν ἔχωρεῖ τῶν ἀπὸ τοῦ πρίασθαι, μένει τὸ ἑωνημένους δόκιμον. Ἐωνημένους then here is he which buyeth, that is, the master; and consequently κύριος not the master, but the servant bought, whom he supposeth originally to have power over his own body. Indeed it was not only distinguished; but in a manner opposed to δεσπότης, as appears by that observation of Ammonius, thus delivered by Eustathius in *Odyss.* ξ. Κύριος γυναικὸς καὶ υἱῶν ἀνὴρ καὶ πατὴρ, δεσπότης δὲ ἀργυρωνήτων.

Pag. 234. (p)

As *κύριος* is generally translated κύριος when it signifieth *lord* or *master* in respect of a servant or inferior. So Sarah called her husband, Gen. xviii. 12. 1 Pet. iii. 6. so Eleezer his master Abraham, Gen. xxiv.

xxiv. frequently. Thus Rachel saluted her father **ART. 11.** Laban, Gen. xxxi. 35. and Jacob his brother Esau, Gen. xxxiii. 8. Potiphar is the κύριος of Joseph whom he bought, Gen. xxxix. 2, &c. and Joseph in power is so saluted by his brethren, Gen. xlii. 10. and acknowledged by his servant, xliv. 5. The general name in the Law of Moses for *servant* and *master* is παῖς and κύριος, Exod. xxi. 2, 4. It is indeed so plain that the ancient Jews used this word to signify no more than human power, that we find אָדָם the name of man so translated, as 1 Sam. xvii. 32. מִן הָאָדָם לֵב יִפְּלֵל מִן הָאָדָם לֵב יִפְּלֵל Μὴ δὲ συμπίσέτω καρδία τοῦ κυρίου μὲ ἐπ' αὐτόν.

Pag. 234. (q)

For κύριος is used with relation, and in opposition, to παιδίσκη, Acts xvi. 16. in the sense in which the later, not the ancient, Greeks used it: Παιδίσκη, τῆτο ἐπὶ τῆς Σεραπαίνης οἱ νῦν τιθέασιν· οἱ δὲ ἀρχαῖοι ἐπὶ τῆς νεανίδος, as Phrynichus observes. As it is opposed to οἰκέτης, Luke xvi. 13. (according to that of *Etymol.* Κύριος τῶν πρὸς τι ἐστίν, ἔχει δὲ πρὸς τὸν οἰκέτην) τὸ δοῦλος, Matt. x. 24. xviii. 25, &c. and in the Apostolical rules pertaining to Christian oeconomics, the master and servant are δοῦλος and κύριος. As also by way of addition, κύριος τοῦ Σερισμοῦ, Matt. ix. 38. κύριος τοῦ ἀμπελῶνος, Matt. xx. 8. κύριος τῆς οἰκίας, Mark xiii. 35. inso much as κύριε is sometimes used by way of address or salutation of one man to another, (as it is now generally among the later Greeks, and as *dominus* was anciently among the Latins; Quomodo obvius, si nomen non occurrat, Dominos salutamus, *Sen.*) not only of servants to masters, as Matt. xiii. 27. or sons to parents, as Matt. xxi. 30. or inferiors to men in authority, as Matt. xxvii. 63. but of strangers; as when the Greeks spake to Philip, and desired him, saying, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν, John xii. 21. and Mary Magdalen speaking unto Christ, but taking him for a gardener, Κύριε, εἰ σὺ ἐβάσπασας αὐτόν, John xx. 15. And it cannot be denied but this title was

ART. 11. sometimes given to our Saviour himself in no higher or other sense than this : as when the Samaritan woman saw him alone at the well, and knew no more of him than that he appeared to be one of the Jews, she said, Κύριε, ἀνέλημα οὐκ ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθὺ, John iv. 11 ; and the infirm man at the pool of Bethesda, when he wist not who it was, said unto him, Κύριε, ἀνθρώπον οὐκ ἔχω, John v. 7 ; the blind man, to whom he had restored his sight, with the same salutation maketh confession of his ignorance, and his faith, Τίς ἐστὶ, κύριε ; and Πιστεύω, κύριε, John ix. 36, 38.

Pag. 235. (r)

I know it is the vulgar opinion, that κύριος properly answereth unto יהוה, and the reason why it was also used for יהוה, is no other than because the Jews were wont to read *Adonai* in the place of *Jehovah*. Of which observation they make great use who deny the divinity of Christ. Quia enim *Adonai* pro *Jehovah* in lectione Hebræorum verborum substitui consuevit, ideo illius etiam interpretatio huic accommodatur, says Crellius *de Deo et Attrib. cap. 14*. But first it is not probable that the LXX should think κύριος to be the proper interpretation of יהוה, and give it to *Jehovah* only in the place of *Adonai* ; for if they had, it would have followed, that where *Adonai* and *Jehovah* had met together in one sentence, they would not have put another word for *Adonai*, to which κύριος was proper, and place κύριος for *Jehovah*, to whom of itself (according to their observation) it did not belong. Whereas we read not only יהוה יהוה translated Δέσποτα κύριε, Gen. xv. 2, 8. and יהוה צבאות יהוה יהוה Ὁ δεισπότης κύριος Σαβαώθ, Isa. i. 24. but also יהוה יהוה Κύριε τῷ Θεῷ ἡμῶν, Nehem. x. 29. Secondly, the reason of this assertion is most uncertain ; for though it be confessed that the Masoreths did read יהוה where they found יהוה and Josephus before them expresses the sense of the Jews of his age, that the τετραγράμματος was not to be pronounced, and before him Philo speaks

speaks as much; yet it followeth not from thence, **ART. I 19** that the Jews were so superstitious above 300 years before; which must be proved before we can be assured that the LXX read *Adonai* for *Jehovah*, and for that reason translated it κύριος. Thirdly, as we know no reason why the Jews should so confound the names of God, so were it now very irrational in some places to read יהוה for יהוה: as when God saith, *Exod. vi. 3: I appeared unto Abraham, unto Isaac, and unto Jacob* באל שדי שמי יהוה לא נתייחדתי להם, though the vulgar translation render it, *In Deo omnipotente, et nomen meum Adonai non indicavi eis*, and thereby make an apparent sense no way congruous to the intended importance of the Holy Ghost (for it cannot be imagined either that God should not be known to Abraham by the name *Adonai*, or that it were any thing to the present intendment, which was to encourage Moses and the Israelites, by the interpretation of the name *Jehovah*); yet we have no reason to believe that the LXX made any such heterogeneous translation, which we read Καὶ τὸ ὄνομα μὲν Κύριος ἐκ ἐδήλωσα αὐτοῖς. Thus again, where God speaks unto Moses, Οὕτως ἐρεῖς τοῖς υἱοῖς Ἰσραὴλ, Κύριος ὁ Θεὸς τῶν πατέρων ὑμῶν ἀπέσταλκέ με πρὸς ὑμᾶς, τοῦτό μιν ἐστὶν ὄνομα αἰώνιον, *Exod. iii. 15.* whosoever thinks Κύριος stands for *Adonai* doth injury to the translators; and whosoever readeth *Adonai* for *Jehovah*, puts a force upon the text. As also when the Prophet David saith, *That men may know that thou, whose name alone is Jehovah, art the Most High over all the earth*, *Pf. lxxxiii. 18.* I confess the ancient Fathers did, together with the Jews, read *Adonai* for *Jehovah* in the Hebrew text; as appeareth by those words of Epiphanius *de Ponderibus*, Ἀδωναί, ἡλιχά, καριδί, ἰσραήλ, ἱεββιτὰ ἀκώλ. which very corruptly represent part of the first verse of the 141st Psalm, יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה, but plainly enough render יהוה Ἀδωναί. Notwithstanding it is very observable, that they were wont to distinguish κύριος in the Greek translations, where it stood for *Jehovah*,

ART. II. *Jehovah*, from Κύριος, where it stood for *Adonai*; and that was done by adding in the margin the *tetragrammaton* itself, יהוה, which, by the ignorance of the Greek scribes, who understood not the Hebrew characters, was converted into four Greek letters, and so made a word of no signification, ΠΙΠΙ. This is still extant in the copy of the text of Isaiah printed by Curterius with the Commentary of Procopius, and St. Jerom gives an account of it in the Greek copies of his age; Nomen τετραγράμματος, quod ἀνεκφώνητον, id est, ineffabile putaverunt, quod his literis scribitur, *jod* ὁ *he* ה *vau* ו *he* ה; quod quidam non intelligentes, propter elementorum similitudinem, cum in Græcis libris reppererint, *Pipi* legere consueverunt, *Epist.* 136. Neither did the Greeks only place this ΠΙΠΙ in the margin of their translations, but when they described the Hebrew text in Greek characters, they used the same ΠΙΠΙ for יהוה, and consequently did not read *Adonai* for *Jehovah*. An example of this is to be found in that excellent copy of the Prophets according to the LXX, collated with the rest of the translators, in the library of the most eminent Cardinal Barberini; where at the 13th verse of the 2d chapter of Malachi, these words are written after the translation of Aquila, Symmachus, and Theodotion, out of the Hebrew text, after the manner of Origen's Hexapla, of which there is an excellent example in that MS. Οὐζωθ, σηνιθ, θισθ, χισσθ, θημα, ἐθμαζθην, (l. θηκ) ωπι, βεχι, θανακα, μηην, ωθ, φεννθ, ελ, αμμανα, ελακειθ, ρακων, μηδηχεμ, which are a very proper expression of these following Hebrew words, חזרת שנית תעש כסות דמעך את־מזבח ידוך, בני ואנקרָה : מחן עד פנת אל־המנחֶה, ולקחת רצון מדכָם : By which it is evident that Origen in his Hexapla, from whence undoubtedly that ancient Scholiast took his various translations, did not read *'Adonai* in that place; but kept the Hebrew characters, which they who understood them not formed into those Greek letters ωπι. And

And certainly the preserving of the name *Jehovah* in ART. II. the Greek translations was very ancient, for it was described in some of them with the ancient characters, as St. Jerom testifieth; *Et nomen Domini tetragrammaton in quibusdam Græcis voluminibus usque hodie antiquis expressum literis invenimus. Epist. 106.* Being then we cannot be assured that the LXX read יהוה for יהוה; being they have used Κύριος for *Jehovah*, when they have made use of the general word Θεός for *Adonai*; being in some places *Adonai* cannot be read for *Jehovah*, without manifest violence offered to the text; it followeth, that it is no way probable that Κύριος should therefore be used for *Jehovah*, because it was taken for the proper signification of *Adonai*.

Pag. 235. (s)

It is acknowledged by all that יהוה is from יהוה or יהוה, and God's own interpretation proves no less, יהוה יהוה וְהוּא Exod. iii. 14. and though some contend that futurity is essential to the name, yet all agree the root signifieth nothing but essence or existence, that is, τὸ εἶναι, or ὑπάρχειν. Now as from יהוה in the Hebrew יהוה, so in the Greek ἀπὸ τῆς κύρειν, Κύριος. And what the proper signification of κύρειν is, no man can teach us better than Hesychius, in whom we read Κύρις, ὑπάρχεις, τυγχάνει, κύρω prima longa, κυρῶ prima brevi. *Sophocl. Oedip. Colon. v. 1158,*

————— Παρ' ᾧ
Θύων ἔκυρον —————

Schol. Θύων ἔκυρον, ἀντὶ τῆς ἐκύρειν, ταυτὸν δὲ τῷ ἐτύγγανον. Hence was κύροι by the Attics used for ἔγωγε: so I take it from the words of the Scholiast upon Sophocles, Τὸ κυρῶ περισπωμένως φησὶν ἡ συνήθεια καὶ Ἀττικοὶ, ἐν δὲ εὐκλινοῖς βαρύνουσιν αὐτὸ Ἀττικοὶ μὲν ἐκτάσει τοῦ υ, κύροι λέγουσι ἀντὶ τῆς κυροῖη. Not that they used it by an apocope, taking η from κυροῖη, but that κύροι was taken in the sense of κυροῖη or κυροῖτο, from κύρω, ὑπάρχω, κύροι,

ART. II. κύριοι, εἴη οἱ ὑπάρχοντες, as the Scholiast upon those words of Sophocles, *Elect.* v. 849.

Δειλαία δειλαίων κυρεῖς,

Κυρεῖς, ἤγουν ὑπάρχεις. Neither know I better how to render κυρεῖς than by ὑπάρχεις in that place of Æschylus's Prometheus, v. 330.

Ζηλῶ σ' ὅθ' ἔνεκ' ἐκτὸς αἰτίας κυρεῖς,

Πάντων μετασχὼν καὶ τετολμηκῶς ἐμοί.

As the Arundelian Scholiast upon the *Septem Thebana*, κυρεῖ, ὑπάρχει, and in the same tragedy, ἐπ' ἀσπίδος κυρεῖν, is rendered by the more ancient Scholiast, εἶναι ἐπὶ τῆς ἀσπίδος, as in the *Persæ*, σεσωσμένος κυρεῖ, is by the same interpreter explained κυρεῖ καὶ ὑπάρχει σεσωσμένος. So the same Poet in his Agamemnon, v. 1379.

Ταύτην ἐπαινεῖν πάντοθεν πληθύνομαι,

Τρανῶς Ἀτρεΐδην εἰδέναι κυρεῖν ὅπως.

Which the Scholiast renders thus, Ἐπαινῶμαι διάφορος ταύτην γνώμην, τὸ μαθεῖν ἐν οἷα ἐστὶ καταστᾶσει ὁ βασιλεύς. And no other sense can be imagined of that verse in Sophocles, *Oedip. Tyran.* v. 362.

Φονία σε φημὶ τάνδρὸς ἢ ζητεῖς κυρεῖν,

than by rendering it εἶναι οἱ ὑπάρχοντες and *Oedip. Colon.* v. 726.

Καὶ γὰρ εἰ γέρων κυρῶ,

Τὸ τῆσδε χώρας ἢ γεγήρακε σθένος.

and, *Philoct.* v. 899.

Ἄλλ' ἐνθάδ' ἤδη τᾷδε τᾷ πάθης κυρῶ.

or of that in Euripides' *Phænissæ*, v. 1074.

Ὡν, τίς ἐν πύλαισι δωμάτων κυρεῖ;

This original interpretation appeareth farther in the frequent use of κυρεῖν for τυγχάνω, as it signifieth no more than *sum*: as in Sophocles, εὐδύνων κυρεῖς for εὐδύνεις, μισῶν κυρεῖς for μισῆς, ἐπεικάζων κυρῶ for ἐπαικάζω, ὧν κυρεῖς for εἰς, ἐξειδὼς κυρῶ for ἐξοίδα, κυρῶ λείσσω for λείσσω, δρῶν κυρεῖς for δρᾶς, ἠπατημένος κυρῶ for ἠπάτημαι, εἰρηκῶς κυρεῖ for εἰρηκεν, εἰπὼν κυρεῖς for εἶπας, ἐκύρει ζῶσα

ξῶσα for ἴζη, and in Euripides, ἴχων κυρεῖ for ἴχα, εἰς-ART.II.
 βαίνεσα κυρεῖ for εἰσβαίνει, ἡδίκημένη κυρῇ for ἀδικῆται, or
 ἀδικηθῇ, as the Scholiast. From all which it unde-
 niably appeareth, that the ancient signification of κύρω
 or κυρῶ is the same with εἰμί, or ὑπάρχω, *sum, I am*
 (which is much confirmed by that it was anciently
 observed to be a verb transitive; as it was used by the
 forementioned author, Κυρῶ συζυγίας πρώτης τῶν περι-
 πτωμένων, τὸ περιτυγχάνω· ἀντὶ δὲ τῆς ὑπάρχω κατὰ τὰς
 τραγικὰς ἀμετάβατον. So an ancient Lexicon); and
 therefore κύριος immediately derived from thence
 must be ὁ ὢν, or ὁ ὑπάρχων; and consequently the
 proper interpretation of קַיָּן descending from the
 root קָיָן of the same signification. And well may we
 conceive the LXX for this reason to have so trans-
 lated it, because we find the origination delivered by
 them in that notion, rendering קַיָּן ὁ ὢν, Exod. iii.
 14. Ἐγὼ εἰμί ὁ ὢν, and again, ὁ ὢν ἀπέσταλκέ με πρὸς
 ὑμᾶς. From whence considering the name קַיָּן pro-
 ceeding from that root, and given in relation to that
 sense, they made use of the word κύριος for the stand-
 ing interpretation of that name, as being equivalent
 to ὁ ὢν. We have no reason then to conceive either
 that they so translated it out of the superstition of
 the Jews, (as some would persuade us, whom we
 have already refuted,) or because they had no letters
 in the Greek language by which they could express
 the Hebrew name, whereas we find it often expressed
 even among the Gentile Greeks, but because they
 thought the Greek κύριος to be a proper interpreta-
 tion, as being reducible to the same signification.
 For even they which are pretended to have read
 Adonai for Jehovah, as Origen, &c. do acknowledge
 that the heathens and the ancient heretics descend-
 ing from the Jews had a name by which they did ex-
 press the Hebrew Jehovah. We know that oracle pre-
 served by Macrobius, Saturnal. lib. i. cap. 18.

Φράζω τὸν πάντων ὑπατον Θεὸν ἱμμεν Ἰαώ.

and Diodorus hath taught us from whence that

ART. II. name first came, mentioning Moses in this manner, Παρὰ δὲ τοῖς Ἰουδαίοις Μωσὴν τὸν Ἰαὼ ἐπικαλούμενον θεόν and Theodoret more expressly, *Quæst.* 15. *in Exod.* Καλῶσι δὲ αὐτὸ Σαμαρεῖται μὲν Ἰαβὲ, Ἰουδαῖοι δὲ Ἰαώ. Porphyrius, *lib.* iv. *cont. Christian.* tells us, Sanchoniathon had his relation of the Jews παρὰ Ἱερομδάλα τῷ Ἰουδαίῳ θεῷ τῷ Ἰευώ. Eusebius (as we formerly mentioned) said, Ἰωσὴ ἐστίν, Ἰαὼ σωτηρία. Hesychius, Ἰωάδαμ, Ἰαὼ συντέλεια, taking ἰω in composition for the contraction of Ἰαώ. As Ἰωνὰς ἐρμηνεύεται, ὑψίστη πονήντος. And the LXX Jer. xxiii. 6. have rendered Ἰωσεδέκ, id est, *Dominus justus*, saith St. Jerom. And as the heathens and the first Christians, so the heretics had among them the pronounciation and expression of the name Ἰαὼ. As the Valentinian was baptized ἐν τῷ ὀνόματι τῷ Ἰαὼ, *Iren.* lib. i. and the Ophiani had their several gods, among the rest, ἀπὸ μὲν μαγείας τὸν Ἰαλδαβαὼθ καὶ τὸν Ἀσαφαῖον, καὶ τὸν Ὠραῖον ἀπὸ δὲ τῶν Ἑβραϊκῶν γραφῶν τὸν Ἰαὼ, Ἰὰ παρ' Ἑβραίοις ὀνομαζόμενον. *Orig. cont. Cels.* lib. vi. So I read it, not as it is in the edition of Hoëschelius, Ἰαωῖα in one word, or Ἰαωῖα, as our learned countryman Nicolaus Fullerus hath endeavoured in vain to rectify it; but ἰαὼ ἰὰ, that is, the Ophiani took the name Ἰαὼ from the Jews, among whom it signifies the same who is called *Iah*. For that it ought so to be read appeareth by the former words of Origen, Οἶονταί τὸν διελθόντα τὸν Ἰαλδαβαὼθ καὶ φθάσαντα ἐπὶ τὸν Ἰὰ δεῖν λείπειν, Σὺ δὲ κρυπτομένων μυσηρίων υἱῶ καὶ πατρὸς ἄρχων νυκτοφανὴς δεύτερε Ἰαώ. In the printed copy indeed it is ἰαδεῖν, and in the Latin *Iadin*, but without sense; whereas dividing the words, the sense is manifest, and the reason of the former emendation apparent. Being then there were so many among the Greeks which did in all ages express the Hebrew name, it can be no way probable that the LXX should avoid it as inexpressible in their language.

Pag. 237. (#)

Hof. i. 7. where it is farther observable that the
Chaldee

Chaldee Paraphrase hath במימרא דיי בידודה for by the ART. II. word of Jehovah, for Jehovah.

Pag. 237. (u)

Two adversaries we have to the exposition of this place, the Jew and the Socinian; only with this difference, that we find the less opposition from the Jew, from whom indeed we have so ample a concession as will destroy the other's contradiction. First Socinus answers, the name belongeth not to Christ, but unto Israel; and that it so appears by a parallel place in the same prophet, Jer. xxxiii. 15, 16. *Socin. refut. Jac. Wieki, cap. 6. Catech. Racov. de Pers. Christi, cap. 1. Crellius de Deo et Attrib. lib. i. cap. 11.* To this we first oppose the constant interpretation of the Jews, who attribute the name *Jehovah* to the Messias from this one particular text. As in the *Sepher Ikkarim, lib. ii. cap. 8.* "יקרא הכתוב שם המשיח יי" *The Scripture calleth the name of the Messias Jehovah our righteousness.* And in *Midrasch Tillim* on Psal. xxi. "וקרא למלך המשיח בשמו ומהו שמו יהוה שנ" *יהוה איש מלחמה יהוה שמו ובמלך המשיח כתיב חה שמו יקרא יהוה* *God calleth the Messias by his own name, and his name is Jehovah; as it is said* (Exod. xv. 3.) *The Lord is a man of war, Jehovah is his name. And it is written of the Messias, (Jer. xxiii. 6.) And this is the name which they shall call him, Jehovah our righteousness. Thus Echa Rabati, Lam. i. 6. מה שמו של משיח אל" אבא יהוה שמו שנ" חה שמו יקרא יהוה* *What is the name of the Messias? R. Abba said, Jehovah is his name; as it is said* (Jer. xxiii. 6.) *And this is the name which they shall call him, Jehovah our righteousness. The same he reports of Rabbi Levi. The Rabbins then, though enemies to the truth which we deduce from thence, constrained by the literal importance of the text, did acknowledge that the name Jehovah did belong to the Messias. And as for the collection of the contrary from the parallel place pretended, there is*
not

ART. II. not so great a similitude as to enforce the same interpretation. For whereas in Jerem. xxiii. 6. it is expressly said, *שם זה זה שם זה* *this is the name*; in the xxxiii. 16. it is only *זה* without any mention of a name; and surely that place cannot prove *Jehovah* to be the name of Israel, which speaks not one word of the name of Jerusalem: for where we read in Crellius, *hoc scilicet nomen est*, all but *hoc* is not Scripture, but the gloss of Crellius, and *hoc* itself cannot be warranted for the interpretation of *זה* nor *quo* for *שם זה*; the simplest interpretation of those words *שם זה יהוה*, *יהוה* being, *iste qui vocabit eam*, he which calleth Jerusalem is the Lord our righteousness, that is, Christ. And thus the first answer of Socinus is invalid: which he easily foreseeing, hath joined with the Jewish Rabbins in the second answer, admitting that *Jehovah our righteousness* is the name of the Messiah, but withal denying that the Christ is that *Jehovah*. To which purpose they assert these words, *Jehovah our righteousness*, to be delivered by way of proposition, not of apposition; and this they endeavour to prove by such places of Scripture as seem to infer as much. As Moses built an altar, and called the name of it *Jehovah Nissi*, Exod. xvii. 15. Gideon built an altar unto the Lord, and called it *Jehovah Shalom*, Judg. vi. 24. And the name of the city in the last words of Ezekiel is *Jehovah Sham-mah*. In all which places it is most certain, that the *Jehovah* is not predicated of that, of whose name it is a part; but is the subject of a proposition, given by way of nomination, whose verb substantive or *copula* is understood. But from thence to conclude, that *the Lord our righteousness* can be no otherwise understood of Christ than as a proposition, and that we by calling him so, according to the prophet's prediction, can understand no more thereby than that God the Father of Christ doth justify us, is most irrational. For first, it is therefore necessary to interpret those names by way of a proposition of themselves,

themselves, because *Jehovah* cannot be the predicate ART. II. of that which is named; it being most apparent that an altar or a city built cannot be God: and whatsoever is not *Jehovah* without addition, cannot be *Jehovah* with addition. But there is no incongruity in attributing of that name to Christ, to whom we have already proved it actually given; and our adversaries, who teach that the name *Jehovah* is sometimes given to the angels representing God, must acknowledge that it may be given unto Christ, whom they confess to be above all angels, and far more fully and exactly to represent the Father. Secondly, That which is the addition in those names cannot be truly predicated of that thing which bears the name. Moses could not say that altar was his exaltation, nor Gideon that it was his peace. And if it could not so be predicated by itself, it could neither be by apposition, and consequently, even in this respect, it was necessary to make the name a proposition. But *our righteousness* may undoubtedly be predicated of him who is here called by the name of *the Lord our righteousness*; for the Apostle hath expressly taught us, that he is *made righteousness unto us*, 1 Cor. i. 30. And if it may be in itself, there can be no repugnancy in its predication by way of apposition. Thirdly, that addition of *our righteousness* doth not only truly belong to Christ, but in some manner properly and peculiarly, so as in that notion it can belong to no other person called *Jehovah* but to that Christ alone. For he alone is *the end of the law for righteousness to every one that believeth*, Rom. x. 4. and when he is said to be *made unto us righteousness*, 1 Cor. i. 30. he is thereby distinguished from God the Father. Being then Christ is thus peculiarly called *our righteousness* in the Gospel, being the place of the prophet forementioned speaketh of this as a name to be used under the Gospel, being no other person called *Jehovah* is ever expressly called *our righteousness* in the Gospel; it followeth,

ART. II. followeth, not only that Christ may be so called, but that the prophecy cannot otherwise be fulfilled, than by acknowledging that Christ is *the Lord our righteousness*: and consequently that is his name, not by way of proposition, but of apposition and appropriation; so that being both Jehovah and our righteousness, he is as truly Jehovah as our righteousness.

Pag. 239. (x)

I say therefore *undeniably*, because it is not only the undoubted translation of the name יהוה in the prophet (which of itself were sufficient), but also is delivered in that manner which is (though unreasonably) required to signify the proper name of God, *προπορεύση γὰρ πρὸ προσώπου Κυρίου*, not *τῷ Κυρίῳ*, that is, without, not with, an article. For now our Saviour's Deity must be tried by a new kind of school-divinity, and the most fundamental doctrine, maintained as such ever since the Apostles' times by the whole Catholic Church, must be examined, censured and condemned, by *ὁ, ἡ, τό*. Socinus first makes use of this observation against Wiekus; and after him Crellius hath laid it as a grave and serious foundation, and spread it out into its several corners, to uphold the fabric of his superstructions. First, *Vox Jehovah* magis quam cætera Dei nomina propriorum naturam sequitur; ideo etiam Græca Κύριος, cum pro illa ponitur, propriorum indolem, quâ licet, æmulatur. Secondly, Propriis nominibus articulus libentius subtrahitur, licet eum etiam sæpe concinnitatis potius quam necessitatis causa admittant. Idem fit in voce Κύριος cum pro *Jehovah* ponitur. Thirdly, Hæc est causa cur in Novo Testamento, maxime apud Lucam et Paulum, vox Κύριος, cum Deum summum designat, articulo libentius careat; at cum de Christo subjective usurpatur, raro articulus omittitur. What strange uncertainties are these to build the denial of so important an article as Christ's Divinity upon? He does not say absolutely

lutely *Jehovah* is the proper name of God, but only ART. II. that it doth more follow the nature of proper names than the other names of God. And indeed, it is certain that sometimes it hath the nature of an appellative, as Deut. vi. 4. *יהוה אחד יהוה אחד* *The Lord our God is one Lord*; and yet if it be not always and absolutely a proper name, though all the rest were granted to be true, the argument must be of no validity. Again, he cannot say an article is never affixed to a proper name, but only that *libentius subtrahitur*, it is rather omitted than affixed; which yet is far from a certain or a true rule, especially in the language of the New Testament. For no man can deny *Jesus* to be the proper name of Christ, given him according to the Law at his circumcision, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, Luke ii. 21; and yet whosoever shall read the Gospel of St. Matthew, will find it ten times ὁ Ἰησοῦς with an article, for once Ἰησοῦς without it. And in the Acts of the Apostles, written in a more Attic style, St. Paul is oftener styled ὁ Παῦλος than simply Παῦλος. So Balaam, Galileo, &c. Some persons we find in the New Testament, whom, if we should stay till we found them without an article, we should never call by their names at all; as Apelles, Balak, &c. Thirdly, ὁ Κύριος is so often used for that God who is the Father with an article, and Κύριος for the Son without an article, (for the Father, Mat. i. 22. ii. 15. v. 33. xxii. 44. Mark xii. 36. Luke i. 6, 9, 15, 25, 46. ii. 15, 22, 23. x. 2. Acts ii. 25, 34. iii. 19. xvii. 27. Rom. xv. 11. 1 Cor. x. 26. xvi. 7. 2 Cor. v. 11. Eph. v. 17, 19. Col. iii. 16, 20, 23. 2 Thess. iii. 3. 2 Tim. i. 16. Heb. viii. 2, 11. xii. 14. Jam. iv. 10, 15. 1 Pet. ii. 3. For the Son, Mat. iii. 3. xxii. 43, 45. Mark i. 3. Luke i. 76. ii. 11. iii. 4. xx. 44. John i. 23. Acts ii. 36. x. 36. xi. 16, 21. xv. 11. Rom. i. 7. x. 9, 12. xiv. 6, 8, 14. xvi. 2, 8, 11, 12, 13, 22. 1 Cor. i. 3. iv. 17. vii. 22, 25, 39. ix. 1, 2. x. 21. xi. 11. xii. 3. xiv. 37. xv.

ART. II. XV. 58. xvi. 10, 19. 2 Cor. i. 2. ii. 12. iv. 5. x. 17. xi. 17. xii. 1. Gal. i. 3. v. 10. Eph. i. 2. ii. 21. iv. 1, 5, 17. v. 8. vi. 1, 4, 10, 21, 23. Phil. i. 2, 14. ii. 11, 19, 24, 29. iii. 1, 20. iv. 1, 2, 10. Col. i. 2. iii. 17, 18, 24. iv. 1, 7, 17. 1 Theff. i. 1. iii. 8. iv. 1, 15, 17. v. 2, 12. 2 Theff. i. 1, 2. ii. 13. iii. 4. 1 Tim. i. 1. 2 Tim. ii. 24. Tit. i. 4. Philem. iii. 16, 20. Jam. i. 1. 2 Pet. iii. 8, 10. 2 John iii. Jude 14. Rev. xiv. 13. xix. 16. I say, they are thus so often used,) that though they equal not the number of their contrary acceptions, yet they come so near, as to yield no ground for any such observation, as if the Holy Ghost intended any such article-distinction. Nay, it is most evident that the sacred Penmen intended no such distinction, because in the same place speaking of the same person, they usually observe the indifferency of adding or omitting the article. As Jam. v. 11. Τὴν ὑπομονὴν ἰωὺς ἡκίαςαι, καὶ τὸ τέλος Κυρίῳ εἶδετε, ὅτι πολὺσπλαγχνός ἐστιν ὁ Κύριος καὶ οἰκτίρμων. 2 Tim. i. 18. Δώῃ αὐτῷ ὁ Κύριος εὐρεῖν ἔλεος παρὰ Κυρίῳ ἐν ἐκείνῃ τῇ ἡμέρᾳ. 1 Cor. vii. 17. Ἐκαστος ὡς κέκληκεν ὁ Κύριος, ἕτω περιπατεῖτω. 22. Ὁ γὰρ ἐν Κυρίῳ κληθεὶς δῦλος, ἀπελεύθερος Κυρίῳ ἐστί. See Rom. xiv. 6, 7, 8. Wherefore being *Jehovah* is not affirmed absolutely to be a proper name; being if it were, yet it appears that it is not the custom of the New Testament to use every proper name oftener without an article than with one; being ὁ Κύριος is so often taken for him whom they acknowledge God, and Κύριος for him whom they cannot deny to be the Christ: it followeth that Christ, acknowledged to be the Lord, cannot by any virtue of an article be denied to be the true Jehovah. We must not then think to decide this controversy by the articles, of which the sacred penmen were not curious, and the transcribers have been very careless; nor is there so great uncertainty of the ancient MSS in any thing as in the words and articles of Κύριος and Θεός. The vulgar edition, Rev. i. 8. hath λέγει ὁ Κύριος only, the

the Complutensis λέγει Κύριος ὁ Θεός, Plantine, λέγει ὁ ART. II.
 Κύριος ὁ Θεός, against the Socinian rule, who will
 have an accession by ὁ to Θεός, and a diminution
 by ὁ from Κύριος. As Rev. iv. 11. Ἄξιός εἰ, Κύριε, λα-
 βεῖν τὴν δόξαν: in other MSS, Ἄξιός εἰ, ὁ Κύριος καὶ ὁ Θεός
 ἡμῶν ὁ ἅγιος, λαβεῖν τὴν δόξαν. 1 Cor. xi. 27. — τὸ πο-
 τήριον τῷ Κυρίῳ ἀναξίως, others with an addition, τὸ πο-
 τήριον τῷ Κυρίῳ ἀναξίως τῷ Κυρίῳ. 1 Cor. xiv. 37. the
 vulgar edition — ὅτι τῷ Κυρίῳ εἰσὶν ἐντολαί, the Com-
 plutensis, ὅτι Κυρίῳ. So where we usually read Χριστός,
 divers ancient MSS have Κύριος. Lastly, it is ob-
 servable that even in these words of the Creed,
 which we now expound, Κύριος is spoken expressly of
 Christ without an article, for so we read it, Καὶ εἰς
 Ἰησοῦν Χριστόν, τὸν υἱὸν αὐτοῦ τὸν μονογενῆ, Κύριον ἡμῶν.

Pag. 246. (y)

For the right understanding of this double title
 involved in the word *redemption*, it will be necessary
 to take notice of the ways by which human domi-
 nion is acquired, and servitude introduced. Servi aut
 nascuntur, aut fiunt, saith the civilian, *Justinian, lib.*
i. tit. 3. but in theology we say more, Servi et nas-
 cuntur, et fiunt. Man is born the servant of God
 his Maker, man is made the servant of his Re-
 deemer. Two ways in general they observed, by
 which they came to serve, who were not born slaves.
 Fiunt aut jure gentium, id est, captivitate; aut jure
 civili, cum liber homo major viginti annis ad pre-
 tium participandum sese venundari passus est. Two
 ways then also there were by which dominion over
 those servants was acquired, by conquest or by pur-
 chase, and both these were always accounted just.
 Dionysius Halicarnassæus, an excellent historian, a
 curious observer of the Roman customs, and an
 exact judge of their actions, being a Grecian, jus-
 tifieth the right which the masters in Rome claimed
 over their servants upon these two grounds. Ἐτύγ-
 χασον δὲ τῆς Ῥωμαίων αἰ τῶν Στραπόντων κτήσεως κατὰ τῆς
δικαιοσύνης

ART. II. δικαιότατες γινόμεναι τρόπαι· ἡ γὰρ ὠνησάμενοι παρὰ τῆ δημοσίᾳ τὰς ὑπὸ δόρυ πωλεμένους ἐκ τῶν λαφύρων, ἢ τῆ στρατηγῆς συγχωρήσαντος ἅμα ταῖς ἄλλαις ὠφελείαις καὶ δορυαλώτας τοῖς λαβοῦσιν ἔχειν, ἢ πριάμενοι παρ' ἐτέρων κατὰ τοὺς αὐτοὺς τρόπους κυρίων γενομένων ἐκέκτηντο τὰς δάλας. *Hist. lib. iv.* Where it is also farther to be observed, that the same persons were made slaves by conquest, and possessed by purchase; by conquest to the city of Rome, by purchase to the Roman citizen. The general first took and saved them, and so made them his, that is, reduced them to the will and power of the state from which he received his commission, and in whose name and for whose interest he fought. This state exposed their interest to sale, and so whatever right had been gained by the conquering sword, was devolved on the Roman citizen for a certain sum of money paid to the state to defray the charges of that war. Thus every lord or master of a slave so taken had full power over him, and possession of him, by right of purchase, unto which he was first made liable by conquest. And though not exactly in that manner, yet by that double right is Christ become our Lord, and we his servants.

Pag. 247. (x)

Δῆλος κτῆμά τι ἔμψυχον· καὶ ὥσπερ ὄργανον πρὸ ὀργάνων, πᾶς ὁ ὑπηρέτης. *Aristot. Pol. lib. i. cap. 4.* Τό, τε γὰρ σῶμά ἐστιν ὄργανον σύμφυτον, καὶ τῆ δειπότες ὁ δῆλος, ὥσπερ μόριον καὶ ὄργανον ἀφαιρετόν· τόδ' ὄργανον ὥσπερ δῆλος ἄψυχος. *Id. Eth. Eudem. lib. vii. cap. 9.* And again more expressly, Τίς μὲν ἔν ἡ φύσις τῆ δάλας, καὶ τίς ἡ δύναμις, ἐκ τῶν δῆλον· ὁ γὰρ μὴ αὐτῆ φύσει, ἀλλ' ἄλλῃ, ἄνθρωπος δὲ, ἔτος φύσει δῆλος ἐστίν· ἄλλῃ δ' ἐστὶν ἄνθρωπος, ὅς ἂν κτῆμα ἦ, ἄνθρωπος ὢν. *Id. Polit. lib. i. cap. 4.* So that the definition of a servant according to Aristotle is, He, who being a man, is notwithstanding the possession of a man. And although all relatives be predicated of each other in obliquo, as Pater est filii pater, et filius patris filius, dominus est servi dominus, et servus domini

mini servus; yet he observes a difference in this, ART. II. that a servant is not only servus domini, but simply domini, but the master is not simply servi, but dominus servi. Ὁ μὲν δεσπότης, τῷ δούλῳ δεσπότης μόνον, ἐκείνῳ δ' ἕκ ἐστίν· ὁ δὲ δούλος, ἢ μόνον δεσπότης δούλος ἐστίν, ἀλλὰ καὶ δούλος ἐκείνῳ. *Ibid.* The servant then is so wholly in the possession and for the use of his master, that he is nothing else but a living tool or instrument; inso-much, says he, that if all tools were like those of Dædalus, or the Tripods of Vulcan, which the poets feigned to move of themselves, artificers would need no under workmen, nor masters servants.

Pag. 247. (a)

So Aristotle, *Eth. lib. iv.* πρὸς ἄλλον ζῆν δουλκόν, and in the first of his Rhetorics on the contrary, Ἐλευθέρα τὸ μὴ πρὸς ἄλλον ζῆν.

Pag. 247. (b)

Τὸ ζῆν ὡς βούλεται τις, τῆς ἐλευθερίας ἔργον· εἴπερ τῷ δούλῳ ἄντος, τὸ ζῆν μὴ ὡς βούλεται. *Aristot. Pol. lib. vi. cap. 2.* Quid est libertas? potestas vivendi ut velis. *Cic. Pa-
red.*

ARTICLE III.

Which was conceived by the Holy Ghost, born of the Virgin Mary.

Pag. 252. (c)

A R T. **D**EUM Judæi sic prædicant solum, ut negent
 III. filium ejus; negent simul cum eo unum esse qui
 natus est de Spiritu Sancto ex Maria Virgine. *No-*
vatian. Qui natus est de Spiritu Sancto ex Maria
 Virgine. *Ruffin. in Symb.* Natus de Spiritu Sancto
 et Maria Virgine, *S. August. Enchir. ad Laurent. cap.*
34, 37, et 38. as also the Council of Francford in
 Sacrosyllabo. Natus est per Spiritum Sanctum ex
 Virgine Maria. *S. August. de Fide et Symb.* Nonne de
 Spiritu Sancto et Virgine Maria Dei filius unicus
 natus est? *S. August. de Prædest. Sanct. cap. 15.* Et
 paulo post, Quia natus est de Spiritu Sancto ex Ma-
 ria Virgine. Qui natus est de Spiritu Sancto ex Ma-
 ria Virgine. *S. Leo Epist. x. cap. 2. Maximus Taurin.*
Chrysol. Etherius Uxam. Author Symb. ad Catechum.
 So also Venantius Fortunatus. From whence Ful-
 gentius *de Fide ad Petrum Diaconum:* Natum de Spi-
 ritu Sancto ex Maria Virgine, in symbolo acceptum,
 et corde ad justitiam credit, et ore ad salutem sancta
 ecclesia confitetur. Item prædicandum est quomodo
 Filius Dei incarnatus est de Spiritu Sancto ex Ma-
 ria semper Virgine. *Capitul. Caroli 82. and Alcuinus,*
de Trin. lib. iii. cap. 1. Dicitur in symbolo Catho-
 licæ fidei, quod Christus de Spiritu Sancto et ex Ma-
 ria Virgine sit natus. In the ancient MS transcribed
 by the learned Archbishop of Armagh, Τὸν γεννηθέντα
 ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένης. So Paulus
 Samosatenus in his fifth proposition; Ἰησοῦς ὁ γεννηθεὶς
 ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένης. These, omitted
 in

In the Nicene Creed, were put in by the Council of Constantinople, upon the occasion of the Apollinarian heresy, as was observed by Diogenes Bishop of Cyzicum in the Council of Chalcedon; Οἱ γὰρ ἅγιοι πατέρες οἱ μετὰ ταῦτα, τὸ ἐσαρκῶσθαι, ὃ εἶπον οἱ ἅγιοι ἐν Νικαίᾳ πατέρες, ἐσαφήνισαν εἰπόντες, ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου. In the several expositions among the sermons *de Tempore*, falsely attributed to St. Augustin, Qui conceptus est de Spiritu Sancto, natus ex Virgine Maria. So Eusebius Gallicanus, *Homil. de Symbolo*. And from thence it hath so continued, as we now read it, *Which was conceived by the Holy Ghost, born of the Virgin Mary.*

Pag. 253. (d)

Huic, quem dudum de Patre natum ineffabiliter didicisti, nunc a Spiritu Sancto templum fabricatum intra secreta uteri virginalis intellige. *Ruffin.*

Pag. 253. (e)

The heresy of the Patripassians seems only to have relation to the suffering of our Saviour, because the word signifies no more than the passion of the Father. But it is founded in an error concerning the incarnation, it being out of question that he which was made man did suffer. Epiphanius observes, Noetus was the first which taught this heresy, who lived 130 years before him, more or less; and when he was questioned for it, he denied it; διὰ τὸ μηδένα πρὸ αὐτῆς ἐξεμέσαι ταύτην τὴν πικρίαν. *Hæres. lvii. §. 1.* But certainly this heresy was ancients than Noetus; for the Patripassiani are named by St. Cyprian, *Epist. 73.* and Tertullian his master chargeth it upon Praxeas: Duo negotia Diaboli Praxeas Romæ procuravit, Prophetiam expulit, et Hæresim intulit; Paracletum fugavit, et Patrem crucifixit. *Adv. Prax. cap. 1.* And expressing the absurdity of that opinion; Itaque post tempus Pater natus et Pater passus, ipse Deus Dominus omnipotens Jesus Christus prædicatur. *cap. 2.* And *de*

ART. *Priescr. ad Hæret.* Post hos omnes etiam Praxeas
 III. quidam Hæresim introduxit, quam Victorinus cor-
 roborare curavit. Hic Deum Patrem omnipoten-
 tem Jesum Christum esse dicit, hunc crucifixum
 passumque contendit et mortuum; præterea seipsum
 sibi sedere ad dextram suam, cum profana et sacrilega
 temeritate proponit. *cap. 53.* After Praxeas Noetus
 taught the same; Ἐτόλμησε λέγειν τὸν πατέρα πεπον-
 θέναι, says Epiphanius: and being questioned for
 it, he answered, Τί γὰρ κακὸν πεποίηκα; ἵνα Θεὸν δοξάζω,
 ἵνα ἐπίσταμαι, καὶ οὐκ ἄλλον πλὴν αὐτοῦ γεννηθέντα, πεπονθό-
 τα, ἀποθανόντα. He thought the Father and the Son
 to be the same person, and therefore if the Son, the
 Father to be incarnate. Τίσι πάντοτε τὸν Χριστὸν ἐδίδαξε,
 τὸν αὐτὸν εἶναι πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα. *S. Epiiph.
 Anaceph.* After the Noetiani followed the Sabellia-
 ni. So Philastrius; Sabellius discipulus ejus, qui
 similitudinem sui doctoris itidem secutus est, unde
 et *Sabelliani* postea sunt appellati, qui et *Patripassiani*,
 et *Praxeani* a Praxeas, et *Hermogeniani* ab Hermo-
 gene, qui fuerunt in Africa, qui et ista sentientes
 abjecti sunt ab Ecclesia Catholica. So St. Augustin,
Sabelliani dicti sunt quidam Hæretici, qui vocantur et
Patripassiani, qui dicunt ipsum Patrem passum esse.
Tract. 36. in Joh. This I confess is denied by Epi-
 phanius, who acknowledged Sabellius to have fol-
 lowed Noetus in many things, but not in the incar-
 nation or passion of the Father. Σαβελλιανοὶ οἱ τὰ
 ὅμοια ἀνοήτως (l. ἀνοήτοις, id est, Νοητιανοῖς, vel ἀνοήτω,
 id est, Νοητῶ, as St. Augustin, *Novato*) δοξάζοντες παρὰ
 τοῦτο μόνον· λέγουσι γὰρ μὴ πεπονθέναι τὸν πατέρα. This
 St. Augustin wonders very much at in Epiphanius:
Sabelliani, inquit, *similia Noeto dogmatizantes, præ-*
ter hoc quod dicunt Patrem non esse passum; Quo-
 modo de Sabellianis intelligi potest, cum sic innotue-
 rint dicere Patrem passum, ut Patripassiani quam Sa-
 belliani sæpius nuncupentur? *S. August. de Hæres. 41.*
 Indeed the Latin Fathers generally call the Sabellians
 Patripassians; and not only so, but Theodoret doth
 so

so describe them as professing one person, ἐν μὲν τῇ A R T.
 παλαιᾷ, ὡς πατέρα νομοθετῆσαι, ἐν δὲ τῇ καινῇ, ὡς υἱὸν ἐναν- III.
 θρωπῆσαι. *lib. ii. cap. 9.* After the Sabelliani succeeded
 in the same heresy the Priscillianistæ, as appeareth
 by Pope Leo, who shews they taught but one Per-
 son of the Father, Son, and Holy Ghost: Quod
 blasphemiae genus de Sabellii opinione sumpserunt,
 cujus discipuli etiam Patripassiani merito nuncupan-
 tur: quia si ipse est Filius qui et Pater, crux Filii
 Patris est passio, et quicquid in forma servi Filius
 Patri obediendo sustinuit, totum in se Pater ipse
 suscepit. *Epist. xciii. cap. 1.* Thus the Patripassian
 heresy, beginning from Praxeas and Hermogenes,
 was continued by Noetus, Sabellius, and Priscillia-
 nus, and mingled with all their several heresies, the
 sum and substance of which is thus well set down by
 Victorinus; Patripassiani Deum solum esse dicunt
 quem nos Patrem dicimus; ipsum solum existentem
 et effectorem omnium, et venisse non solum in mun-
 dum, sed et in carnem, et alia omnia quæ nos Filium
 fecisse dicimus.

Pag. 254. (f)

It appeareth plainly that Tertullian confuted Pra-
 xeas, by reducing him to these words of the Creed.
 For when he had first declared, Nos unicum quidem
 Deum credimus (which was the objection of Praxeas)
 sub hac tamen dispensatione, quam οἰκονομίαν dicimus,
 ut unici Dei sit et Filius sermo ipsius, qui ex ipso
 processerit, per quem omnia facta sunt, et sine quo
 factum est nihil. Then he subjoineth, Hunc missum
 a Patre in Virginem, et ex ea natum hominem et
 Deum, filium hominis et filium Dei, et cognomi-
 natum Jesum Christum. Hunc passum, hunc mor-
 tuum et sepultum secundum Scripturas, et resusci-
 tatum a Patre, et in coelos resumptum, sedere ad
 dextram Patris, venturum judicare vivos et mortuos.
 And that we may be assured that he used these words
 out of the Creed, it followeth, Hanc regulam ab

A R T. initio Evangelii decucurriffe, &c. *Adv. Prax. cap. 2.*

III. This is yet farther evident out of Epiphanius, who tells us the eastern doctors confuted Noetus in the same manner, by reducing him to the words of the Creed. *Ἐνα Θεὸν δοξάζομεν καὶ αὐτοὶ, (just as Tertullian; Nos unicum quidem Deum credimus,) ἀλλ' ὡς οἶδαμεν δικαίως δοξάζειν καὶ ἓνα Χριστὸν ἔχομεν, ἀλλ' ὡς οἶδαμεν ἓνα Χριστὸν υἱὸν Θεῷ, πάθος καθὼς ἔπαθεν, ἀποθανόντα καθὼς ἀπέθανεν, ἀναστάντα, ἀνελθόντα εἰς τὸν οὐρανόν, ὃντα ἐν δεξιᾷ τοῦ πατρὸς, ἐρχόμενον κρίναι ζῶντας καὶ νεκρούς. Hæres. lvii. §. 1.* And when the argument of Tertullian against Praxeas, and the Greeks against Noetus drawn from the Creed, did not sufficiently convince the Patripassians, the Church of Aquileia, to exclude them wholly, added these two words to the first Article, *invisibilem*, and *impassibilem*. *Invisibilem*, to shew he was not incarnate; *impassibilem*, to shew he was not crucified. So Rufinus in the conclusion of his exposition upon these words, *Credo in Deum Patrem omnipotentem*, addeth, His additur *invisibilem* et *impassibilem*: and then gives the reason, Sciendum quod duo isti sermones in Ecclesiæ Romanæ symbolo non habentur. Constat autem apud nos additos hæreseos causa Sabellii, illius profecto quæ a nostris *Patripassiana* appellatur, id est, quæ Patrem ipsum vel ex Virgine natum dicit, et visibilem factum, vel passum affirmat in carne. Ut ergo excluderetur talis impietas de Patre, videntur hæc addidisse majores, et invisiblem Patrem atque impassibilem dixisse. Constat enim Filium, non Patrem, in carne et ex carne natum, et ex nativitate carnis Filium visibilem et passibilem factum.

Pag. 255. (g)

Marcion, ut carnem Christi negaret, negavit etiam nativitatem; aut, ut nativitatem negaret, negavit et carnem: scilicet, ne invicem sibi testimonium redderent et responderent nativitas et caro; quia nec nativitas sine carne, nec caro sine nativitate. *Tertul. de Carne Christi, cap. 1.*

Pag.

Pag. 255. (h)

Simon Magus first made himself to be Christ; and what he feigned of himself, that was attributed by others unto Christ. *Dixerat se in monte Sina Legem Mosi in Patris persona dedisse Judæis, tempore Tiberii in Filii persona putative apparuisse. S. August.* So St. Cyril represents him, Οὐκ ἐν σαρκί, ἀλλὰ δοκῆσαι, ὡς Χριστὸν Ἰσοῦν φανέντα. *Catech. 6.* From this *δοκῆσις* of his invention arose the heresy of the *Δοκηταί*. For Saturnilus or Saturninus followed his disciple Menander with his putative tantum hominem, as Irenæus, and in phantasmate tantum venisse, as Tertullian, speaks. After him Valentinus and his followers, Epiphanes, Isidorus, and Secundus; then the Marcosians, Heracleonitæ and Ophitæ, Cerdon, Marcion, Lucanus, and generally the Manichees. Those were the *Δοκηταί* or *Φαντασιασταί*, all conspiring in this, that Christ was not really what he appeared, nor did truly suffer what he seemed to endure. This early heresy appeareth by the opposition which St. Ignatius made unto it in his Epistles.

A. R. T.
III.

Pag. 256. (i)

Of this kind two several sects were most remarkable, the Arians and the Apollinarians. Arius taught that Christ had nothing of man but the flesh, and with that the Word was joined. Ἄρειος δὲ σάρκα μόνην πρὸς ἀποκρυφὴν τῆς Θεότητος ὁμολογεῖ· ἀντὶ δὲ τοῦ ἔσωθεν ἐν ἡμῖν ἀνθρώπου, ταῖς τῆς ψυχῆς, τὸν λόγον ἐν τῇ σαρκὶ λέγει γελόνειναι. *S. Athanas. de Adv. Christi.* So Felicianus the Arian, in *Vigilius de Unitate Trin. cap. 17.* Ita enim a majoribus nostris semper est traditum, quod Christi corpus ad vicem animæ communis ipsius Filii Dei habitus animarit; nec accessione animalis spiritus indigens fuerit, cui inhabitans fons vitæ potuit conferre quod vixit. Eunomius followed him in this particular: Ἄρειος δὲ καὶ Εὐνόμιος σῶμα μὲν αὐτὸν ἔφασαν εἰληφέναι, θεότητα δὲ ψυχῆς ἐνερθεύειναι τὴν χρείαν. *Theod. cont. Hæret. lib. v. cap. 11.* Apollinaris distinguished between

A R T. the soul and the mind, the ψυχὴ and the νοῦς, and
 III. acknowledged that the Word assumed the body and the soul or ψυχὴ of man, but not the mind or spirit, or the νοῦς, but the Word itself was in the place of that. Apollinaristas Apollinaris instituit, qui de anima Christi ab Ecclesia Catholica dissenferunt, dicentes, sicut Ariani, Deum Christum carnem sine anima suscepisse. In quæstione testimoniis Evangelicis victi, mentem, qua rationalis est anima hominis, non fuisse in anima Christi, sed pro hac ipsum verbum in ea fuisse, dixerunt. This was then the clear difference betwixt the Arian and Apollinarian heresy: Apollinaristæ quidem carnis et animæ naturam sine mente assumpfisse Deum credunt, Ariani vero carnis tantummodo. *Facun. lib. ix.* So that two things are to be observed in the Apollinarians, their philosophy and their divinity: their philosophy, in making man consist of three distinct parts, the body, the soul, and the mind; their divinity, in making the human nature of Christ to consist but of two, the body and the soul, and the third to be supplied by the Word. Which is excellently expressed by Nemefius *de Nat. Hom.* in respect of his philosophy: Τινὲς μὲν, ὧν ἐστὶ καὶ Πλωτῖνος, ἄλλην εἶναι τὴν ψυχὴν, καὶ ἄλλον τὸν νῦν δογματίσαντες, ἐκ τριῶν τὸν ἄνθρωπον συνεσῆναι βούλονται, σώματος, καὶ ψυχῆς, καὶ νοῦ. Οἷς ἠκολούθησε καὶ Ἀπολλινάριος ὁ τῆς Λαοδικείας γενόμενος ἐπίσκοπος· τοῦτον γὰρ πηξάμενος τὸν θεμέλιον τῆς οἰκείας δόξης, καὶ τὰ λοιπὰ προσωκοδόμησε κατὰ τὸ οἰκεῖον δόγμα. And by Theodoret in respect of his divinity: Σαρκωθῆναι δὲ τὸν Θεὸν ἔφησε λόγον, σῶμα καὶ ψυχὴν ἀνειληφότα οὐ τὴν λογικὴν, ἀλλὰ τὴν ἄλογον, ἣν φυσικὴν, ἥγουν ζωτικὴν, τινὲς ὀνομάζουσι, τὸν δὲ νοῦν ἄλλό τι παρὰ τὴν ψυχὴν εἶναι λέγων, οὐκ ἔφησεν ἀνειληφθαι, ἀλλ' ἀρκέσαι τὴν θείαν φύσιν εἰς τὸ πληρῶσαι τοῦ νοῦ τὴν χρείαν.

Pag. 256. (k)

Quid a Patre Christus acceperat, nisi quod et induerat? hominem sine dubio, carnis animæque texturam.

ram. *Tertul. de Resur. Carnis, cap. 34.* Hoc toto cre- A B T.
 dentē jam mundo, puto quod et Dæmones confite- III.
 antur Filium Dei natum de Maria Virgine, et carnem
 naturæ humanæ atque animam suscepisse. *S. Hieron.*
Apol. 2. adv. Ruffinum.

Pag. 257. (l)

Νῦν δὲ ἐπεφάνη ἀνθρώποις αὐτὸς ἕτος ὁ λόγος, ὁ μόνος ἄμφω,
 Θεὸς τε καὶ ἄνθρωπος. *S. Clem. Alex. adv. Gentes.*

Pag. 257. (m)

Abfit ita credere, ut conflatili quodam genere duas naturas in unam arbitremur redactas esse substan-
 tiam; hujusmodi enim commixtio partis utriusque
 corruptio est. Deus enim qui capax est, non capa-
 bilis, penetrans, non penetrabilis, implens, non im-
 plebilis, qui ubique simul totus, et ubique diffusus
 est per infusionem potentiæ suæ, misericorditer na-
 turæ mixtus est humanæ, non humana natura natu-
 ræ est mixta Divinæ. *Leporius Libel. Emend.*

Pag. 258. (n)

In that proposition, Ὁ λόγος σὰρξ ἐγένετο, there hath
 been strange force used by men of contrary judg-
 ments, and for contrary ends, as to the word ἐγένετο.
 The Socinians endeavouring to prove it can have no
 other sense than simply *fuit*, the Word *was* flesh: the
 Flandrian Anabaptists stretching it to the highest
 sense of *factum est*, the Word *was made* flesh. It is
 confessed that the verb γίνεσθαι in the use of the
 Greek language is capable of either interpretation:
 it is also acknowledged that the most ancient interpre-
 ters were divided in their renditions. For the Syriac
 rendered it *ܡܠܬܐ ܒܫܪܐ ܗܘܐ* *Et verbum caro fuit*; the
 ancient Latin, *Et verbum caro factum est*. It cannot
 be denied but in the Scriptures it hath been used
 indifferently in either sense. And the same old vul-
 gar translation in some places renders it, as the Sy-
 riac doth here, Matth. x. 16. Γίνεσθε ὡς φρόνιμοι, ὡς οἱ
 ὄφεις,

A R T. ὄφεις, *Estote ergo prudentes sicut serpentes*; and 25.

III. Ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, *Sufficit discipulo ut sit sicut magister ejus*. From whence it is evident that they placed not the force in the signification of the word γίνεσθαι, but in the circumstance of the matter in which it was used. Howsoever, neither of these interpretations prove either of these opinions. For if it be acknowledged that the Word was flesh, and it hath been already proved and presupposed by St. John in his precedent discourse, that the Word had a former being antecedent to his being flesh; it followeth, that he which was before the Word, and was not flesh, if after he were flesh, must be made such. And so the Socinian observation falls. Again, if he which was made flesh was the Word, and after he was made such was still the Word, as certainly he was, and is still the same; then his being made or becoming flesh can no way evacuate that nature in which he did before subsist. And so the Flandrian interpretation is of no validity.

Pag. 258. (o)

This was the proper opinion of Eutyches, as appeareth by his own confession in the council of Chalcedon. Ὁμολογῶ ἐκ δύο φύσεων γεγενῆσθαι τὸν Κύριον ἡμῶν πρὸ τῆς ἐνώσεως, μετὰ δὲ τὴν ἔνωσιν μίαν φύσιν ὁμολογῶ. *Act. 1.* Two distinct natures he confessed at first; but when the union was once made, he acknowledged but one. But when that union was made he expressed not, nor could his followers agree; some attributing it to the conception, some to the resurrection, others to the ascension. Howsoever, when they were united, his opinion clearly was, that the human nature was so absorpt into the divine, so wholly made the same, that it ceased wholly to be what it was, and so there was but one, that is, the divine nature remained. This is sufficiently expressed by St. Leo, who was the strongest opposer of him, and speaketh thus of his opinion,
Serm.

Serm. 8. de Nativ. Hic autem recentioris sacrilegii ART.
 profanus assertor unionem quidem in Christo dua- III.
 rum confessus est naturarum; sed ipsa unione id
 dixit effectum, ut ex duabus una remaneret, nulla-
 tenus alterius existente substantia. And the Eranis-
 tes in the Dialogue of Theodoret arguing for that
 opinion, being urged to declare whether in that
 union one nature was made of them both, or one
 remaining, the other did not so, answered plainly,
 Ἐγὼ τὴν Θεότητα λέγω μεμενηκέναι, καταποθῆναι δὲ ὑπὸ ταύ-
 τῆς τὴν ἀνθρωπότητα.

Pag. 259. (p)

There can be no time in which we may observe
 the doctrine of the ancients so clearly, as when they
 write professedly against an heresy evidently known,
 and make use generally of the same arguments against
 it. Now what the heresy of Eutyches was is cer-
 tainly known, and the nature of the sacrament was
 generally made use of as an argument to confute
 it. Gelasius Bishop of Rome hath written an excel-
 lent book against Eutyches, *De duabus naturis in*
Christo, in which he propoundeth their opinion thus:
 Eutychiani dicunt unam esse naturam, id est, divi-
 nam; and, Sola existente deitate, humanitas illic
 esse jam destitit. That then which he disputes
 against is the transubstantiation of the human na-
 ture into the divine. The argument which he makes
 use of against it is drawn from the eucharist: Certe
 sacramenta quæ sumimus corporis et sanguinis Chris-
 ti divina res est, propter quod et per eadem divinæ
 efficimur consortes naturæ: et tamen esse non definit
 substantia vel natura panis et vini. Et certe imago
 et similitudo corporis et sanguinis Christi in actione
 mysteriorum celebrantur. Satis ergo nobis evidenter
 ostenditur, hoc nobis in ipso Christo Domino sentien-
 dum, quod in ejus imagine profiteamur, celebramus,
 et sumimus, ut sicut in hanc, scilicet, in divinam,
 transeant, Sancto Spiritu perficiente substantiam,
 permanente

A R T. permanente tamen in suæ proprietate naturæ; sic
III. illud ipsum mysterium principale, cujus nobis efficientiam virtutemque veraciter repræsentant, ex quibus constat proprie permanentibus, unum Christum, quia integrum verumque, permanere demonstrant. In which words it is plain he affirms the union of the human nature of Christ to be the principal mystery, the representation of that mystery to be in the sacrament of the eucharist: he concludes from thence, that as in the representation the substance of the bread and wine remaineth in the propriety of their own nature, so the human nature of Christ in the greater mystery doth still remain. In the margin of this place in the *Bibliotheca Patrum* there is printed *Caute*, as if there could be any danger in observing the sense of the Fathers, when they speak so expressly and considerately. In the same manner we find a disputation between an Heretic and a Catholic in the second Dialogue of Theodoret, where Eranistes, as an heretic, asks Orthodoxus by what names he calls the bread and wine after consecration; who answers, the body and blood of Christ: from whence Eranistes argues, Ὡςπερ τοίνυν τὰ σύμβολα τοῦ δεσποτικοῦ σώματος τε καὶ αἵματος ἄλλα μὲν εἰσὶ πρὸ τῆς ἱερατικῆς ἐπικλήσεως, μετὰ δὲ γε τὴν ἐπικλήσιν μεταβάλλεται καὶ ἕτερα γίνεται· οὕτω τὸ δεσποτικὸν σῶμα μετὰ τὴν ἀνάληψιν εἰς τὴν οὐσίαν μετεβλήθη τὴν θεϊαν. *As the symbols of the body and blood of Christ are one thing before consecration, and after that change their name, and become another; so the body of Christ after his ascension is changed into the Divine substance.* To this Orthodoxus answers, Ἐάλως αἷς ὕφηνες ἄρκυσιν, *You are taken in your own nets.* Οὐδὲ γὰρ μετὰ τὸν ἀγιασμόν τὰ μυσικὰ σύμβολα τῆς οἰκείας ἐξισταὶ φύσει, μένει γὰρ ἐπὶ τῆς προτέρας οὐσίας, καὶ τοῦ σχήματος, καὶ τοῦ εἶδους, καὶ ὁρατὰ ἐστὶ καὶ ἀπτά, οἷα καὶ πρότερον ἦν. *The bread and wine even after consecration leave not their own nature, but remain in their former substance, shape, and form.* In the same manner, καὶ ἐκεῖνο τὸ σῶμα τὸ μὲν πρότερον εἶδος ἔχει καὶ σχῆμα

σχῆμα καὶ περιγραφὴν, καὶ ἀπαξαπλῶς εἰπεῖν, τὴν τῷ σώ- A B T.
ματος ὑσῖαν. *The body of Christ hath the same form, fi- III.*
gure, and shape, and indeed, the same bodily substance.

And when Eranistes still objects, that the bread is called the body, and not bread, Orthodoxus answers that he is mistaken; Οὐ γὰρ σῶμα μόνον, ἀλλὰ καὶ ἄρτος ζωῆς ὀνομάζεται, οὕτως αὐτὸς ὁ Κύριος προσηγόρευσε, καὶ αὐτὸ δὲ σῶμα θεῖον ὀνομάζομεν σῶμα. *For it is not only called the body, but also bread of life, and the body itself we call the Divine body.* Who sees not then that Theodoret believed no more that the bread is converted into the body, than that the body is converted into the Divinity of Christ? Who perceives not that he thought the bread to be as substantially and really bread after the consecration, as the body of Christ is really a body after his ascension? The same argument is used by St. Chrysostom upon the same occasion against the Apollinarians in his Epistle *ad Cæsarium*, not yet published in Greek, and by Ephraïmus in *Photii Bibliotheca* against the Eutychians. As therefore all the μετασχιζέωσις of the sacramental elements maketh them not cease to be of the same nature which before they were; so the human nature of Christ joined to the Divine, loseth not the nature of humanity, but continueth with the Divinity as a substance in itself distinct; and so Christ doth subsist not only *ex*, but *in duabus naturis*, as the Council of Chalcedon determined against Eutyches.

Pag. 260. (q)

This heresy doth most formally contradict these words of the Creed, because it immediately denies this truth, that the eternal Son of God was conceived and born. And in vain did Nestorius seek not only to avoid it in the Nicene Creed, but to make use of the words of the Creed even against the unity of the Person of Christ. St. Cyril had well objected the series, order, and consequence of that confession: Ἐφ' ἣ ἀγία καὶ μεγάλη Συνόδος, αὐτὸν
τὸν

A R T. τὸν ἐκ Θεοῦ Πατρὸς κατὰ φύσιν υἱὸν μονογενῆ, τὸν ἐκ Θεῶ ἀλη-
 III. θινῆ Θεὸν ἀληθινόν, τὸ φῶς τὸ ἐκ τῆ φωτὸς, τὸν δι' ᾧ τὰ πάντα
 πεποίηκεν ὁ Πατήρ, κατελθεῖν, σαρκωθῆναί τε καὶ ἐνανθρω-
 πῆσαι, παθεῖν, ἀναστῆναι τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθεῖν εἰς
 οὐρανοὺς. The strength of this objection lies in this,
 that Christ, the only-begotten Son, begotten of the
 Father before all worlds, was incarnate. The answer
 of Nestorius was in this manner: Πιστεύομεν εἰς τὸν
 Κύριον ἡμῶν Ἰησοῦν Χριστὸν, τὸν υἱὸν αὐτοῦ τὸν μονογενῆ· σκό-
 πησον ὅπως Ἰησοῦς, Χριστὸς, καὶ μονογενὴς, καὶ υἱὸς, πρότερον
 θέντες, τὰ κοινὰ τῆς Θεότητος καὶ ἀνθρωπότητος, ὡς Θεμε-
 λίς, ὀνόματα, τότε τὴν τῆς ἐνανθρωπήσεως, καὶ τοῦ πάθους,
 καὶ τῆς ἀναστάσεως, ἐποικοδομοῦσι παράδοσιν. And the
 strength, or rather the weakness, thereof is this:
 that first the Council placed the names of Jesus,
 Christ, and the only-begotten Son, names common
 to the divinity and humanity of Christ; and then
 upon them built the doctrine of his Incarnation.
 Whereas it is evident that, supposing the *only-begotten*
 a term common to the humanity and Divinity, yet
 the Council clearly expounds it of the eternal genera-
 tion, adding immediately, *begotten of his Father before*
all worlds; neither is there any word between that
 exposition and the *Incarnation*, but such as speak
 wholly of Christ as God. Therefore that only-be-
 gotten Son, who was *begotten of his Father before all*
worlds, descended from heaven, and was incarnate.
 Thus St. Cyril in his second Epistle to Nestorius,
 and Nestorius in his second to him. Which mistake
 of his seems yet more strange to me, when I consider
 in the same Epistle of Nestorius that fundamental
 truth asserted, which of itself sufficiently, nay, fully
 confutes his heresy: for he acknowledgeth the
 name of *Christ* to be ἀπαθoῦς καὶ παθητῆς οὐσίας ἐν μο-
 ναδικῷ προσώπῳ προσηγορίαν σημαντικὴν, and consequent-
 ly Christ himself to be a single person in a double
 nature, passible and impassible: which once granted,
 it evidently followeth, that he which was born from
 eternity was also born in time, for by those several
 nativities

nativities he had those several natures ; that he which A R T.
 was impassible as God, might and did suffer as man, III.
 because the same person was of an impassible and a
 passible nature ; impassible as God, passible as man.
 Wherefore by that which Nestorius hath confessed,
 and notwithstanding that which he hath objected,
 it is evident out of the Nicene Creed, that the Son
 of God, begotten of his Father before all worlds,
 was incarnate and made man ; and as evident out of
 the Apostles' Creed, especially expounded by the
 Nicene, that the same only-begotten Son was con-
 ceived by the Holy Ghost, and born of the Virgin
 Mary.

Pag. 261. (r)

Indeed in our translation, *whom* may relate to
 both, as well as one, and to Joseph as well as Mary ;
 but in the original it evidently belongs to Mary ;
 Τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς.

Pag. 263. (s)

As, conceptus de Spiritu Sancto, natus ex Maria
 Virgine. St. Augustine indeed hath delivered a dis-
 tinction between *de* and *ex*, after this manner, speak-
 ing to those words of the Apostle, *Quoniam ex ipso,*
et per ipsum, et in ipso, sunt omnia. *Ex ipso* non hoc
 significat quod *de ipso.* Quod enim *de ipso* est, po-
 test dici *ex ipso* ; non autem omne quod *ex ipso* est,
 recte dicitur *de ipso.* *Ex ipso* enim cœlum et terra,
 quia ipse fecit ea ; non autem *de ipso*, quia non *de*
substantia sua. Sicut aliquis homo si gignat filium,
 et faciat domum, *ex ipso* filius, *ex ipso* domus ; sed
 filius *de ipso*, sicut domus *de terra et ligno.* *De Nat.*
Boni adv. Manich. cap. 27. This distinction having
 no foundation in the Latin tongue, is ill made use of
 for the illustration of this Article, because in the
 Greek language of the Testament there is no such di-
 versity of prepositions ; for as we read of Mary, ἐξ ἧς
 ἀγεννήθη ὁ Ἰησοῦς, so also of the Holy Ghost, ἐν γα-
 ρὶ ἔχ: σα ἐκ πνεύματος ἁγίου, and τὸ ἐν αὐτῇ γεννηθὲν ἐκ πνεύ-
 ματος

- A. R. T. *ματὸς ἐκ τῆς αἰγῆς*. It is therefore said as well *ἐκ πνεύματος*,
 III. as *ἐκ Μαρίας*. Again, the vulgar observeth no such difference, as rendering for the one, *de qua natus est Jesus*, and for the other, *in utero habens de Spiritu Sancto*. Correspondently in the Greek Creeds, *συλλαβθέντα ἐκ πνεύματος, γυννηθέντα ἐκ Μαρίας*, or as in the Nicene, *ἐκ πνεύματος καὶ Μαρίας*. And the Latin not only *de Spiritu Sancto ex Maria Virgine*, but sometimes *de Spiritu Sancto et Maria Virgine*, and *de Maria Virgine*, Chrysologus and St. Augustin often *de Trinitate*. Wherefore in vain have the Schools first accepted of St. Augustin's distinction, and then applied it to Christ's conception, first taking the preposition *de* to signify no less than a procession from the substance of the cause, and then acknowledge Christ so begotten of the Holy Ghost, because the eternal Son, who was so begotten, was of the same substance with the Holy Ghost. Thus Thomas Aquinas has delivered the subtilty, *Sum. p. iii. q. 32. a. 2.* In Spiritu Sancto duplex habitudo consideratur respectu Christi. Nam ad ipsum filium Dei, qui dicitur esse conceptus, habet habitudinem consubstantialitatis; ad corpus autem ejus habet habitudinem causæ efficientis. Hæc autem præpositio *de* utramque habitudinem designat, sicut cum dicimus hominem aliquem esse de suo patre. Et ideo convenienter dicere possumus Christum esse conceptum de Spiritu Sancto hoc modo, quod efficientia Spiritus Sancti referatur ad corpus assumptum, consubstantialitas vero ad personam assumentem. But this distinction of consubstantiality and effective causality can make nothing for the propriety of the phrase; for the preposition *de* signifieth the material cause as well as the efficient, it must do so in respect of that which is the effect, if it require that the thing which is made be made of the substance of that de quo est: then must Christ, according unto that which is made, be made of the substance of the Holy Ghost; or, to speak in the words of the Scripture, *Quod in ea natura est,*

est; de Spiritu Sancto est. Where either that which was conceived in the Virgin must be acknowledged of the substance of the Holy Ghost, or else the preposition *de* must not be taken in St. Augustin's sense. However, being there is but one preposition *ex*, common to both in the original Greek; being the vulgar translation useth *de* indifferently for either; being where they have distinguished *de* and *ex*, they have attributed *ex*, which doth not signify consubstantiality, to the Virgin, of whom they confess he did assume the substance of his body, and *de*, which signifieth (as they say) consubstantiality, to the Holy Ghost, of whose substance he received nothing; it followeth, that the difference in the prepositions can no way declare the different concurrence of the Spirit and the Virgin in Christ's conception.

Pag. 264. (1)

As Chrysologus, *Serm.* 57. Ubi Spiritus generat, Virgo parturit, totum divinum geritur, nihil humanum. Et *Serm.* 62. Stupenti mundo solus aperit quid est, quod Spiritus generat, Virgo concipit, Virgo parit.

Pag. 264. (u)

Deus ipsemet ad sanguinem Mariæ addidit aliam materiam, ex quibus deinde Christus conceptus et natus est. *Smalcus, de vero et naturali Dei Filio, cap.* 2. Verum manet generationem et hanc dici posse, quatenus in Deum ea cadere potest, si ad sanguinem Mariæ addita sit ex parte Dei materia, ex qua cum sanguine Mariæ juncta natus sit Christus. *Ibid. cap.* 3. What this was thus added to the substance of the Virgin, he elsewhere explains: Nos Dei virtutem in Virginis uterum aliquam substantiam creatam vel immisisse aut ibi creasse affirmamus, ex qua, juncto eo quod ex ipsius Virginis substantia accessit, verus homo generatus fuit. This he doth not only without any authority affirm, but ground upon it the Sonship of Christ. For so it follows: Alias enim
o homo

A. R. T. homo ille Dei filius a conceptione et nativitate proprie non fuisset. And again, Necessitas magna fuit ut Christus, ab initio vitæ suæ esset Dei Filius, qualis futurus non fuisset, nisi Dei virtute aliquid creatum fuisset, quod ad constituendum Christi corpus una cum Mariæ sanguine concurrat. Thus while they deny the eternal generation of the Son, they establish a temporal in such manner as is not consonant with that word which they pretend wholly to follow, and have made a body of Christ partly descending from the Father, partly not : and whereas as man he is like to us in all things, sin only excepted ; they have invented a body, partly like ours, partly not, and so in no part totally like. Indeed some of the ancients did speak so as to make the Holy Ghost the semen Dei : as Tertullian ; Ergo jam Dei filius ex Patris Dei semine, i. e. Spiritu, ut esset hominis filius, caro ei sola erat ex hominis carne sumenda sine viri semine. Vacabat enim viri semen apud habentem Dei semen. *De carne Christi, cap. 18.* And St. Hilary calls it sementivam incuntis Spiritus efficaciam. *de Trin. lib. ii. cap. 26.* But in this they only understood the operation of the Spirit, loco feminis. And whosoever spake of any proper *semen* they abhorred ; as appears by the 191st sermon *de Tempore* ; Nec, ut quidam sceleratissimi opinantur, Spiritum Sanctum dicimus pro semine fuisse, sed potentia et virtute Creatoris operatum. I know not whether be the greatest folly ; to make the Holy Ghost the Father, as these men have done, by creating part of his body by way of seminal conjunction ; or to make the same Spirit Mother of Christ, as the Nazarenes did. In Evangelio Hebræorum quod lectitant Nazaræi, Salvator inducitur loquens, *Modo me arripuit mater mea, Spiritus Sanctus.* There is only this difference, that one is founded upon no authority of Scripture, the other upon the authority of a pretended, but no Scripture : the one maketh the Holy Ghost a partial, the other a total, mother.

Pag.

Pag. 265. (x)

ART.
III.

Illud unum peccatum, quod tam magnum in loco et habitu tantæ felicitatis admissum est, ut in uno homine originaliter, atque, ut ita dixerim, radicaliter, totum genus humanum damnaretur, non solvitur ac diluitur, nisi per unum Mediatorem Dei et hominum, hominem Christum Jesum, qui solus potuit ita nasci, ut ei opus non esset renasci. *S. August. Enchir. cap. 48.*

Pag. 265. (y)

In quo non est peccatum, ipse venit auferre peccatum. Nam si esset in illo peccatum, auferendum esset illi, non ipse auferret. *S. August.*

Pag. 265. (z)

By St. Augustin: Ex hoc, quod de Spiritu Sancto est secundum hominem nativitas Christi, quid aliud quam ipsa gratia demonstratur? *Enchir. cap. 37.*

Pag. 265. (a)

Modus iste quo natus est Christus de Spiritu Sancto non sicut filius, et de Maria Virgine sicut filius, insinuat nobis gratiam Dei, qua homo, nullis præcedentibus meritis, in ipso exordio naturæ suæ quo esse cœpit, Verbo Dei copularetur in tantam personæ unitatem, ut idem ipse esset filius Dei qui filius hominis, et filius hominis qui filius Dei: ac sic in humanæ naturæ assumptione fieret quodammodo ipsa gratia naturalis, quæ nullum peccatum posset admittere. Quæ gratia propterea per Spiritum Sanctum fuerat significanda, quia ipse proprie sic est Deus, ut etiam dicatur Dei donum. *S. August. Enchir. cap. 40.*

Pag. 266. (b)

Cum ad naturam Dei non pertineat natura humana, ad personam tamen unigeniti Filii Dei per gratiam pertinet humana natura; et tantam gratiam, ut nulla sit major, nulla prorsus æqualis. Neque enim illam suscep-

- A R T. susceptionem hominis ulla merita præcesserunt, sed
 III. ab illa susceptione merita ejus cuncta coeperunt.
S. August. Tract. 82. in Joan.

Pag. 266. (c)

Ea gratia fit ab initio fidei suæ homo quicumque Christianus, qua gratia homo ille ab initio suo factus est Christus. De ipso Spiritu et hic renatus, de quo est ille natus. Eodem Spiritu fit in nobis remissio peccatorum, quo Spiritu factum est ut nullum haberet ille peccatum. *S. August. de Prædest. Sanct. cap. 15.*

Pag. 266. (d)

Nolite desperare; quod semel natum est ex Maria, quotidie et in nobis nascitur. *S. Hieron. Com. in Psal. lxxxiv.*

Pag. 267. (e)

For some have thought the dignity of the Virgin to be denoted in her name. As Gregorius Nyssenus (or rather his interpolator,) *Homil. in Natal. Christi*: Ἐπειδὴν ἐτίχθη τὸ παιδίον, ὠνόμασε μὲν αὐτὴν Μαρίαν, ὡς ἂν καὶ διὰ τῆς ἐπωνυμίας τὸ Θεόδοτον διασημανθείη τῆς χάριτος: mistaking, as I conceive, the origination of *Mary* for that of *Anna*, her Mother, ππ. Thus he thought *Grace*, others *Dominion*, to be contained in her name. Ἡ Μαρία ἐρμενεύεται κυρία, ἀλλὰ καὶ ἐλπίς. Κυρίον γὰρ ἔτεκε τὴν ἐλπίδα τῷ παντὶ κόσμῳ Χριστόν. *Author Homil. de Laudibus B. Mariæ, sub nomine Eriphanii*. Τίτλει τοιαυτὴν ἢ χάρις (τῷτο γὰρ ἢ Ἀννὰ ἐρμενεύεται) τὴν κυρίαν: τῷτο γὰρ σημαίνει τῆς Μαρίας τὸ ὄνομα. *Damasc. Orthod. Fid. lib. iv. cap. 15.* Sciendum quod *Maria* sermone Syro Domina nuncupatur. *S. Hieron. de Nom. Hebraicis*: So Chrysologus; Dignitas Virginis annunciat ex nomine: nam *Maria* Hebræo sermone, Latine Domina nuncupatur. Vocat ergo Angelus Dominam, ut Dominatoris genitricem trepidatio deferat fervitutis, quam nasci et vocari Dominam ipsa sui germinis fecit et impetravit autoritas. *Serm. 142.* Ser-mone Syro *Maria*, Domina nuncupatur, et pulchre,
 quia

quia Dominum genuit. *Isidor. Hispal. Orig. lib. vii. cap. 10.* The same Isidore, with others, gives another etymology: *Maria*, illuminatrix, five stella maris; genuit enim lumen mundi. *Ibid.* And Bernard, *Homil. 2. super Missus est*, Loquemur pauca et super hoc nomine, quod interpretatum *maris stella* dicitur, et matri Virgini valde convenienter aptatur. Ipsa namque aptissime fideri comparatur, quia sicut sine sui corruptione fidus suum emittit radium, sic absque sui læsione Virgo parturit filium. So far not amiss. But when from a bad etymology he makes worse divinity, calling her the *Star of Jacob*, and attributing unto her the light of our minds, the life of our graces, and extirpation of our vices, (the work of the Spirit of Christ,) when in the midst of all our temptations, horrors of conscience, and depths of despair, he adviseth us immediately to a *Respice Stellam, Mariam cogita, Mariam invoca*; his interpretation can warrant no such devotion. This etymology also descendeth from St. Jerom, who in his interpretation of the names in Exodus, as from Philo, *Maria*, illuminatrix mea, vel, illuminans eos, aut smyrna maris, vel stella maris. And again, on the names in St. Matthew, *Mariam* plerique existimant interpretari, illuminant me isti, vel illuminatrix, vel smyrna maris; sed mihi nequaquam videtur. Melius autem est ut dicamus sonare eam stellam maris, five amarum mare. Ἑρμενεύεται πάλιν ἡ Μαρία σμύρνα θαλάσσης. *Homil. de Laudibus B. Mariæ.* Dictæ sunt et ante Mariæ multæ: nam et Maria soror Aaron dicta fuit; sed illa Maria amaritudo maris vocabatur, *S. Ambros. Instit. Virg. cap. 5.* Indeed that *ab amaritudine*, without the adjection of *mare*, is the etymology observed by the Jews, as appears by the author of the *Life of Moses*, who relating how Amram took Jochebed to wife, and of her begat a daughter, addeth, ותקרא שמיה מרי כי בערת הדיא החלי המצרי בני חם למדוד; *She was called Miriam, because at that time the Egyptians, who were the offspring of Cham,*

A R T. *made the lives of the sons of Israel bitter.* And in the
 111. like manner *Sedar Olam*, נקרא שמה מרי על שם מידור.

Pag. 268. (f)

This is to be observed, by reason of some learned men, who make the name of the Virgin different from that of others called Mary in the Gospel, upon two grounds, in respect of the accent, and the termination; the one being *Μαριάμ*, the other *Μαρία*; the first with an Hebrew termination, indeclinable, and the accent *in ultima*; the latter with a Greek termination, declinable, and the accent *in penultima*. As, Ὄνομα τῆς παρθένου Μαριάμ, Luke i. 27. in the nominative; Ἀπογράψασθαι σὺν Μαριάμ, Luke ii. 5. in the dative; Μὴ φοβηθῆς παραλαβεῖν Μαριάμ, Matt. i. 20. in the accusative; and Μὴ φοβῶ, Μαριάμ, Luke i. 30. in the vocative case. All which belong to the Virgin, who is never named *Μαρία*; as none of the rest by any of the Evangelists is ever called *Μαριάμ*. But notwithstanding this observation, we find the same Virgin's name declined: as, Μνηστεύσεις τῆς μητρός αὐτῆς Μαρίας, Matt. i. 18. and, Σὺν γυναιξὶ καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ, Acts i. 14. both which must come from the Greek termination *Μαρία in recto*. And, on the contrary, that Mary which St. Paul mentioneth hath the same Hebrew termination with the Virgin, Ἀσπάσασθαι Μαριάμ, ἥτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς. Rom. xvi. 6. Beside, the Syriac translation makes no difference between the name of these and of the Virgin; as, מרים מגדליתא ומרים אמר דיעקב Mark xv. 40. So again, מרים מגדליתא ומרים אחרתא Matt. xxviii. 1. And therefore there can be no sufficient foundation for any such distinction.

Pag. 268. (g)

For whereas we first read, Exod. xv, 20. מרים הנהיאת the LXX translate it, Μαριάμ ἡ προφητις, and the vulgar Latin, *Maria prophetissa*. The Hebrew first was מרים *Mirjam*; the Syriac altering the pronunciation,

nunciation, not the letters, מִרְיָם *Marjam*, as for אֵת. III.
 לְיָמֵי, לְיָמֵי. And because the Greek language admitteth no *jod* consonant, they pronounced it Μα-
 ριάμ. Though sometimes indeed even the Greeks did use the barbarous pronunciation in the barbarous words, as Lucian with the Latins makes Ἰεδαῖος of three syllables ;

Ἰεδαῖος ἕτερον μῶρον ἐξάδει λαβών. *Tragop. v. 172.*

Again, because no Greek word endeth in μ, to make it current in that language, it was necessary to alter the termination, according to their custom ; as for Annibal Ἀννίβας, Asdrubal Ἀσδράβας, Amilcar Ἀμίλκας, and Καῖν, Καῖς. This was to be done sometimes by addition ; as Νῶχ Νῶχος, Ἀβὴλ Ἀβελος, Λαμέχ Λάμεχος, Ἰαρίδ Ἰαρίδος, Ἐνὼς Ἐνωσος, Σὴθ Σήθος, Ἀδὰμ Ἀδαμος, Ἀβραὰμ Ἀβραμος, and Ἀβραάμης. And so for Μαριάμ, Μαριάμμη or Μαριάμνη. Josephus, Μαριάμη τῆ παιδὸς ἀδελφῇ, of Miriam the sister of Moses ; whom in another place he calls ἀδελφὴν αὐτῆς Μαριάμνην. Therefore he thought the name of *Mariamne* to be the same with *Miriam*. And as the Greeks were wont to add their own terminations to exotic words, so did they at other times leave out the exotic terminations, if thereby their own were left. As for צַדִּיק and צַדִּיק Ἀζία and Ἀννα, for צַדִּיק and צַדִּיק Ἀσά and Ζαρά, for צַדִּיק Θαρα, for Μαριάμ Μαρία. Wherefore from the Hebrew *Mirjam* came, by variety of pronunciation, at first the Syriac *Marjam*, and from the Syriac *Marjam*, at first, only by the variation of pronunciation, Μαριάμ, then, for the propriety of termination, Μαρία.

Pag. 268. (h)

For though that interpretation *Domina* may seem to come conveniently enough from מִרְיָם, yet that being rather from the Chaldees, cannot so well agree with *Miriam* ; nor is the מ so properly added at the end, as to the beginning of an Hebrew word, where it is usually in words of simple signification Hee-

- A R T. mantical. Again, though **מר ים** may signify *Smyrna maris*, or *Illuminatrix*, which St. Jerom rejected ; and *Stella* (or rather *Stilla*, which is properly **מר**) *maris*, or *amarum mare*, which he rather embraced ; yet these compositions are not so proper, or probable at all, especially in a name dissyllable. Though the Jews themselves deduce it from **מרר**, to signify the *bitterness* of the Egyptian bondage, as we read in *Midrash* **עמר**, beside the two authors before quoted, **נראת מרים שמררו המצרים את חיי הם** yet still the addition of the final *mem* is not proper ; or if that should stand for **הם**, there were no good account to be given of the *jod*. Whereas if we deduce it from the *radix* **רם**, with the addition of the Heemantic *mem*, the notation is evident, and the signification clear, as of one exalted above others.

Pag. 269. (i)

I call this a *tradition*, because not in the written word ; and *obscure*, because the first mention we find of it was in the fourth century. Epiphanius first informs us, who, speaking of Joseph, says he knew thus much : **Γυναῖκα μὲν ἦδει αὐτὴν τῇ πλάσει, καὶ Ση·εῖαν τῇ φύσει, καὶ ἐκ μητρὸς Ἀννης, καὶ ἐκ πατρὸς Ἰωακείμ. Hæres. lxxviii. §. 17.** Again, **Εἰ ἀγγέλους προσκυνεῖσθαι ἐθέλει, πόσω μᾶλλον τὴν ἀπὸ Ἀννης γεγεννημένην, τὴν ἐκ τῆς Ἰωακείμ τῇ Ἀννα δειδωρημένην ; Hæres. lxxix. §. 5.** Where he makes mention of the history of Mary, and the traditions concerning her nativity. **Ἡ τῆς Μαρίας ἱστορία, καὶ παραδόσεις ἔχουσιν, ὅτι ἐρρέθη τῷ πατρὶ αὐτῆς Ἰωακείμ ἐν τῇ ἐρήμῳ, ὅτι ἡ γυνὴ σε συνειληφύῃα, &c. Damasc. Orthod. Fid. lib. iv. cap. 15. et Orig. cont. Cels. de Panthera.** What this history of Mary was, or of what authority those traditions were, we cannot learn out of Epiphanius. What the interpolator of Gregory Nyssen's Homily produceth, he confesseth taken from apocryphal writings. And divers of the like relations descended from the prime and greatest heretics. The Gnostics had a book among them, which
was

was called Γέννα Μαρίας. *S. Epirh. Hæres. xxvi. §. 12.* A R T. Amongst the Manichees Seleucus wrote the history of the Virgin. And the *Protevangelium Jacobi* deceived many in relations of this nature; among which, many being certainly false, it is not now easy (if at all possible) to distinguish what part of them or particular is true. Quod de generatione Mariæ Faustus posuit, quod patrem habuerit ex tribu Levi sacerdotem quendam nomine Joachim, quia canonicum non est, non me constringit, saith St. Augustin, *cont. Faust. lib. xxiii. cap. 9.* LII.

Pag. 269. (k)

Τίς ποτε, ἢ ἐν ποίᾳ γενεᾷ τετόλμηκε καλεῖν τὸ ὄνομα Μαρίας τῆς ἁγίας, καὶ ἐρωτώμενος οὐκ εὐθὺς ἐπήνεγκε τὸ παρθένον; Ἐξ αὐτῶν γὰρ τῶν ἐπιθέτων ὀνομάτων καὶ τῆς ἀρετῆς ὑποφαίνει τὰ τεκμήρια. Ἀξιώματα μὲν γὰρ ὀνομασιῶν εἰλήφασιν οἱ δίκαιοι ἐκάσῳ πρεπόντως, καὶ ὡς ἤρμοζε. Καὶ τῷ μὲν Ἀβραάμ προσετέθη τὸ, φίλος Θεῷ, καὶ οὐ διαλυθήσεται· τῷ δὲ Ἰακώβ, τὸ Ἰσραὴλ καλεῖσθαι, καὶ οὐκ ἀλλοιωθήσεται; καὶ τοῖς Ἀποστόλοις, τὸ βοανεργές, τυτέσιν, υἱοὶ βροντῆς, καὶ ἐκ ἀποκαταλειφθήσεται· καὶ τῇ ἁγίᾳ Μαρίᾳ τὸ παρθένος, καὶ ἐτραπήσεται, *S. Epirh. Hæres. lxxviii. §. 6.*

Pag. 270. (l)

For it is not to be denied that the proper signification of סבב is *circumdare*, or *cingere*. R. Judah has observed but one interpretation of this verb, סבב ער כול; and Kimchi testifieth that all words which come from the root סבב signify *incompassing*, or *circuition*. Therefore those words, קבה תסבב גבר must literally import no less than that *a woman shall encompass, or enclose a man*, which, with the addition of a new creation, may well bear the interpretation of a miraculous conception. Especially considering that the ancient Jews did acknowledge this sense, and did apply it determinately to the Messias: as appeareth in *Bereshit Rabba Parash. 89.* where shewing that God doth heal with that with which he woundeth, he saith, as he punished Israel in a virgin, so

A R T. so would he also heal them with a Virgin, according
III. to the Prophet, *The Lord hath created a new thing on the earth, a woman shall compass a man.* By the testimony of R. Huna in the name of R. Idi, and R. Josuah the son of Levi, **זו מלך המשיח שנ' היום ילדת** *This is Messiah the King, of whom it is written, (Psal. li. 7.) This day have I begotten thee.* And again in *Midrash Tillim*, upon the 2d Psalm, R. Huna in the name of R. Idi, speaking of the sufferings of the Messiah, saith, That when his hour is come, God shall say, **עלי לבראתו ברית חדשה וכן הוא אומר אני היום ילדת** *I must create him with a new creation.* And so (by virtue of that new creation) *he saith, This day have I begotten thee.* From whence it appeareth that this sense is of itself literally clear, and that the ancient Rabbins did understand it of the Messias; whence it followeth that the later interpretations are but to avoid the truth which we profess, that Jesus was born of a Virgin, and therefore is the Christ.

Pag. 270. (m)

How soon these objections were made use of by the Jews, will appear by Justin Martyr, the first writer which made any considerable explication and defence of the Christian religion; who, in his Dialogue with Trypho the Jew, shews us what were the objections of the Rabbins: *Ἐπεὶ δὲ ὑμεῖς καὶ οἱ διδάσκαλοι ὑμῶν τολμᾶτε λέγειν, μηδὲ εἰρῆσθαι ἐν τῇ προφητείᾳ τῆ Ἡσαΐου, Ἰδὲ, ἡ παρθένος ἐν γαστρὶ ἔξει, ἀλλ', Ἰδὲ, ἡ νεάνις ἐν γαστρὶ λήψεται καὶ τέξεται υἱόν.* §. 43. and Tertullian, whose works are full of the divinity of Justin; *Si quando ad dejiciendos aliquos ab hac divina prædicatione, vel convertere singulos simplices quosque gestitis, mentiri audetis, quasi non Virginem, sed juveniculam, concepturam et parituram Scriptura contineat. Adv. Jud. cap. 9. et adv. Marcion. lib. iii. cap. 13.*

Pag. 270. (n)

And as they soon began, so did they go on with
 this

this objection : Hodie, toto jam credente mundo, ar- A R T.
 gumentantur Judæi, Eſaia docente de Maria et virgi- III.
 nitate ejus, *Ecce virgo in utero concipiet, et pariet fi-*
lium, in Hebræo *juvenculam* scriptum eſſe, non *virgi-*
nem, id eſt, *halma*, non *bethula*.

Pag. 270. (o)

Dicunt Judæi, Provocemus iſtam prædicationem Eſaiæ, et faciamus comparationem, an Chriſto, qui jam venit, competat illi primo nomen quod Eſaias prædicavit, et inſignia ejus quæ de eo nunciavit. Equidem Eſaias prædicat eum Emmanuelem vocari oportere, dehinc virtutem ſumpturum Damasci et ſpolia Samariæ adverſus regem Aſſyriorum. Porro, inquiunt, iſte qui venit, neque ſub ejusmodi nomine eſt dictus, neque re bellica functus. *Tertul. adv. Jud. cap. 9.*

Pag. 270. (p)

So Juſtin teſtifieth of the Jews, ſpeaking to Trypho, and in him to them : 'Εξηγιῶσθε τὴν προφητείαν ὡς εἰς 'Εzekίαν τὸν γενόμενον ὑμῶν βασιλέα. *Dial. cum Tryph. §. 43.* And Trypho replies again to Juſtin, 'Ιδωμεν ὡς ἐκείνον εἰς Χριστὸν τὸν ὑμέτερον ἀποδεικνύεις εἰρῆσθαι· ἡμεῖς γὰρ εἰς 'Εzekίαν αὐτὴν λέγομεν πεπροφητεῦσθαι. *Ibid. §. 77.*

Pag. 270. (q)

The LXX, 'Ιδὲ ἡ παρθένος ἐν γαστρὶ λήψεται. It is true, the reſt of the interpreters, concurring with the objection of the Jews, tranſlated it, 'Ιδοὺ ἡ νεῆνις, i. e. *adolescentula*, or *juvencula*. But as their antiquity, ſo their authority is far ſhort of the LXX, eſpecially in this caſe. I ſhall not need to ſhew how the origination of מלך from מלך proves no leſs. We know the affinity of the Punic tongue with the Hebrew ; and by the teſtimony of St. Jerom, *Lingua Punica, quæ de Hebræorum fontibus manare dicitur, proprie virgo alma appellatur.*

Pag. 271. (r)

It is the known ſaying of Hillel, recorded in *Sanhedrin*

- A R T. *hedrin c. Chelek*, אֵין לָהֶם מָשִׁיחַ לְיִשְׂרָאֵל שֶׁכְּבָד אֶחָדָהוּ
 III. : בִּימֵי הַזְּקֵדוֹת : *There is no Messias to the Israelites, because they have already enjoyed him in the days of Hezekiah.* Divers of the later Rabbins endeavour to mollify these words of Hillel by their several expositions, but in vain. And R. Joseph understood him better, who thought he took away all expectation of a Messias, and therefore fairly prayed for him, Condonet Dominus hoc R. Hillel. Howsoever it appears that from two principles, whereof one was false, he gathered that false conclusion. For first, he thought those words in Isaiah were spoken of the Messias : which proposition was true. Secondly, he conceived that those words were spoken of Hezekiah, and fulfilled in him, which proposition was false. From hence he inferred, that the Israelites were not to expect a Messias after Hezekiah : which conclusion was also false.

Pag. 272. (s)

Hæc est Virgo quæ in utero concepit, Virgoque peperit filium. Sic enim scriptum est, *Ecce Virgo in utero concipiet, et pariet filium.* Non enim concepturam tantummodo Virginem, sed et parituram Virginem dixit. *S. Ambros. Epist. 7. ad Siricium.* So he argued from the prophecy, and St. Augustin from the Creed : Si vel per nascentem corrumpetur ejus integritas, non jam ille de Virgine nasceretur ; eumque falso, quod absit, *de Virgine natum* tota confiteretur Ecclesia, quæ, imitans ejus matrem, quotidie parit membra, et virgo est. *Enchir. cap. 34.* As also St. Ambrose in the same Epistle : Quæ potuit Virgo concipere, potuit Virgo generare ; quum semper conceptus præcedat, partus sequatur. Sed si doctrinis non creditur sacerdotum, credatur oraculis Christi, credatur monitis angelorum, credatur symbolo Apostolorum, quod Ecclesia Romana intemeratum semper custodit et servat. And St. Basil upon occasion of the same prophecy : Ἡ αὐτὴ γυνὴ καὶ παρθένος καὶ μήτηρ, καὶ ἐν τῷ αἰγιατῷ τῆς παρθενίας μένουσα, καὶ τὴν

της

τῆς τεκνογονίας εὐλογίαν κληρονομῆσα. *Homil. 25. Virgo* A R T.
 peperit, quia Virgo concepit. *Vigil. de Unitate Trin. III.*
cap. 10.

Pag. 272. (i)

Μέχρι γὰρ τῆς κατὰ τὴν οἰκονομίαν ὑπηρεσίας ἀναγκαία ἡ
 παρθενία, τὸ δ' ἐφεξῆς ἀπολυπραγμόνητον τῷ λόγῳ τῆ μυστη-
 ρίᾳ καταλείψωμεν. *S. Basil. Homil. de Nativ. Dom.*

Pag. 272. (u)

For so the Greek Church always called her ἀειπαρ-
 θενος, and from them the Latins *Semper Virgo*.

Pag. 272. (x)

First we read in the time of Origen, that some
 did maintain the Virginity of Mary no longer than
 to Christ's nativity. In tantam nescio quis prorupit
 insaniam, ut assereret negatam fuisse Mariam a Sal-
 vatore, eo quod post nativitatem illius juncta fuerit
 Joseph. *Homil. 7. in Lucam*. Tertullian himself was
 produced as an assertor of the same opinion; nor
 does St. Jerom deny it, though I think he might
 have done it. Apollinaris, or at least his followers,
 delivered the same, says Epiphanius, and Eunomius
 with his, τὸν Ἰωσήφ μετὰ τὴν ἀφραστον κυοφορίαν συνάπτειν
 καὶ περιέχασιν τῇ παρθένῳ, as Photius out of Philostorgius.
 Not that these words in Photius were the words of
 Philostorgius, for he was clearly an Eunomian, and
 therefore would never express their opinions with an
 ἐπεφρίχασιν. And as he always commended Euno-
 mius, so he was not commended but by an Euno-
 mian, that is, a man of his own sect. As that Epi-
 gram,

Εὐνομιανῶ.

Ἰσορίην ἐτέλεισσα Θεῷ χαρίτεσσι σοφῇσι·

Which I therefore mention, because Gotofred hath
 made an unnecessary emendation in the verse, ἐτί-
 λισσ' αἰθέρι, and a worse interpretation in the inscrip-
 tion, taking the Eunomian to be a Catholic, and
 the name of the sect for the name of a man; and
 confirm-

- * R T. confirming this error by a greater mistake, saying
 III. Eunomianus was the name of a man, twice spoken of in Suidas, once in Εὐνομιανός, and again in ἔλσσι. It is true indeed Suidas saith expressly, Εὐνομιανός, ὄνομα κύριον, and immediately adds these words, τὸν δὲ Εὐνομιανὸν ἔλσσι Βελισάριος τὸ θεῖον λειτρὸν, as if Belisarius had baptized one whose name was Eunomianus. But the words are taken out of Procopius in *Hist. Arcana*, pag. 2. from whence it appears that he who was baptized was by name Theodosius, and by sect an Eunomian. And whatsoever his name was who wrote that epigram on the history of Philostorgius, he was certainly by sect an Eunomian, and that was intended in the inscription, written without question by some Catholic, who thought no man could commend the history of Philostorgius but one of his own opinion. These contradictors of the perpetual Virginity of the mother of our Lord afterwards increased to a greater number, whom Epiphanius calls by a general name, *Antidicomarianitæ*. And from him St. Augustin, *Antidicomarianitæ appellati sunt hæretici, qui Mariæ Virginitati usque adeo contradicunt, ut affirmant eam post Christum natum viro suo fuisse commixtam, de Hæres. 56.* condemned under that name by the sixth General Council, *A.D. 2.* The same were called by the Latins, *Helvidiani*, from Helvidius, (a disciple of Auxentius the Arian,) whose name is most made use of, because refuted by St. Jerom. He was followed by Jovinian, a monk of Milan, as St. Jerom testifieth; though St. Augustin delivereth his opinion otherwise, *Virginitatem Mariæ destruebat, dicens eam pariendo fuisse corruptam.* And Bonosus, a Bishop in Macedonia, referred by the Council of Capua to the judgment of Anysius Bishop of Thessalonica, was condemned for the same, as appeareth by the 79th Epistle of St. Ambrose, written to Theophilus and Anysius: *Sane non possumus negare de Mariæ filiis jure reprehensum, meritoque vestram sanctitatem abhorruisse, quod ex eodem utero*

utero virginali, ex quo secundum carnem Christus natus est, alius partus effusus sit. This is the catalogue of those by the ancients accounted heretics for denying the perpetual Virginity of the Mother of our Lord.

A R T.
III.

Pag. 272. (y)

For in the word ἕως there is no such force. Τὸ ἕως ἔ' πάντως ἀντιδιαφεῖται τῷ μέλλοντι, ἀλλὰ τὸ μέχρι μὲν τῷδε τίθησι, τὸ μετὰ τῷτο δὲ ἔκ' ἀναίνεται. *S. Greg. Naz. Orat. 2. de Filio.* Τὸ ἕως πολλαχῇ χρόνῳ μὲν τινα δοκεῖ περιουρισμὸν ὑποφαίνειν, κατὰ δὲ τὴν ἀληθείαν τὸ ἀόριστον δείκνυσιν. *S. Basil. Homil. de Nativ. Dom.* Ἐξοὺς τῇ γραφῇ τὴν ῥῆσιν ταύτην μὴ ἐπὶ διωρισμένῳ τίθεναι χρόνῳ. *S. Chrysost.* Τὸ ἕως πολλαχῇ καὶ ἐπὶ τῷ διηνεκῷ ἐν τῇ θείᾳ γραφῇ εὐρίσκαμεν κείμενον. *Isidor. Polem. lib. i. Epist. 18.* Τὸ ἕως πολλαχῇ ἔκ' ἐπὶ χρόνῳ λέγει, ἀλλ' ἐπὶ τῷ αὐτῷ πράγματι. *Adrian. Isag. in S. S.* Τὸ ἕως ἐνίοτε μὲν πρὸς ἀντιδιαβολὴν τῷ ἐφεξῆς χρόνῳ παραλαμβάνεται, ἐνίοτε δ' ἂν ἐπὶ δηλώσει μεγάλων μὲν ἔργων καὶ θεοπρεπῶν καθάπερ καὶ νῦν, ἔ' μὲν πρὸς ἀντιδιαβολὴν ἑτέρῳ χρόνῳ τινός, ἀλλὰ καὶ ἐναντίον εἰς ὑποδήλωσιν ἀπεράντη διαστήματος. *Phot. Epist. 30.* In the same manner it is observed by the Greek grammarians of πρὶν, that if any one declared that he did it not πρὶν before such a thing were done, it followeth not that he did it when or after that thing was done. As when Helena saw and knew Ulysses a spy in Troy, she promised upon oath that she would discover him to none till he was safe returned to the Grecian fleet :

——Καὶ ὤμοσα καρτερόν ὄρκον,
Μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,
Πρὶν γε τὸν εἰς νῆας τεύχεα κλισίας τ' ἀφικέσθαι.

Ὀδ. δ. v. 253.

And yet it is not likely, says Eustathius, that Helena did ever discover Ulysses to the Trojans after he was returned. Ἐν δὲ τῷ, Μὴ πρὶν Ὀδυσσεύα Τρωσὶν ἀναφῆναι, πρὶν αὐτὸν εἰς νῆας ἰκέσθαι, εἴπερ μὴ δοκεῖ πιθανὸν ἢ εὐλόγητον τὸ ἀναφῆναι ὅλως τὸν Ὀδυσσεύα τοῖς Τρωσὶν, ἐνδυμητέον τὴν δύναμιν τῇ, μὴ πρὶν ποιῆσαι τόδε τι πρὶν αὖ τόδε γίνηται,

- A B T. γίνηται, (ἥτις ἐν τῇ α' ῥαψωδίᾳ τῆς Ἰλιάδος κεῖται,) καὶ φα-
 III. νεῖται ἐκεῖθεν, ὡς ἔκ εἰκὸς τὴν Ἑλένην εἰπεῖν τοῖς Ἰλιεῦσι περὶ
 τῆς Ὀδυσσεύως ἡδὲ ὅτε εἰς νῆας καὶ κλίσιαις ἀφίκετο αὐτός. A
 negation anteceding πρὶν or ἕως, is no affirmation fol-
 lowing them.

Pag. 273. (z)

For I shall not deny that Christ was called the *first-born* in respect of his Mother, though Epiphanius thought that a sufficient answer : Οὐκ εἶπεν ὅτι ἐγέννησε τὸν πρωτότοκον αὐτῆς, ἀλλ' ἔκ ἔγνω αὐτὴν ἕως ὅτε ἐγέννησε τὸν υἱὸν αὐτῆς· καὶ ἔκ εἶπε, τὸν πρωτότοκον αὐτῆς, ἀλλὰ τὸν πρωτότοκον. Ἐπὶ μὲν γὰρ τῷ υἱῷ αὐτῆς ἐσήμανεν, ἐξ αὐτῆς κατὰ σάρκα γεννηθῆσθαι· ἐπὶ δὲ τῇ τῆς πρωτότοκας ἐπωνυμία, ἔκετι τὸ αὐτῆς εἶθελον, ἀλλὰ πρωτότοκον μόνον. *Hæres. lxxviii. §. 16.* As if her Son the first-born were not her first-born Son. Οὐ πάντως ὁ πρωτότοκος πρὸς τὰς ἐπιγινομένους ἔχει τὴν σύλκριν, ἀλλ' ὁ πρῶτον διανοίγων μήτραν πρωτότοκος ὀνομάζεται. *S. Basil. Homil. de Nativ. Dom.* Primogenitus est non tantum post quem et alii, sed ante quem nullus. *S. Hieron. adv. Helvid.* It is observed by Servius, to that of Virgil's *Æneid. i. v. 5. Trojæ qui primus ab oris*, that *primus* is, post quem nullus.

Pag. 273. (a)

Thus St. Jerom makes his plea: Quid me in unius mensis stringis articulo? quid primogenitum vocas, quem an sequantur fratres ignoro? Expecta donec nascatur secundus: nihil debeo sacerdoti, nisi et ille fuerit procreatus, per quem is qui ante natus est incipiat esse primogenitus. *Adv. Helvid.*

Pag. 274. (b)

Definivit sermo Dei quid sit *Primogenitum*; Omne, inquit, quod aperit vulvam. *S. Hieron. adv. Helvid.*

Pag. 274. (c)

Origen first delivereth it on St. Matthew, and Eusebius sheweth his opinion, speaking of St. James the brother of our Lord. *Hist. Eccles. lib. ii. cap. 1.* Τότε δῆτα

θῆτα καὶ Ἰάκωβον τὸν τῷ κυρίῳ λεγόμενον ἀδελφὸν, ὅτι δὴ καὶ A R T.
 ἕτος τῷ Ἰωσήφ ὠνόμαστο παῖς· τῷ δὲ Χριστῷ πατὴρ ὁ Ἰωσήφ. III.
 So we read, as it is set forth by R. Stephanus; but
 in my book collated with an ancient MS, "Ὅτι δὲ καὶ
 ἕτος υἱὸς ἦν τῷ Ἰωσήφ τῷ νομιζομένῳ οἰονεῖ πατρὸς τῷ Χριστῷ"
 which is much more plain; for ὠνόμαστο παῖς is nothing
 so pertinent in this particular, as υἱὸς ἦν. So St. Epi-
 phanius, "Ἦν γὰρ ὁ Ἰάκωβος ἕτος υἱὸς τῷ Ἰωσήφ ἐκ γυναικὸς
 τῷ Ἰωσήφ, ἕκ ἀπὸ Μαρίας· *Hæres.* xxix. §. 4. and, speak-
 ing of the rest, he calls them, τὲς υἱὰς Ἰωσήφ ἐκ τῆς ὄντως
 αὐτῷ ἄλλης γυναικός. *Hæres.* xlii. *Refut.* 12. Thus St.
 Hilary, Homines pravissimi hinc præsumunt opinionis
 suæ auctoritatem, quod plures Dominum nostrum fra-
 tres habuisse sit traditum, quasi Mariæ illi fuissent, et
 non potius Joseph ex priore conjugio suscepti. *Com.*
in Matth. cap. 1. Thus also St. Ambrose *de Virg.* and
 generally all the Fathers to that time, and the
 Greeks afterwards, St. Chrysostom, St. Cyril, Euthy-
 mius, Theophylact, Œcumenius, and Nicephorus.
 These all seem to have followed an old tradition,
 which is partly still continued, in St. Epiphanius: "Ἐσχ
 δὲ ἕτος ὁ Ἰωσήφ τὴν μὲν πρώτην αὐτῷ γυναῖκα ἐκ τῆς φυλῆς
 Ἰούδα, καὶ κατέσκη αὐτῷ αὕτη παῖδας τὸν ἀριθμὸν ἕξ, τέσσαρας
 μὲν ἄρρενας, θηλείας δὲ δύο. *Hæres.* lxxviii. §. 7. The first of
 these six children was James: μετ' αὐτὸν δὲ γίνεται παῖς
 Ἰωσήφ καλούμενος, εἴτα μετ' αὐτὸν Συμεὼν, ἔπειτα Ἰούδας· καὶ
 δύο θυγατέρες, ἡ Μαρία, καὶ ἡ Σαλώμη καλεμένη. §. 8. Thus
 had the Greeks a distinct relation of the sons and
 daughters of Joseph, and of the order of their gene-
 ration. Whose authority I shall conclude with that
 of Jobius; "Ἐδοὖ πατέρας καὶ ἀδελφὰς ἐπὶ γῆς ὀνομάσαι τὸν
 ἀπάτορα· ἕκ ἐκ τῶν λησῶν καὶ πονηρῶν τέρας ἐξελέξατο, ἀλλὰ
 τὲς ἐν δικαιοσύνῃ διαλάμποντας· τοιοῦτος γὰρ Ἰωσήφ, καὶ οἱ
 τέτε παῖδες. *Œcon. lib. ix. in Phot. Biblioth. 222.* and
 that of Amphilochius Junior; "Ἠπίσησαν δὲ ποτε καὶ οἱ
 τῷ Ἰωσήφ υἱοὶ, καθὼς μαρτυρεῖ ὁ Εὐαγγελιστὴς, καὶ τῇ πείρῃ
 διδασχθέντες τὸ ἀληθές, γεγραφήκασιν Ἰάκωβος καὶ Ἰούδας
 παντὶ τῷ κόσμῳ, Θεῷ καὶ Κυρίῳ Ἰησοῦ Χριστῷ δέλας ἑαυτὰς εἶ-
 ναι. *Orat. in Deip.*

A R T.

Pag. 275. (d)

III.

The first, I conceive, who returned this answer, was St. Jerom, in a Tractate written in his youth at Rome against Helvidius; wherein, after a long discourse of several acceptions of *brethren* in the Scriptures, he thus concludes: *Restat igitur, ut—fratres eos intelligas appellatos, cognatione, non affectu, non gentis privilegio, non natura: quo modo Lot Abrahamæ, quo modo Jacob Laban est appellatus frater.* And as for the other opinion of those which went before him, he says it was grounded merely upon an apocryphal history; *Quidam fratres Domini de alia uxore Joseph filios suspicantur, sequentes deliramenta Apocryphorum, et quandam Escham mulierculam confingentes. Com. in Matt. cap. xii. 49.* Indeed Origen himself, followed in this particular by the Greek Church, did confess no less; who tells the authors from whom that interpretation first arose; *Fratres autem Jesu putabant nonnulli esse (ex traditione Hebræorum sumptâ occasione, ex evangelio quod titulum habet juxta Petrum, aut ex libro Jacobi) filios Joseph ex priore uxore, quæ convixerat ipsi antequam duceret Mariam. In Matt. xiii. 55.* This Jacobus mentioned by Origen is the same with him whom Eustathius mentions in *Hexaemero*; *Ἀξίον δὲ τὴν ἱστορίαν ἣν διέξεισι περὶ τῆς ἁγίας Μαρίας Ἰάκωβός τις ἐκθεῖν.* Where he reckons Joseph inter τὰς χηρεύουσας, and Epiphanius calls Ἰάκωβος Ἑβραῖος. *Lib. de Vita B. Mariæ Virg.* St. Jerom therefore observing that the former opinion of Joseph's sons was founded merely upon an apocryphal writing, and being ready to assert the virginity of Joseph as well as Mary, first invented the other solution in the kindred of Mary, as founded not only in the language, but also testimony of the Scriptures. *Quidam fratres Domini de alia uxore Joseph filios suspicantur, sequentes deliramenta Apocryphorum, et quandam Escham mulierculam confingentes. Nos autem, sicut in libro quem contra Helvidium scripsimus continetur, fratres Domini non filios*

filios Joseph, sed consobrinos Salvatoris, Mariæ liberos intelligimus materteræ Domini, quæ esse dicitur mater Jacobi minoris et Joseph et Judæ, quos in alio Evangelii loco fratres Domini legimus appellatos. Fratres autem consobrinos dici omnis Scriptura demonstrat. *S. Hieron. in Matt. xii. 49.* After St. Jerom St. Augustin embraced this opinion: Consanguinei Virginis Mariæ fratres Domini dicebantur. Erat enim consuetudinis Scripturarum appellare fratres, quoslibet consanguineos et cognationis propinquos. *Tract. 28. in Joan. item Tract. 10. et cont. Faust. lib. xxii. cap. 35.* Although therefore he seem to be indifferent in his Exposition of the Epistle to the Galatians, i. 15. Jacobus Domini frater, vel ex filiis Joseph de alia uxore, vel ex cognatione Mariæ matris ejus, debet intelligi: yet because this Exposition was written while he was a presbyter, and those before mentioned after he was made a bishop, therefore the former was taken for his undoubted opinion, and upon his and St. Jerom's authority hath been generally since received in the Latin Church.

Pag. 275. (e)

From this place Helvidius argued, Hæc eadem vocabula in alio loco nominari, et eosdem esse fratres Domini, filios Mariæ. And from the next he concluded, Ecce Jacobus et Joses, filii Mariæ, quos Judæi fratres appellârunt. *S. Hieron. adv. Helvid.*

Pag. 275. (f)

Here Helvidius exclaiming triumphed, Quam miserum erit et impium de Maria hoc sentire, ut cum aliæ foeminæ curam sepulturæ Jesu habuerint, matrem ejus dicamus absentem! *S. Hieron. adv. Helvid.*

Pag. 276. (g)

Jacobus qui appellatur frater Domini, cognomento Justus, ut nonnulli existimant, Joseph ex alia uxore, ut autem mihi videtur, Mariæ sororis matris Domini, cujus

A R T. cujus Joannes in libro suo meminit, filius. *S. Hieron. in Catal. Script. Eccles. 2.* Sicut in sepulchro ubi positum est corpus Domini, nec antea nec postea mortuus jacuit: sic uterus Mariæ nec antea nec postea quicquam mortale suscepit. *S. August. Tract. 28. in Joan..*

Pag. 277. (h)

Tantum ad nativitatem carnis ex se dedit, quantum ex se foeminæ edendorum corporum susceptis originibus impendunt. *S. Hilar. de Trin. lib. x. cap. 15.*

Pag. 277. (i)

That is, by a proper conception, Συλλαβεῖν ἐν γαστρὶ, the Syriac in one word ܡܕܐ, ac si diceret, *ventrescere*. So the LXX translated the simple ἵκη, ἐν γαστρὶ λήψεται. As therefore ἐν γαστρὶ ἔχειν expresseth a proper gravitation, so doth ἐν γαστρὶ συλλαβεῖν a proper conception. According to that expression of Gregory Nazianzen, Θεϊκῶς μὲν, ὅτι χωρὶς ἀνδρὸς, ἀνθρωπικῶς δὲ, ὅτι νόμῳ κυήσεως. *Epist. 1. ad Cledon.*

Pag. 277. (k)

Πεπληροφορημένους εἰς τὸν Κύριον ἡμῶν, ἀληθῶς ὄντα ἐκ γίνεσ Δαβὶδ κατὰ σάρκα, υἱὸν Θεῷ κατὰ θεῖλημα καὶ δύναμιν Θεῷ, γεγεννημένον ἀληθῶς ἐκ παρθένου. *S. Ignat. Epist. ad Smyrn.*

Pag. 278. (l)

Veri et proprii filii quis nisi absurdissimus neget vere et proprie esse matrem? *Facund. lib. i. cap. 4.* Hoc et ad credendum difficile, et dignum controversiâ videbatur, utrum Deum illa Virgo genuerit: cæterum quod vere et proprie genuerit, quicquid est ille quem genuit, nulli dignum disceptationis apparet. *Ibid.*

Pag. 278. (m)

Πῶς γὰρ ὁ Θεολόγος ἢ Θεὸν υἱὸν ἔχουσα; *Theod. Abucara. Disput. 12.*

Pag.

Pag. 278. (n)

ART.

III.

This name was first in use in the Greek Church, who, delighting in the happy compositions of that language, called the blessed Virgin Θεοτόκον. From whence the Latins in imitation styled her Virginem Deiparam et Deigenitricem. Meursius in his Glossary sets the original of this title in the time of Justinian: Inditum hoc nomen est matri Domini ac Servatoris nostri Jesu Christi a Synodo V. Constantinopolitana tempore Justiniani. Whereas this was not the original, but the confirmation, of that title. In hac Synodo Catholice est institutum, ut beata Maria semper virgo Θεοτόκος diceretur: quia, sicut Catholica fides habet, non hominem solum, sed vere Deum et hominem, genuit. *Paul. Warnef. de Gest. Longobard. lib. vi. cap. 14.* So speaketh he of the same Synod: and it is true, for the seventh Canon of the same runneth thus, Εἴ τις κατὰ ἀναφορὰν ἢ κατὰ χρησικῶς Θεοτόκον λέγει τὴν ἁγίαν, ἑνδοξον, ἀειπαρθένον Μαρίαν—ἀλλὰ μὴ κυρίως καὶ κατ' ἀλήθειαν Θεοτόκον αὐτὴν ὁμολογεῖ—ὁ τοιοῦτος ἀνάθεμα ἔστω. Otherwise in this Council was but confirmed what had been determined and settled long before: and therefore Photius says thereof, *Epist. 1.* Αὕτη ἡ ἁγία καὶ οἰκουμενικὴ σύνοδος Νεστορίῳ πάλιν τὰ μισρὰ παραφυσόμενα δόγματα εἰς τὸ παντελὲς ἐξεθέρισε, that it utterly cut off the heresy of Nestorius, which then began to grow up again. Now part of the heresy of Nestorius was the denial of this Θεοτόκος, and the whole was nothing else but the ground of that denial. And therefore being he was condemned for denying of it, that title must be acknowledged authentic, which he denied, from the time of the Council of Ephesus; in which those Fathers, saith Photius expressly, τὴν πανάχραντον καὶ ἀειπαρθένον (Χριστῶ) μητέρα κυρίως καὶ ἀληθῶς καλεῖσθαι καὶ ἀνευφημεῖσθαι Θεοτόκον παραδιδώκασιν. *Epist. 1.* And that it was so then is manifest, because by the denial of this the Nestorian heresy was first discovered, not in Nestorius himself, but in his presbyter Anastasius, who first in a sermon magisterially

- A R T. rially delivered, Θεοτόκον τὴν Μαρίαν καλεῖτω μηδεὶς. *Socrat. Hist. Eccles. lib. vii. cap. 32.* and *Liberat. Breviar. cap. 4.* as also Evagrius and Nicephorus. Upon which words arising a tumult, Nestorius took his presbyter's part, teaching the same doctrine constantly in the Church, καὶ πανταχῶς τὴν λέξιν τῆς Θεοτόκος ἐκβάλλων. And hereupon the tumult grew so great, that a general Council for that reason was called by Theodosius Junior, τῷ Νεστορίῳ τὴν ἁγίαν Μαρίαν εἶναι Θεοτόκον ἀρνεμένῳ, as Justinian testifieth, *Epist. ad V. Syn.* In which, when all things seemed clearly to be carried against Nestorius and his faction, he hoped to have reconciled all by this feigned acknowledgment, Λεγέσθω καὶ Θεοτόκος ἡ Μαρία, καὶ παυσάσθω τὰ λυπηρά. *Socrat. Hist. Eccles. lib. vii. cap. 34.* *Liberat. Breviar. cap. 6.* It is plain then that the Council of Ephesus, which condemned Nestorius, confirmed this title Θεοτόκος; I say, confirmed it; for it is evident that it was before used in the Church, by the tumult which arose at the first denial of it by Anastasius; and so confirmed it as received before, because they approved the Epistles of St. Cyril, who proved it by the usage of those Fathers which preceded him. Where by the way it is observable, that while St. Cyril produceth nine several Fathers for the use of this word, and both before and after he produceth them affirmeth that they all did use it, there are but three of them who expressly mention it, Athanasius, Antiochus, and Ammon: *Epist. ad Reginas.* And it is something to be admired that he should so name the other six, and recite those places out of them which had it not, when there were before him so many beside them that used it. As Gregory Nazianzen, Εἴ τις ὁ Θεοτόκον τὴν Μαρίαν ὑπολαμβάνει, χάρις ἐστὶ καὶ θεότης. *Epist. 1. ad Cledon.* and in his first Oration *de Filio*, speaking of the difference of his generation from that of others, Πῶς γὰρ ἐν τοῖς σοῖς ἔγνως Θεοτόκον παρθένον; and St. Basil asserteth, μὴ καταδέχισθαι τῶν φιλοχρίστων τὴν ἀκοήν, ὅτι ποτὲ ἐπαύσατο εἶναι παρθένος ἡ Θεοτόκος.

A R T.

III.

Θεοτόκος. *Homil. de Nativ. Christi.* And that in the time of St. Basil and St. Gregory this term was usual, appeareth by the objection of Julian, who derided the Christians for thinking God could be born of a woman; Θεοτόκον δὲ ὑμεῖς ἔπαυσεθε Μαρίαν καλεῖντες. *S. Cyril. Alex. cont. Julian. lib. vii.* Before both these Eusebius speaketh of Helena, who built a church at Bethlehem; Ἡ βασιλὶς ἡ θεοσεβεσάτη τῆς Θεοτόκου τὴν κύησιν μνήμασι θαυμαστοῖς κατεκόσμη. *De vita Constant. lib. iii. cap. 43.* And before Eusebius, Alexander Bishop of Alexandria; Ἀπαρχὴ γέγονεν ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, σῶμα φορέσας ἀληθῶς, καὶ ἐδοκῆσαι, ἐκ τῆς Θεοτόκου Μαρίας. *Epist. ad Alex. apud Theodoret. Hist. Eccles. lib. i. cap. 4.* Before him Dionysius Alexandrinus calls our Saviour τὸν σαρκωθέντα ἐκ τῆς ἁγίας παρθένου καὶ Θεοτόκου Μαρίας. *Epist. ad Paulum Samosat.* And speaking of the words of Isaiah, *A Virgin shall conceive*, Δείκνυσιν ὅτι ἡ Θεοτόκος τινὰ συνέλαβεν, ἡ παρθενος δηλονότι. *Resp. ad Quæst. 5.* And in the answer to the same question, Πνεύματι ἁγίῳ ἠδρασαι, καὶ σκίπεται τῇ δυνάμει τῇ ὑψίστῃ ἡ αἰμίμητος σκηνὴ τῇ Θεῷ, Μαρία ἡ Θεοτόκος, καὶ παρθένος. And again, Οὕτωςι λέγει καὶ περὶ τῆς γεννηθέντος ἐκ τῆς Θεοτόκου. In the answer to the sixth question, Διὰ τὸ φεύγειν εἰς Αἴγυπτον τὸν Ἰωσήφ ἅμα τῇ Θεοτόκῃ Μαρίᾳ ἐν ἀγκάλαις φέρουσα τὴν καταφυγὴν ἡμῶν, and so often. Nay yet before him Origen did not only use, but expound at large the meaning of that title Θεοτόκος, in his first tome on the Epistle to the Romans, as Socrates and Liberatus testify. Well therefore did Antiochus Bishop of Antioch urge the ancient Fathers against Nestorius, calling it πρόσφορον ὄνομα καὶ τετριμμένον πολλοῖς τῶν πατέρων. And again, Πολλοῖς τῶν πατέρων καὶ συντεθέν, καὶ γραφὴν, καὶ ῥηθὴν. Τῷτο γὰρ τὸ ὄνομα, says he, εἰδὲς τῶν ἐκκλησιαστικῶν διδασκαλῶν παρήτηται· οἳ τε γὰρ χρησάμενοι αὐτῷ πολλοὶ καὶ ἐπίσημοι, οἳ τε μὴ χρησάμενοι ἐκ ἐπελάβου τοῦ τῶν χρησαμένων. *Concil. Ephes. par. i. cap. 25.*

Pag. 278. (o)

Although Θεοτόκος may be extended to signify as much as the *Mother of God*, because τίκταν doth

- A R T. sometimes denote as much as γενῶν, and therefore it
 III. hath been translated *Dei genitrix*, as well as *Deipara*; yet those ancient Greeks which called the Virgin Θεοτόκος, did not call her μητέρα τῆ Θεῆς. But the Latins translating Θεοτόκος *Dei genitrix*, and the Greeks translating *Dei genitrix* Θεῆς μήτηρ, they both at last called her plainly the *Mother of God*. The first which the Greeks observed to style her so was Leo the Great, as was observed by Ephraim Patriarch of Theopolis, whose words have been very much mistaken by two learned men, Dionysius Petavius and Leo Allatius, who have produced them to prove that Leo Magnus was the first man which ever used the word Θεοτόκος. A strange error this must needs appear in so great a person as a Patriarch, and that of the Greek Church; and indeed not imaginable, considering how well he was versed in those controversies, and how he compared the words of Leo with those of the ancient Greek Fathers, and particularly of St. Cyril. His words are these in his Epistle *ad Zenobium*, Πρῶτος ἐν ἁγίοις Λέων ἰδικῶς εἶπεν αὐταῖς λέξεσιν, ὡς μήτηρ Θεῆς εἶναι ἡ ἁγία Θεοτόκος, τῶν πρὸ αὐτῆ παλίων διαπρυσίους ῥήμασι μὴ τέτο φαιμένων. That is, *Leo was the first who in plain terms called the Θεοτόκος (that is, Mary) the Mother of God; whereas the Fathers before him spake not the same in express words.* Petavius and Allatius have clearly mistaken the proposition, making the subject the predicate, and the predicate the subject, as if he had first called the *Mother of God Θεοτόκος*, whereas he is said first to call the Θεοτόκος *Mother of God*, as appeareth by the article added to the subject, not to the predicate. But if that be not sufficient, his meaning will appear by another passage to the same purpose, in his Epistle *ad Syncreticum*; Ὅτι μητέρα Θεῆς πρῶτον μὲν ἡ Ἐλισάβετ ἀνεῖπεν, ἐν οἷς λέγει, Καὶ πόθεν μοι τῆτα, ἵνα ἡ μήτηρ τῆ Κυρίου με ἐλθῇ πρὸς με; σαφέστερον δὲ τῶν ἄλλων μετὰ ταῦτα τὴν λέξιν πρῶτος ὁ ὁσίου Λέων ὁ Πάπας προένηκε. Therefore as he took the *Lord* and *God* to be synonymous; so he thought Elizabeth

Elizabeth first styled Mary the *Mother of God*; be- ART.
 cause she called her the *Mother of her Lord*; and III.
 after Elizabeth, Leo was the first who plainly styled
 her so, that is, the *Mother of God*. And that we may
 be yet farther assured of his mind, he produceth the
 words of Leo the Pope in his Epistle to Leo the
 Emperor: Ἀναθεματίζισθω Νεστόριος, ὁ τὴν μακαρίαν καὶ
 Θεοτόκον Μαρίαν ἔχῃ τῷ Θεῷ, ἀνθρώπῳ δὲ μόνον, πιστεύων εἶναι
 μητέρα. The sentence which he translates is this, Ana-
 thematizetur ergo Nestorius, qui beatam Virginem
 Mariam non Dei, sed hominis tantummodo, credidit
 genitricem. *Epist. xcvi. cap. i.* Where plainly *genitrix*
Dei is translated μήτηρ Θεῷ, and Θεοτόκος is added by
 Ephraim out of custom in the subject, being other-
 wise not at all in Leo's words. It is therefore cer-
 tain that first in the Greek Church they termed the
 blessed Virgin Θεοτόκος, and the Latins from them
Dei genitrix, and *mater Dei*, and the Greeks from
 them again μήτηρ Θεῷ, upon the authority of Leo,
 not taking notice of other Latins who styled her
 so before him.

Pag. 278. (p)

Non æquanda est mulieribus cunctis, quæ genuit
 majestatem. *Author lib. de singular. Clericorum.*

Pag. 278. (q)

Elisabet et Zacharias nos docere possunt, quanto
 inferiores sunt beatæ Mariæ matri Domini sanctitate,
 quæ conscia in se habitantis Dei libere proclamat,
Ecce ergo ex hoc beatam me dicent omnes generationes.
S. Hieron. adv. Pelag. lib. i.

Pag. 278. (r)

Abfit ut quisquam S. Mariam divinæ gratiæ pri-
 vilegiis et speciali gloria fraudare conetur.

Pag. 278. (s)

Ἡ Μαρία ἐν τιμῇ, ὁ Κύριος προσκυνῖσθαι. Ἐν τιμῇ ἴσω
 Μαρία, ὁ δὲ Πατήρ, καὶ Υἱός, καὶ ἅγιον Πνεῦμα προσκυνῖσθαι
τὴν

A R T. τὴν Μαρίαν μηδεὶς προσκυνεῖτω. *S. Epirh. Hæres. lxxix. §. 7.*

.III. Εἰ καλλίστη ἡ Μαρία, καὶ αἰγία, καὶ τέλειμημένη, ἀλλ' οὐκ εἰς τὸ προσκυνεῖσθαι. *Ibid.* Ἡμεῖς δὲ τῶν μὲν ὁρωμένων θεολογῶμεν οὐδέν· τῶν δὲ ἀνθρώπων τὰς ἐν ἀρετῇ διαπρεψαντας ὡς ἀνθρώπους ἀρίστους γεραίρομεν· μόνον δὲ τὸν τῶν ὅλων προσκυνῶμεν Θεὸν καὶ Πατέρα, καὶ τὸν ἐκείνου γε λόγον, καὶ τὸ πανάγειον Πνεῦμα. *Theodoret. Therap. Serm. 2.*

Pag. 279. (t)

Under that notion did the ancient Jews expect him, as appeareth by the Targum. Cantic. viii. 1. וְבִהְיוֹתָ נִמְנָה אֶתְּגַלִּי מֶלֶךְ מִשְׁחָה לְכַשְׁתָּהּ דִּישָׁרָא וְיִמְרוּ וְיִתְּנָה לָהּ בְּנֵי יִשְׂרָאֵל אֶתְּהָא תִּהְיֶה נִמְנָה לָהּ *When the Messias shall reveal himself, the sons of Israel shall say unto him, Thou shalt be unto us a brother.*

Pag. 279. (u)

Hominis liberatio in utroque sexu debuit apparere. Ergo, quia virum oportebat suscipere, qui sexus honorabilior est, conveniens erat ut foeminei sexus liberatio hinc appareret, quod ille vir de foemina natus est. *S. August. lib. de divers. quæst. lxxxiii. quæst. 11.* Nolite vos ipsos contemnere, viri, filius Dei virum suscepit: nolite vos ipsas contemnere, foeminæ, filius Dei natus ex foemina est. *Idem de Agone Christi.*

Pag. 279. (x)

Non eum in peccatis mater ejus in utero aluit; quem Virgo concepit, Virgo peperit, *S. August. Tract. 4. in Joan.* Ergo ecce Agnus Dei. Non habeat iste traducem de Adam; carnem tantum sumpsit de Adam, peccatum non assumpsit. *Ibid.* Verbum caro factum in similitudine carnis peccata omnia nostra suscepit, nullum reatus vitium ferens ex traduce prævaricationis exortum. *Joan. IV. Epist. ad Constant.*

Pag. 279. (y)

Levi in lumbis Abrahæ fuit, secundum concupiscentiam carnalem, Christus autem secundum solam substantiam

substantiam corporalem. Cum enim fit in femine et visibilis corpulentia et invisibilis ratio, utrumque currit ex Abraham, vel etiam ex ipso Adam, usque ad corpus Mariæ, quia et ipsum eo modo conceptum et exortum est: Christus autem visibilem carnis substantiam de carne Virginis sumpsit; ratio vero conceptionis ejus non a femine virili, sed longe aliter ac desuper venit. *S. August. de Genes. ad lit. lib. x. cap. 20.*

Pag. 281. (z)

Atquin hinc magis Christum intelligere debebis ex David deputatum carnali genere, ob Mariæ Virginis censum. De hoc enim promisso juratur in Psalmo ad David, *Ex fructu ventris tui collocabo super thronum tuum. Tertul. adv. Marcion. lib. iii. cap. 20.*

ARTICLE IV.

*Suffered under Pontius Pilate, was crucified,
dead, and buried.*

Pag. 282. (a)

- A R T.** **CRUCIFIXUS** sub Pontio Pilato, et sepultus.
IV. *Ruffin. in Symb. Cassian. de Incarn. Domini.* Credimus in eum qui sub Pontio Pilato crucifixus est et sepultus. *S. August. de Fide et Symb. cap. 5. et de Trin. lib. i. cap. 14.* Caput nostrum Christus est, crucifixum et sepultum, resuscitatum ascendit in cœlum. *Idem in Psal. cxxxii.* Qui sub Pontio Pilato crucifixus est et sepultus. *Max. Taurin. Chrysol. Euseb. Gallic.* Τὸν ἐπὶ Ποντίῳ Πιλάτῳ σταυρωθέντα, ταφέντα. Qui sub Pontio Pilato crucifixus est et sepultus. *MSS Armach.* And besides these, a witness without exception, Leo the Great; Unigenitum Filium Dei crucifixum et sepultum, omnes etiam in Symbolo confitemur. *Epist. x. cap. 5.* Afterwards the passion was expressed: Passus sub Pontio Pilato, crucifixus et sepultus: *Etherius Uxam.* and the death: Passus sub Pontio Pilato, crucifixus, mortuus, et sepultus. *Author lib. de Symb. ad Catechum.* Not but both these were expressed before in the rule of Faith by Tertullian, but without particular mention of the crucifixion. Hunc passum, hunc mortuum, et sepultum. *Adv. Prax. cap. 2.* As Optatus, Passus, mortuus, et sepultus resurrexit. *lib. i.* Passus, sepultus, et tertia die resurrexit. *Capitul. Caroli 82.* And generally the ancients did understand determinately his crucifying by that more comprehensive name of his suffering. For as Marcellus and St. Cyril have σταυρωθέντα καὶ ταφέντα, Eusebius and the Nicene Council to the same purpose have παθόντα only

only in their Creeds. As St. Clemens Alexandrinus, **A R T.**

Τὴν εἰς τὸν Θεὸν πίστιν, τὴν εἰς τὸν παθόντα ὁμολογίαν. *Pæd.* **IV.**

lib. ii. cap. 3. Which was farther enlarged afterwards by the Council of Constantinople into *σαυρωθέντα, καὶ παθόντα, καὶ ταφέντα.*

Pag. 284. (b)

Vol. ii. pag. 97. not. (u) we shewed by the authority of the Targum, the *Bereishith Rabba*, and the *Midrash* upon Ruth, and by the confession of Solomon Jarchi and Moses Alfhech, that the ancient Rabbins did interpret that chapter of the Messias; which might seem a sufficient acknowledgment. But because this is the most considerable controversy between us and the Jews, it will not seem unnecessary to prove the same truth by farther testimonies. In the Talmud, *Cod. Sanhedrin*, to the question, *What is the name of the Messias?* it is answered, *למשיח the Leper.* And the reason of the name is there rendered, *למשיח because it is spoken in this, Isa. liii. 4. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, i. e. למשיח.* And because *למשיח* is used of the leprosy, *Levit. xiii. 13.* therefore from *למשיח* they concluded his name to be a *Leper*, and consequently did interpret that place of the Messias. In the *Pesikta* it is written, *הוציא ה' את נשמת המשיח God produced the soul of the Messias, and said unto him, Wilt thou redeem my sons after 6000 years? He answered, I will. Wilt thou bear the chastisements, to take away their sins? הוציא דכתיב אכן חלינו הוא נשא As it is written, Isa. liii. 4. Surely he hath borne our griefs. And he answered, I will bear them with joy.* Which is a clear testimony, considering the opinion of the Jews that all souls of men were created in the beginning, and so the soul of the Messias to suffer for the rest. The shift of the Jews, turning these expressions off from the Messias, and attributing of them to the people as to one, is something ancient: for we find that Origen was urged with that exposition in a disputation with the Jews. *Μέμνημαι δὲ ποτε ἢ τινι πρὸς τὰς*

τὰς

A R T. τὰς λεγόμενας παρὰ Ἰουδαίοις σοφὰς ἐκζητήσει ταῖς προφητείαις
 IV. ταύταις χρησάμενος ἐφ' οἷς ἔλεγεν ὁ Ἰουδαῖος, ταῦτα πε-
 προφητεῦσθαι ὡς περὶ ἐνὸς τῷ ὅλῳ λαῷ καὶ γενομένῳ ἐν τῇ
 διασπορᾷ, καὶ πληγέντος, ἵνα πολλοὶ προσήλυτοι γίνωνται, τῇ
 προφάσει τῇ ἐπισπάρθαι Ἰουδαίους τοῖς πολλοῖς ἔθνεσι. Thus
 the Jew interpreted those places, Isa. lii. 14. *His*
visage was so marred more than any man; lii. 15. *That*
which had not been told them they shall see; liii. 3. *A*
man of sorrow, and acquainted with grief: and applied
 them to the people of Israel in their dispersions. But
 Origen did easily refute him, by retorting other
 places of the same Prophecy, as liii. 4. *Surely he*
hath borne our griefs and carried our sorrows; verse 5.
He was wounded for our transgressions, he was bruised
for our iniquities, and with his stripes are we healed.
 Σαφῶς γὰρ, says he, οἱ ἐν ταῖς ἀμαρτίαις γινόμενοι, καὶ
 ἰαθῆντες, ἐκ τοῦ τὸν σωτήρα πεπονθέναι, εἴτ' ἀπὸ τοῦ λαοῦ
 ἐκείνου, εἴτε καὶ οἱ ἀπὸ τῶν ἐθνῶν, ταῦτα λέγουσι. But espe-
 cially he confounded the Jew with those words of
 the 8th verse, *He was cut off out of the land of the liv-*
ing; for the transgressions of my people was he stricken.
 Μάλιστα δὲ ἰδόξαμεν θλίβεin, ἀπὸ τῆς φασκούσης λέξεως τὸ,
 Ἀπὸ τῶν ἀνομιῶν τῷ λαῷ μὲν ἤχθη εἰς θάνατον. Εἰ γὰρ ὁ
 λαὸς κατ' ἐκείνας εἰσὶν οἱ προφητευόμενοι, πῶς ἀπὸ τῶν ἀνο-
 μιῶν τῷ λαῷ τῷ Θεῷ λέγεται ἤχθαι εἰς θάνατον ἕτος, εἰ μὴ
 ἕτερος ὢν παρὰ τὸν λαὸν τῷ Θεῷ; τίς δ' ἕτος εἰ μὴ Ἰησοῦς
 Χριστός; Orig. cont. Cels. lib. i.

Pag. 284. (c)

So indeed the Jews expect a double Messias, one,
 משיח בן יוסף *Messias the son of Joseph*, the other,
 משיח בן דוד *Messias the son of David*. So the Targum
 expressly upon Canticles iv. 5. שְׁנַיִם מְשִׁיחִים יְרֵדוּן
 : אֶפְרַיִם בֶּרֶךְ מְשִׁיחִים בֶּרֶךְ דָּוִד מְשִׁיחִים לְמַפְרֵקְךָ *Two are thy*
deliverers which shall deliver thee, Messias the son of
David, and Messias the son of Ephraim: and in the
 same manner, chap. vii. 3. This that Paraphrast,
 nothing so ancient as the rest, is conceived to have
 taken out of the Talmud in *Massecheth Succa*, where,
 .cap.

cap. 5. inscribed וְהָלֵל, God saith to Messias the son of David, שֶׁאֵל מָה אַתָּה מְבַקֵּשׁ *Ask what thou wilt* (according to the second Psalm,) and I will give it thee. כִּי־ן שָׂרָוּחָה לְמָשִׁיחַ בֶּן יוֹסֵף שְׁנוּרָה *Who seeing Messias the son of Joseph which was slain, asked of God nothing but life.* Thus from the Talmud and the latter Targum the Rabbins have generally taught a double Messias, one the son of David, the other of Joseph. As Solomon Jarchi, Isa. xxiv. 18. Zach. xii. 10. Aben Ezra, Zach. ix. 9. Malach. iii. 1. Kimchi, Zach. xii. 10. whom the latter Jews constantly follow. And this Marcion the heretic seems to have learned of the Jews, and to have taught with some alteration in favour of his own opinion. Constituit Marcion alium esse Christum, qui Tiberianis temporibus a Deo quondam ignoto revelatus fit in salutem omnium gentium; alium, qui a Deo creatore in restitutionem Judaici status fit destinatus, quandoque venturus. *Tertul. adv. Marcion. lib. iv. cap. 6.*

Pag. 287. (d)

Those which were called by the Greeks Δοκηταί and Φαντασιασταί, who taught that Christ was man only putative, and came into the world only in phantasmate, and consequently that he did only putative pati. These were called Δοκηταί, not from their author, but from their opinion, that Christ did all things only ἐν δόξῃ, in appearance, not reality. As Clemens Alexandrinus, Τῶν αἵρέσεων αἱ μὲν ἀπὸ δογματῶν ἰδιαζόντων προσαγορεύονται, ὡς ἡ τῶν Δοκητῶν. *Strom. lib. vii. viz. οἱ δόξῃ Χριστὸν πεφανερῶσθαι ὑπέλαβον. Idem, lib. vi.* Neque in phantasia, id est, absque carne, sicut Valentinus asserit, neque de thesi, putative imaginatum, sed verum corpus. *Gennad. de Eccles. Dogm. cap. 2.* Where for de thesi, I suppose we should read δόξῃ. The original of this train of heretics is to be fetched from Simon Magus, whose assertion was, Christum nec venisse, nec a Judæis quicquam pertulisse. *S. August. Hæres. 1.* Wherefore

A R T. fore making himself the Father, Son, and Holy
IV. Ghost, he affirmed, se in Filii persona putative apparuisse, and so that he suffered as the Son amongst the Jews; ἀληθεία μὴ πεπονθέναι δὲ, ἀλλὰ δοκῆσαι μόνον. *Damasc. de Hæres.* Now what Simon Magus said of himself, when he made himself the Son, that those who followed affirmed of Christ. As Saturninus, who taught, Christum in substantia corporis non fuisse, et phantasmate tantum quasi passum fuisse. *Tertul. de Præscr. adv. Hæret. cap. 46.* Vide *Epiph. mutilum, Hæres. xxiii. §. 1.* And Basilides, who delivered, εἶναι τὸν Χριστὸν φαντασίαν ἐν τῷ φαίνεσθαι, μὴ εἶναι δὲ ἄνθρωπον, μηδὲ σάρκα εἰληφέναι—ἔχ' Ἰησοῦν φάσκων πεπονθέναι, ἀλλὰ Σίμωνα τὸν Κυρηναῖον. *S. Epiph. Hæres. xxiv. §. 3.* A Judæis non credunt Christum crucifixum, sed Simonem Cyrenensem, qui angariatus sustulit crucem ejus. *S. August. Hæres. 4.* Thus the Valentinians, particularly Marcus, the Father of the Marcosian heretics: Marcus etiam nescio quis hæresim condidit, negans resurrectionem carnis, et Christum non vere, sed putative, passum asseverans. *S. August. Hæres. 14.* Thus Cerdon: Christum in substantia carnis negat, in phantasmate solo fuisse pronunciat, nec omnino passum, sed quasi passum. *Tertul. de Præscr. Hæret. cap. 51.* Christum ipsum neque natum ex fœmina, neque habuisse carnem, nec vere mortuum vel quicquam passum, sed simulasse passionem. *S. August. Hæres. 21.* And the Manichees, who taught, Christum non fuisse in carne vera, sed simulatam speciem carnis ludificandis humanis sensibus præbuisse; ubi non solum mortem, verum etiam resurrectionem, mentiretur. *Idem, Hæres. 46.* Whom therefore Vincentius Lirinensis calls Phantasiæ prædicatores, *cap. 20.*

Pag. 290. (e).

This is that inseparabilis connexio in the Creed, which Cassianus urgeth so much against Nestorius, *de Incarn. lib. vi.*

Pag.

Pag. 290. (f)

A R T.
IV.

Dominum passum symboli tenet authoritas, et Apostolus tradidit, dicens, *Si enim cognovissent, nunquam Dominum gloriæ crucifixissent. Vigil. adv. Eutych. lib. ii.*

Pag. 292. (g)

Ὁ λόγος σὰρξ ἐγένετο—ἵνα καὶ ὁ λόγος αἰεὶ ἦ λόγος, καὶ σάρκα ἔχη ὁ λόγος, ἐν ᾗ τὸ πάθος καὶ τὸν θάνατον ἀνεδέξατο ἐν μορφῇ τῇ ἀνθρωπίνῃ, μέχρι τάφου, καὶ ἄδυσ ἐπιβὰς. *S. Athanas. de Incarn. Dom. Cont. Apol. lib. i. cap. 12.*

Pag. 292. (h)

Adeo salva est utriusque proprietas substantiæ, ut et Spiritus res suas egerit in illo, id est, virtutes et opera et signa; et caro passionem suam functa sit, esuriens sub Diabolo, sitiens sub Samaritide, flens Lazarum, anxia usque ad mortem, denique et mortua est. *Tertul. adv. Prax. cap. 27. S. Clem. Alex. Pæd. lib. i. cap. 5.*

Pag. 292 (i)

Τὸ γὰρ φύσει ἀφθαρτον καὶ ἀναλλοίωτον αἰεὶ τοιοῦτόν ἐστιν, ὃ συναλλοιζόμενον τῇ ταπεινῇ φύσει, ὅταν ἐν ἐκείνῃ κατ' οἰκονομίαν γίνηται. *S. Greg. Nyss. Epist. ad Eustath.*

Pag. 292. (k)

Ὡς ἔδ' ἡλιακῇ φωτὸς πάθοιεν τι ἀκτῖνες τὰ πάντα πληρῆσαι, καὶ σωμάτων νεκρῶν καὶ ἡ καθαρῶν ἱφαπτόμεναι· πολὺ πλεον ἢ ἀσώματος τῇ Θεῷ δυνάμει ἔτ' ἂν πάθοι τὴν ἐσίαν, ἔδ' ἂν βλαβεῖν σώματος ἀσωμάτως ἱπαφωμένη. *Euseb. Dem. Evang. lib. iv. cap. 13.*

Pag. 293. (l)

This danger is the rather to be unfolded, because it is not generally understood. The heresy of Arius, as it was condemned by the Council of Nice, is known to all. But that he made the nature of the Word to suffer in the flesh, is not so frequently or plainly delivered. This Phœbadius (the first of the Latin Church who wrote against the Arians) charg-

A R T. eth them with. Duplicem hunc statum, non con-
 IV. junctum, sed confusum, vultis videri; ut etiam unus
 vestrum, id est epistola Potami, quæ ad orientem
 et occidentem transmissa est, qua asserit, carne et
 spiritu Christi coagulatis per sanguinem Mariæ, et in
 unum corpus redactis, passibilem Deum factum.
 Hoc ideo, ne quis illum ex eo crederet, quem im-
 passibilem satis constat. *Lib. adv. Arianos, cap. 7.*
 And again; Non ergo fit spiritus caro, nec caro spi-
 ritus, quod isti volunt egregii doctores, ut factus fit
 scilicet Dominus et Deus noster ex hac substantia-
 rum permixtione passibilis. Ideo autem passibilem
 volunt dici, ne ex impassibili credatur. *cap. 8.* Μάτην
 ἔν' Ἀρειανοὶ φαντάζονται σάρκα μόνην ὑποτιθέμενοι ἀνεληφέ-
 ναι τὸν Σωτῆρα, τὴν δὲ τῷ πατρὶ νόησιν ἐπὶ τὴν ἀπαθῆ διό-
 τητα ἀναφέροντες ἀσεβῶς. *S. Athanas. de Incarn. Dom.*
Cont. Apol. lib. i. cap. 15. Of this St. Hilary is to be
 understood: Sed eorum omnis hic sensus est, ut opi-
 nentur metum mortis in Dei Filium incidisse, qui
 asserunt non de æternitate esse prolatum, neque de
 infinitate paternæ substantiæ exstitisse, sed ex nullo
 per eum qui omnia creavit effectum; ut assumptus
 ex nihilo sit, et cœptus ex opere, et confirmatus ex
 tempore. Et ideo in eo doloris anxietas, ideo spi-
 ritus passio cum corporis passione. *Com. in Mat. cap.*
31. Where clearly he argues against the Arians.
 The right understanding whereof is the only true
 way to reconcile those harsh sayings of his, which so
 troubled the Master of the Sentences, and the whole
 Schools ever since.

Pag. 293. (m)

Per indissolubilem unitatem Verbi et carnis, om-
 nia quæ carnis sunt ascribuntur et Verbo, quomodo
 et quæ Verbi sunt prædicantur in carne. *Orig. in Epist.*
ad Rom. lib. i. cap. 1. Διὰ τὴν ἀκριβῆ ἐνότητά τῆς τε προσ-
 ληθείσης σαρκὸς, καὶ τῆς προσλαβομένης θεότητος, ἀνιμεθίσταται
 τὰ ὀνόματα· ὥστε καὶ τὸ ἀνθρώπινον τῷ Θεῷ, καὶ τὸ Θεῖον τῷ ἀν-
 θρωπίνῳ, καὶ νομομάζεσθαι. *S. Greg. Nyss. Epist. ad Theoph.*
 Χρῆ

Χρὴ μέντοι εἶδέναι ὡς ἡ ἔνωσις κοινὰ ποιεῖ τὰ ὀνόματα. *Theodoret. Dial. iii. cap. 17.* A R T.
IV.

Pag. 294. (n)

Called by the Schools ordinarily *Communicatio idiomatum*; by the ancient Greek divines Ἀντίδοσις, and sometimes Ἀντιμετάσεις.

Pag. 296. (o)

Qui suscepit animam, suscepit animæ passionem. *S. Ambros. de Fide, lib. ii. cap. 3.*

Pag. 297. (p)

The words in the original are three, λυπεῖσθαι, ἐκθαμβεῖσθαι, and ἀδημονεῖν. Λυπεῖσθαι, the first, is of a known and ordinary signification, but in this case it is to be raised to the highest degree of its possible significancy, as appears by the words which follow, Περίλυπός ἐστιν ἡ ψυχὴ μῶ. For, as the ancient grammarians observe, Ἡ (περὶ) πρόθεσις ἐπίτασιν δηλοῖ and again, Ἡ (περὶ) πρόθεσις λαμβάνεται ἀντὶ τῆς (ὑπὲρ) κατὰ λόγον ὑπερθέσεως καὶ περιττότητος, and therefore περίλυπος of itself must signify a man possessed with an excessive grief; as in Æschylus, περίβαρυ κρῦος, that is, according to the Scholiast, περισσῶς βαρὺ. But besides this Greek notation, here is to be observed a reference to the words of David, Psal. xlii. 5. Ἰνατί περίλυπος εἶ ἡ ψυχὴ μῶ; יְהִי שֵׁן מִיָּדַי. So that it doth not only signify an excess of sorrow surrounding and encompassing the soul; but also such as brings a consternation and dejection of mind, bowing the soul under the pressure and burden of it. And if neither the notation of the word, nor the relation to that place in the Psalms did express that sorrow, yet the following part of our Saviour's words would sufficiently evidence it; ἕως θανάτου, it was a sorrow which like *the pangs of death compassed* him, and like *the pains of hell got hold upon* him. Psal. cxvi. 3. The second word used by St. Mark alone, is ἐκθαμβεῖσθαι, which with the vulgar Latin is *pavere*, but in the
a 2 language

- A B T. language of the Greeks bears a higher sense. **Θάμβος**
 IV. σημαίνει τὴν ἐκπληξιν, says Etymologus: and Hesychius, **Θάμβος**, θαῦμα, ἐκπληξις. *Gloss. Vet.* **Θάμβος**, *stupor*. Philoponus, preserved by Eustathius 'Ιλ. μ'. **Θάμβος** μὲν ἢ ἐκπληξις· θαμβὸς δὲ καὶ ὁξεῖαν τάσιν ὁ ἐκπλαγεῖς. From whence the verb θαμβεῖν, in termination active, in signification passive, *perculsum esse*, in Homer, 'Ιλ. α'. υ. 199. **Θάμβησεν** δ' Ἀχιλεὺς· where it is the observation of Eustathius, Τὸ ἐθάμβησεν ἐνεργητικὸν ἢ νεωτέρα χρῆσις ἐκ ἔχει· θαμβέμενοι γὰρ, καὶ ἐθαμβήθη, καὶ τεθάμβημαι, φασὶν οἱ μεθ' Ὀμηρον· but not universally true. For (as to our purpose) we have both the use and sense of this word in the Old Testament. As 1 Sam. xiv. 15. **ἦν ἡ γῆ καὶ ἐθάμβησεν ἡ γῆ**, and the earth quaked. And Psal. xlviii. 5. **ἠταῶντο**. Aquila, ἐθαμβήθησαν, Symmachus, ἐξεπλάγησαν, as Psal. xxxi. 22. Ἐγὼ δὲ εἶπα ἐν τῇ ἐκστάσει μου, Aquila, θαμβήσει, Symmachus, ἐκπλήξει. The like is also in the passive termination: as Daniel expresses his fear in a vision, **Ἐθαμβήθην, καὶ πίπτω ἐπὶ πρόσωπον μου**, Dan. viii. 17. and the wicked are described by the Wise Man, **θαμβέμενοι δεινῶς, καὶ ἰνδάλμασιν ἐκταρασσόμενοι**, Sap. xvii. 3. From whence it appeareth that θαμβεῖσθαι of itself signifieth a high degree of fear, horror, and amazement. **θαμβέμαι, Obstureo, stupeo, pavesco.** *Gloss. Vet.* And by the addition of the preposition ἐξ the signification is augmented. **Ἐκθαμβος, ἐκπληκτος, Hesych.** passively; **Θηρίον—φοβερόν καὶ ἐκθαμβόν**, Dan. vii. 7. actively, i. e. ἐκπληκτικόν. Such an augmentation in this word is justifiable by that rule left us in Eustathius *ad* 'Ιλ. ε'. Ἡ (ἐξ) πρόθεσις ἐ μόνον τὴν ἔξω δηλοῖ σχέσιν, ἀλλὰ ὕψωμα πολλάκις σημαίνει. Of which he gives an example in ἐκνομίως, used by Aristophanes in *Pluto*, though not named by him. And again, *ad* 'Ιλ. ν'. Ἡ (ἐξ) πρόθεσις ἐπίτασιν δηλοῖ, ὁποῖαν καὶ τὸ μάλισα. Ἐκθαμβεῖσθαι therefore is μάλισα θαμβεῖσθαι, to be surprised with horror in the highest degree, even unto stupefaction. **Ἐκθαμβέμαι, obsturesco, Gloss. Vet.** The third word is ἀδημονεῖν, *tædere, Vulg. Lat.* in St.

A R T. cording to the custom and language of the Greeks :
 IV. as Κατακλυσμός ἐπὶ Δευκαλίωνος ἐγένετο, *Marm. Arundel*.
 Οὗτοι ἦσαν ἐπὶ τῷ Λαομέδοντος ἐξανασάντων Τρώων, *Platon. Epist. ad Archytam*; and ἐπὶ τῷ βασιλεύοντος, in this king's reign, is the common phrase of Pausanias. Thus the Athenians among their nine Ἄρχοντες had one who was called Ἐπώνυμος, because his name was used for the denotation of that year; and the phrase was usually, ἐπὶ τῷ δεῖνα, or ἐπὶ τῷ δεῖνα ἄρχοντος, as I find it thrice in one place. Ὁ μὲν γὰρ (Ἰσοκράτης) ἐπὶ Λυσιμάχῃ, Πλάτων δὲ ἐπὶ Ἀμεινίῃ γέγονεν, ἐφ' ᾧ Περικλῆς ἐτελεύτησεν. *Diog. Laert. in Platone*. In the same manner did the Lacedæmonians make their historical accounts by their Ephori, and the Argivi by the priestesses of Juno: Ἐπὶ Χρυσίδος ἐν Ἀργεὶ τότε πεντήκοντα δυοῖν δέοντα ἔτη ἱερωμένης, καὶ Αἰνυσίῃ ἐφόρῃ ἐν Σπάρτῃ, καὶ Πυθοδώρῃ ἔτι δύο μῆνας ἄρχοντος Ἀθηναίοις. *Thucyd. lib. ii. cap. 2*. And as the Greeks thus referred all actions to the times of these governors, so did the Jews under the Roman government to the procurators of Judæa; as appeareth by Josephus, who, mentioning the first of that office, Coponius, presently relates the insurrection of Judas Galilæus in this manner: Ἐπὶ τῷ (Κωπωνίῃ) τις ἀνὴρ Γαλιλαίας, Ἰκδὰς ὄνομα, εἰς ἀπόστασιν ἐνῆγε τὰς ἐπιχωρίας. *De Bell. Jud. lib. ii. cap. 12*. then names his successor Ambivius, ἐφ' ᾧ Σαλώμη Ἰαμνιὰν καταλείπει· after him Rufus, ἐφ' ᾧ δὴ καὶ τελευτᾷ Καῖσαρ. *Antiq. Jud. lib. xviii. cap. 3*. And in the same manner in the Creed, παθόντα ἐπὶ Ποντίῃ Πιλάτῃ, our Saviour suffered under Pontius Pilate: that is, at the time when he was procurator of Judæa; as Ignatius fully, ἐν καιρῷ τῆς ἡγεμονίας Ποντίῃ Πιλάτῃ. *Epist. ad Magnesios*.

Pag. 303. (r)

Pausanias speaking of the Romans, saith, Τρία ὁπότε ἡ ὀλίγισα, καὶ ἔτι πλεονα ὀνόμαζα ἐκάσῃ τίθενται. *Achaic. cap. 7*. And although Diomedes and Plutarch have observed, that even among the Romans there were some διώνυμα, yet the prænomen was never omitted, as Priscian affirmed;

affirmed; Ex illo tempore consuetudo tenuit, ut ne-
mo Romanus sit absque prænordine. *Lib. ii.* A R T.
IV.

Pag. 303 (s)

Pontius and *Pilatus* were his nomen and cognomen, in the same manner as *Julius* and *Cæsar* are described by Suetonius: Non Cæfare et Bibulo, sed Julio et Cæfare, *Coff. actum scriberent, bis eundem præponentes, nomine atque cognomine. Lib. i. cap. 20.* Thus, without a prænomen or agnomen, he is only known to us by his nomen properly called, and his cognomen. The nature of which two is thus described by the ancients: Nomen proprium est gentilitium, id est, quod originem gentis vel familiæ declarat, ut Portius, Cornelius; cognomen est quod uniuscujusque proprium, et nominibus gentilitiis subjungitur, ut Cato, Scipio. *Dion. de Orat. lib. i. p. 306.* Nomen, quod familiæ originem declarat, ut Cornelius; cognomen, quod nomini subjungitur, ut Scipio. *Charis. lib. ii.* The first of these Dionysius calls τὸ συγγενικὸν καὶ πατρικικὸν, Plutarch, οἰκίας ἢ γένος κοινόν, and κοινὸν ἀπὸ συγγενείας the second he calls προσηγορικὸν ἐξ ἐπιθέτου. Thus *Pontius* was his nomen gentis or gentilitium, and *Pilatus* his cognomen. As therefore Pontius Aquila, Pontius Cominius, Pontius Herennius, Pontius Paulinus, &c. so also Pontius Pilatus. Wherefore in vain have some of the ancients endeavoured to give an etymology of these names, as they do of Greek and Hebrew names in the Scripture, and think thereby to express the nature or actions of them that bare the names. As Isidorus Hispalensis, *Orig. lib. vii. cap. 10.* Pontius, *declinans consilium, utique Judæorum*: accepta enim aqua lavit manus suas, dicens, *Innocens ego sum a sanguine hujus just.* And Eutychius patriarch of Alexandria deduced *Pontius* from an island called Ponta, near to Rome. And St. Jerom, Quod significat nomen Pilati, i. e. *Malleatoris*, i. e. qui domat ferreas gentes, *ad Mat. xv. Pilatus, Os malleatoris*; quia dum Christum ore suo

- A R T.** suo et justificat et condemnat, more malleatoris utrin-
IV. que ferit. *Isidor. Ibid.* Pontius, *declinans consilium*; Pilatus, *Os malleatoris*. *S. Hieron. de nom. Hebraicis, in Luca, et rursus in Actis.* Where he lets us understand that these etymologies were made from the Hebrew language; and makes an excuse, because the letter P is here taken for the Hebrew פ, to which the Latin F more properly answers. Sed sciendum est quod apud Hebræos P litera non habetur, nec ullum nomen est quod hoc elementum sonet: abusive igitur accipienda, quasi per F literam scripta sint. Thus did they vainly strive to find an Hebrew original, and that such an one as should represent the conditions of Pilate; when these two names are nothing else but the Roman nomen and cognomen of that person.

Pag. 303. (1)

Τῆς Ἀρχελαίου ἑθναρχίας μεταπεσούσης εἰς ἐπαρχίαν. *Joseph. de Bell. Jud. lib. ii. cap. 13.* Τῆς δὲ Ἀρχελαίου χώρας ὑποτελῆς προσνεμηθείσης τῇ Σύρων. *Antiq. Jud. lib. xvii. cap. 15.* Παρὴν δὲ Κυρήνιος εἰς τὴν Ἰουδαίαν προσθήκησιν Συρίας γινομένην. *Ibid. lib. xviii. cap. 1.*

Pag. 303. (2)

Tacitus speaking of the Christians, Author nominis ejus Christus, qui, Tiberio imperitante, per procuratorem Pontium Pilatum supplicio affectus est; *Anal. lib. xv. cap. 44.* and Tertullian, most skilful of their laws and customs, speaks thus of our Saviour; Postremo oblatum Pontio Pilato, Syriam tunc ex parte Romana procuranti: *Apol. cap. 21.* Whom St. Cyprian follows: Hunc Magistri eorum—Pontio Pilato, qui tunc ex parte Romana Syriam procurabat, tradiderunt: *De Idol. Van.* Thus also Josephus for the Jews: Περὶ δὲ εἰς Ἰουδαίαν ἐπίτροπος ὑπὸ Τιβερίου Πιλάτος, *De Bell. Jud. lib. ii. cap. 14.* and Philo, Πιλάτος ἦν τῶν ὑπάρχων ἐπίτροπος ἀποδεδομένος τῆς Ἰουδαίας, *De Legat. ad Caesarem.* And therefore those words of St. Luke, iii. 1. ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας,

δαίας, were properly translated by the old Interpreter, **A R T.**
procurante Pontio Pilato Judæam. Thus Lucius Dex- **IV.**
 ter *ad annum Christi* 28. Pontius Pilatus procurator
 Judææ a Tiberio mittitur in Judæam : and Justin
 Martyr most properly ; τὸν σαυρωθέντα ἐπὶ Ποντίῳ Πιλάτῳ,
 τῷ γενομένῳ ἐν Ἰουδαίᾳ ἐπὶ χρόνοις Τιβερίου Καίσαρος ἐπιτρόπου
Apol. i. §. 13. and again, speaking to the emperors
 by whom the procurators were sent, καὶ Πιλάτῳ τῷ ὑμε-
 τέρεσσι παρ' Ἰουδαίοις γενομένῳ ἐπιτρόπῳ §. 40. and again,
 κατὰ τὸ ὄνομα τοῦ Ἰησοῦ Χριστοῦ, τῷ σαυρωθέντος ἐπὶ Ποντίῳ
 Πιλάτῳ, τῷ γενομένῳ ἐπιτρόπῳ τῆς Ἰουδαίας. *Dial. cum Tryph.*
 §. 30. As also Eusebius, Δωδεκάτῳ ἐνιαυτῷ τῆς Τιβερίου βασι-
 λείας, ἐπιτροπος τῆς Ἰουδαίας ὑπὸ Τιβερίου καθίσταται Πιλάτος
Hist. Eccles. lib. i. cap. 10. and St. Jerom's translation
 of his Chronicon ; Pilatus procurator Judææ a Tibe-
 rio mittitur. Thus it appears that Pilate of the eque-
 strian order was properly procurator, as that office
 was ordinarily given to men of that order, as Tac-
 itus testifies ; Cn. Julius Agricola utrumque avum pro-
 curatorem Cæsarum habuit, quæ equestris nobilitas
 est ; *in Vit. Jul. Agr. cap. 4.* which is to be understood
 concerning the imperial provinces : for into those
 which were of the provinces of the people, the
 procurators sent by Cæsar were of the Liberti. For
 the emperor sent into all the provinces his procura-
 tors, but with this difference, as Dio observes ; Εἰς
 πάντα ὁμοίως τὰ ἔθνη, τὰ τε ἐαυτῶν δὴ καὶ τὰ τῶν δήμων, τὰς μὲν
 ἐκ τῶν ἱππέων, τὰς δὲ καὶ ἐκ τῶν ἀπελευθέρων, πέμπει. *Hist.*
lib. liii. cap. 15.

Pag. 303. (x)

The Roman procurator is ordinarily in Greek
 authors expressed by their Ἐπίτροπος, as the Glossa
 Latino-Græca, procurator, Ἐπίτροπος. But yet they
 are not of the same latitude in their use ; Ἐπίτροπος
 comprehending the notion of tutor, as well as pro-
 curator. Ἐπίτροπος, ὁ προσαίτων χωρίων, καὶ ὅλης τῆς οἰκίας,
 καὶ ὀρφανῶν. *Hesych.* Ἐπίτροπος, procurator, tutor. *Gloss.*
Vet. Ἐπίτροπος therefore was used by the Greeks
 in both notions, whereof procurator of the Latins

A R T. is but one: and in the language of the Romans he
IV. is a procurator which undertakes to manage the business of another man. Procurator si negotium suscipit, saith Asconius in *Divinat.* and Sex. Pompeius, *lib. iii.* Procurator absentis nomine actor fit; he to whom the care of another man's estate or affairs was committed. 'Εντολή, *commissum*, et 'Εντολὴς, *procurator*. *Gloss. Vet.* In correspondence to these procurators of the affairs and estates of private persons, there were made such as did take care in every province of the imperial revenue; who, in respect of the person whom they served, were called Procuratores Cæsaris, or Augustales; in respect of the countries where they served, were termed procuratores provinciales. Their office is best described by Dion, *Hist. lib. liii. c. 15.* Τὰς ἐπιτρόπας, ἅτω γὰρ τὰς τὰς τε κοινὰς προσόδους ἐκλίσσοντας, καὶ προσηταγμένα σφίσιν ἀναλίσκοντας, ὀνομάζομεν. We call, says he, these 'Επιτρόπους, that is, *procuratores*, which receive the public revenues, and dispose of them according to the commands received from the emperor. For they acted in his name, and what was done by them was accounted as done by the emperor himself. Quæ acta gesta sunt a procuratore Cæsaris, sic ab eo comprobari ac si a Cæsare gesta essent. *Ulpian. lib. i. ff.* As we read in Tacitus of the Emperor Claudius; Sæpius audita vox Principis, parem vim rerum habendam a procuratoribus suis judicatarum, ac si ipse statuisset, *Annal. lib. xii. cap. 60.* and in Suetonius; Ut rata essent quæ procuratores sui in judicando statuerent, a senatu precario exegit. *lib. v. cap. 12.* The proper office therefore of the provincial procurator was, to receive the imperial revenue, and dispose of it as the emperor commanded, and to all intents and purposes to do such things as were necessary thereunto, with such authority as if the emperor himself had done them.

Pag. 304. (y)

This appeareth by Coponius, the first proper procurator

curator of Judæa, who was brought in by Quirinus A R T.
 Præses of Syria, when he came to dispose of the IV.
 goods of Archelaus, and to reduce Judæa into the
 form of a province, and adjoin it to Syria. Of this
 Coponius Josephus writeth after this manner ; Κωπώ-
 νιος τε αὐτῷ (Κυρηνίῳ) συγκαταπέμπεται τάγματος τῶν ἵπ-
 πίων ἡγησόμενος Ἰσδαίων τῇ ἐπὶ πᾶσιν ἐξουσίᾳ, *that being of*
the equestrian order, he was sent with Quirinus to go-
vern the Jews with the supreme power ; Antiq. Jud. lib.
xviii. cap. 1. and yet more expressly as to the
 time, occasion, and extent of his power : Τῆς δὲ Ἀρ-
 χελᾶς χώρας εἰς ἱπαρχίαν περιγραφείσης, ἐπίτροπός τις ἵππι-
 κῆς παρὰ Ῥωμαίοις τάξεως, Κωπώνιος πέμπεται, μέχρι τῆ
 κτείνειν λαβὼν παρὰ τοῦ Καίσαρος ἐξουσίαν. *Idem, de Bell.*
Jud. lib. ii. cap. 11. When those parts which were
 under the command of Archelaus were reduced into
 a province, Coponius was sent thither by the empe-
 ror, and furnished with power of life and death.
 For although in the proconsular provinces the pro-
 curator of the emperor had no power but in those
 things which belonged to the Exchequer, yet in
 those provinces which were properly præsidiales, the
 procurator was often loco præsidis. From whence, in
 the ancient inscriptions, we read of the same person,
 procurator et præses Alpium, procurator et præses
 provinciarum per orientem, procurator et præses
 provinciæ Sardiniae. It was often therefore so, that
 the procurator did præsidis partibus fungi : as Ul-
 pian ; In provinciam enim præsidum provinciarum,
 nec aliter procuratori Cæsaris hæc cognitio injungi-
 tur, quam præsidis partibus in provincia fungatur.
Lib. viii. de officio Proconsulis. And this is very ne-
 cessary to be observed, because a procurator barely
 such, not armed with the power of the præses pro-
 vinciae, had not the power of the sword. As Anto-
 ninus to Valerius ; Procurator meus, qui vice præsi-
 dis non fungebatur, exilii tibi poenam non potuit ir-
 rogare, *Lib. ix. Cod. de pænis* : and to Heliodorus ;
 Procurator meus, qui vice præsidis provinciæ non
 fungitur,

A R T. fungitur, sicut exigere poenam desertæ accusationis
IV. non potest, ita judicare ut ea inferatur sententia sua non potest. *Lib. iii. C. Ubi causæ.* This was plain in the case of Lucilius Capito, procurator of Asia Minor, who was called in question for exceeding his power, and deserted therein by Tiberius. Procurator Asiæ Lucilius Capito, accusante provincia, causam dixit, magna cum adseveratione principis, non se jus nisi in servitia et pecunias familiares dedisse: quod si vim prætoris usurpasset, manibusque militum usus foret, spreta in eo mandata sua, audirent socios, *Tacit. Annal. lib. iv. cap. 15.* and Dion upon the said example observes in general, that the procurators had no such power: Οὐ γὰρ ἔξῃν τότε τοῖς τὰ αὐτοκρατορικὰ χρήματα διοικοῦσι πλέον οὐδὲν ποιεῖν, ἢ τὰς νενομισμένας προσόδους ἐκλέγειν, καὶ περὶ τῶν διαφορῶν ἐν τε τῇ ἀγορᾷ καὶ κατὰ τὰς νόμους ἐξ ἴσου τοῖς ἰδιώταις διακάζεσθαι. *Hist. lib. lvii. cap. 23.* But although the ordinary procurators had no other power but to dispose of the revenue, and determine private causes; yet he which was vice præsidis had the power of the præses: and such a procurator was Pontius Pilate in Judæa, as the others who preceded him also were.

Pag. 305. (2)

I say therefore the Jews answered that it was not lawful for them to put any man to death, because that power was taken out of their hands. For although St. Augustin think they thought it not lawful in respect of the passover, *Intelligendum est eos dixisse, non sibi licere interficere quenquam, propter diei festi sanctitatem, quem celebrare jam cœperant, Tract. 14. in Joan.* and St. Cyril be of the same opinion; yet others of the ancients deliver the true cause why they apply themselves to Pilate, to be their want of power, as Ammonius most expressly; Τίνος ἕνεκεν αὐτὸν οὐκ ἀνείλον, ἀλλ' ἐπὶ τὸν Πιλάτον ἤγαγον; μάλιστα μὲν τὸ πολὺ τῆς ἀρχῆς αὐτῶν καὶ τῆς ἐξουσίας ὑπετέμνετο, λοιπὸν ὑπὸ Ῥωμαῖς τῶν πραγμάτων καίμενον and upon those words in St. John, Ὡς ἐκπεσόντες τῆς ἀρχῆς, ἦσαν

ἦσαν γὰρ ὑπὸ Ῥωμαίους, εἶπον τῷτο. So Theophylact, **A R T.**
 Ἄγασιν αὐτὸν εἰς τὸ πραιτώριον, οὐ γὰρ εἶχον αὐτοὶ ἐξουσίαν **IV.**
 ἀνελεῖν, ἅτε τῶν πραγμάτων ὑπὸ Ῥωμαίους κεμένων. *Com. in*
Joan. cap. 18. and before him St. Chrysostom.

Pag. 306. (a)

So Philo testifieth of him: Ἦν γὰρ τὴν φύσιν ἀκαμ-
 πῆς, καὶ μετὰ τῷ αὐθάδους ἀμείλικτος. *De Legat. ad Caium.*
 And again: Οἷα ἔν ἐγκότῳ ἔχων καὶ βαρύμηνις ἄνθρωπος.

Pag. 306. (b)

For that which is observed by Philo upon the de-
 dication of the shields at the first entrance into his
 government, must needs be much more true at this
 time of our Saviour's passion, when he had commit-
 ted so many more insolencies, viz. that he feared the
 Jews should complain of him to Tiberius. Τὸ τελευ-
 ταῖον τοῦτο μάλιστα αὐτὸν ἐξετράχυνε· καταδείσαντα μὴ τῷ ὄντι
 πρεσβευσάμενοι καὶ τῆς ἄλλης αὐτοῦ ἐπιτροπῆς ἐξελέγξῃσι τὰς
 δωροδοκίας, τὰς ὕβρεις, τὰς ἀρπαγὰς, τὰς αἰκίας, τὰς ἐπη-
 ρείας, τοὺς ἀκρίτους καὶ ἐπαλλήλους φόνους, τὴν ἀνήνυτον καὶ ἀρ-
 γαλειωτάτην ὁμότητα διεξελθόντες. *De Legat. ad Caium.*

Pag. 306. (c)

Cautissime qui symbolum tradiderunt, etiam tem-
 pus, quo hæc sub Pontio Pilato gesta sunt, designa-
 runt, ne ex aliqua parte velut vaga et incerta gesto-
 rum traditio vacillaret. *Ruffin. in Symb.* Credimus
 itaque in eum qui sub Pontio Pilato crucifixus est et
 sepultus. Addendum enim erat judicis nomen prop-
 ter temporum cognitionem. *S. August. de Fide et Symb.*
cap. 5. Pilatus judex erat in illo tempore ab Impera-
 tore positus in Judæa, sub quo Dominus passus est;
 cujus mentio ad temporis significationem, non ad
 personæ illius pertinet dignitatem. *Serm. 131. de*
Temp. Irenæus speaking of St. Paul, Evangelizabat
 Filium Dei Christum Jesum, qui sub Pontio Pilato
 crucifixus est: *Lib. v. cap. 12.* and to make the
 more certain character of time, Ignatius added to
 the

- A R T. the name of Pilate that of Herod : Ἀληθῶς ἐπὶ Ποντίου
 IV. Πιλάτου καὶ Ἡρώδου τειράρχου καθηλωμένον ὑπὲρ ἡμῶν ἐν σαρκί.
Epist. ad Smyrn.

Pag. 307. (d)

So Eusebius detected some of those which lived not long before him : Οὐκ ἔν σαφῶς ἀπελήλειπαι τὸ πλάσμα τῶν κατὰ τοῦ Σωτῆρος ἡμῶν ὑπομνήματα χθὲς καὶ πρῶην διαδεδωκότων, ἐν οἷς πρῶτος αὐτὸς ὁ τῆς παρασημασίως χρόνος τῶν πεπλακότων ἀπελέγχει τὸ ψεῦδος. *Hist. Eccles. lib. i. cap. 9.*

Pag. 307. (e)

Ἐπὶ τῆς τετάρτης δ' οὖν ὑπατείας Τιβερίου, ἣ γέγονεν ἵτους ἐξδόμῃ τῆς βασιλείας αὐτοῦ, τὰ περὶ τὸ σωτήριον αὐτοῖς πάθος τολμηθέντα περιέχει· καὶ ὃν δείκνυται χρόνον, μὴδ' ἐπιστᾶς πω τῇ Ἰουδαίᾳ Πιλάτος. *Euseb. Hist. Eccles. lib. i. cap. 9.*

Pag. 307. (f)

Divers of the Jews place the passion of Christ in the year of their account 3724, which is 69 years before our common account of the year in which he truly suffered. This invention of their own, grounded upon no foundation, and backed with not so much as the least probability, they deliver as a tradition among them, continued in this rhythm,

בשנת ג'אלפים תש"כד הנצרי נלכד
 ובשנת תקל"ב בעץ נצלב

i. e. *In the year 3724 he of Nazareth was taken,*

And in the year 532 he was crucified on a tree.

Not that they thought him taken in one year, and crucified in another ; but these two unequal numbers signify the same year ; the lesser number being a period of years which seven times numbered equalleth the greater. So that their meaning is, that after seven periods consisting of 532 years, in the year of the world 3724, Jesus of Nazareth was crucified.

Pag. 307. (g)

Others of the Jews pretend another account, viz.
 that

that Jesus was born in the year 3671, which was the fourth of Jannæus, and crucified in the year 3707, which was the third of Aristobulus; making him the disciple of R. Josuah the son of Perachiah, according to that usual phrase of theirs, כרבי יושע בן פרחה, א. ר. ת. IV.
: כרבי יושע בן פרחה *Vide Sepher Juchasin.*

Pag. 307. (h)

Nota quod in Pilato et uxore ejus, justum Dominum confitentibus, Gentilis populi testimonium est. *S. Hieron. in Matt. xxvii.*

Pag. 307. (i)

That Pontius Pilate wrote unto Tiberius of the death and resurrection of our Saviour, is testified by Tertullian, who was best acquainted with the Roman history: Ea omnia super Christo Pilatus, et ipse jam pro sua conscientia Christianus, Cæsari tum Tiberio nunciavit. *Apolog. cap. 21.* And again; Tiberius ergo, cujus tempore nomen Christianum in seculum introivit, annunciatum sibi ex Syria Palæstina, quæ veritatem illius (Christi) divinitatis revelarat, detulit ad Senatum cum prærogativa suffragii sui. *Ibid. cap. 5.* This is related by Eusebius out of Tertullian in his Ecclesiastical History, *lib. ii. cap. 2.* and referred to the two and twentieth year of Tiberius in his *Chronicon*; Pilato de Christianorum dogmate ad Tiberium referente, Tiberius retulit ad Senatum, ut inter cætera sacra reciperetur. The authority of this express is grounded on the great reputation of Tertullian (as is observed also by the Author of the *Chronicon Alexandrinum*, who concludes the relation with these words, ὡς ἰστορεῖ Τερτυλλιανὸς ὁ Ῥωμαῖος), and the general custom by which all the governors of the provinces did give an account unto the emperor of all such passages as were most remarkable: Παλαιῶν κειρατηκότος Ἰθὺς τοῖς τῶν ἱθῶν ἄρχεσι, τὰ παρὰ σφισι καινοτομέμενα τῇ τὴν βασίλειον ἀρχὴν ἐπικρατῶντι σημαίνειν, ὡς αὐτὸν μηδὲν

A R T. μηδὲν αὐτὸν διαδιδράσκει τῶν γινομένων. *Euseb. Hist. Eccles.*
IV. *lib. ii. cap. 2.*

Pag. 308. (*k*)

The ancient Romans were very desirous to preserve the memory of all remarkable passages which happened in the city: and this was done either in their *Acta Senatus*, or *Acta diurna populi*; which were diligently made and carefully kept at Rome. In the same manner the governors in the provinces took care that all things worthy of remark should be written in public tables, and preserved as the *Acta* in their government. And agreeably to this custom Pontius Pilate kept the memoirs of the Jewish affairs, which were therefore called *Acta Pilati*, in which an account was given of our blessed Saviour; and the primitive Christians did appeal unto them in their disputes with the Gentiles, as to a most undoubted testimony. Justin Martyr urged them even unto the Roman emperors: Καὶ ταῦτα ὅτι γέρονι, δύνασθε μαθεῖν ἐκ τῶν ἐπὶ Ποντίῳ Πιλάτῃ γενομένων ᾿Ακτῶν. *Apol. i. §. 35.* and again; Ὅτι τὰ ταῦτα ἐποίησεν, ἐκ τῶν ἐπὶ Ποντίῳ Πιλάτῃ γενομένων ᾿Ακτῶν μαθεῖν δύνασθε. *Ibid. §. 48.* And in the differences between the Christians, they were cited by both parties. As the *Tessaresdecatitæ* alleged them for their custom of the observance of Easter, as St. Epiphanius testifieth of them: Ἀπὸ τῶν ᾿Ακτῶν δὴθεν Πιλάτῃ αὐχῶσι τὴν ἀκρίβειαν εὐρηκεῖναι, ἐν οἷς ἐμφέρεται, τῇ πρὸ ὀκτῶ καλανδῶν ᾿Απριλλίων τὸν Σωτῆρα πεπονθέναι and Epiphanius urgeth the same *Acta* against them, but according to other copies: Ἐτι δὲ εὗρομεν ἀντίγραφα ἐκ τῶν (lege ᾿Ακτῶν) Πιλάτῃ, ἐν οἷς σημαίνει πρὸ δεκαπέντε καλανδῶν ᾿Απριλλίων τὸ πάθος γεγενῆσθαι. *Hæres. l. §. 1.* Though the author of the eighth Homily in *Pascha*, under the name of St. Chrysostom, agreeth in this reading with the *Tessaresdecatitæ*: Ὁ μὲν χρόνος καὶ ὃν ἔπαθεν ὁ Σωτὴρ ἐκ ἡγνόηται τὰ γὰρ ὑπομνήματα τὰ ὑπὸ Πιλάτῃ πραχθέντα καὶ τὴν προθεσμίαν περιέχει τὸ Πάσχα.

Πάσχα· ἰσορεῖται γοῦν, ὅτι τῇ πρὸ ὀκτῶ καλανδῶν Ἀπριλλίων Ἀ. Ρ. Τ.
ἔπαθεν ὁ Σωτήρ. These were also mentioned in the IV.
Acta S. Tarachi, Probi et Andronici, cap. 9. Præses
dixit, Inique, non scis, quem invocas, Christum,
hominem quidem fuisse factum, sub custodia Pontii
Pilati, et punitum, cujus exstant Acta passionis?
These Acta in the time of Maximinus were adulte-
rated, and filled with many blasphemies against our
Saviour; as appears by Eusebius, *Hist. Eccles. lib. i.*
cap. 9. Οὐκὲν σαφῶς ἀπελήλεγται τὸ πλάσμα τῶν κατὰ
τοῦ Σωτῆρος ἡμῶν ὑπομνήματα χθῆς καὶ πρώην διαδεδωκότων·
and *Lib. ix. cap. 5.* Πλασάμενοι δῆτα Πιλάτῃ καὶ τῷ Σω-
τῆρος ἡμῶν ὑπομνήμασι, πάσης ἔμπλεα κατὰ τοῦ Χριστοῦ βλασ-
φημίας· γνώμη τοῦ μείζονος ἐπὶ πᾶσαν διαπέμπονται τὴν ὑπὲρ
αὐτὸν ἀρχήν.

Pag. 309. (A)

The ancient Fathers, following the steps of the
Apostles, to prove all the particulars of our Saviour's
death out of the Old Testament, have made use of
those types and prophecies which did really and
truly foreshew it; but, together with them, partly
out of their own conceptions, partly out of too much
credit to the translations, have urged those places
which the Jews may most easily evade, and we can
produce but with small or no pretence. As for the
extending of the hands of Moses, they conceive it
to be a perfect type; and Barnabas tells us, that
the Spirit commanded Moses that he should make
the similitude of a cross; λέγει εἰς τὴν καρδίαν Μωσῆ τὸ
πνεῦμα, ἵνα ποιήσῃ τύπον σταυροῦ καὶ τοῦ μέλλοντος πάσχειν·
Barnabæ Epist. cap. 12. but the text assures us no
more than that Moses held up his hand, which
might be without any similitude of a cross; and when
both were lifted up by Aaron and Hur, the representa-
tion is not certain. And yet after Barnabas, Justin tells
us that Moses represented the cross, τὰς χεῖρας ἐκατέρωθεν
ἐκπλάσας, *Dial. cum Tryph. §. 90.* and Tertullian calls it
habitum crucis. *Adv. Marcion. lib. iii. cap. 18.* In the
same manner, with the strange Indian statue, which is
described

A B T. scribed by Bardifanes as ἀνδρίας ἐς ὁρθὸς, ἔχων τὰς χεῖ-
 IV: ρας ἠπλωμένας ἐν τύπῳ σταυροῦ. *Porphyr. de Styge*. With
 less probability did they gather both the name of
 Jesus, and the cross of Christ, from the 318 ser-
 vants of Abraham. Ἰῶτα δέκα, ἥτα ὀκτώ, ἔχεις Ἰησοῦν·
 ὅτι δὲ σταυρὸς ἐν τῷ Τ, ἐν οἷς ἐμελλεν ἔχειν τὴν χάριν· λέγει
 γὰρ τὰς τριακοσίας· δηλοῖ ἔν τὸν μὲν Ἰησοῦν ἐν τοῖς δυσὶ γράμ-
 μασι, καὶ ἐν ἐνὶ τὸν σταυρόν. *Barnabæ Epist. cap. 9*. As
 if I H stood for Jesus, and T for the cross. And
 yet Clemens Alexandrinus follows him : Φασὶν ἔν εἶναι
 τοῦ μὲν κυριακοῦ σημεῖον τύπον κατὰ τὸ σχῆμα τριακοσιογόν
 σοιχειῖον· τὸ δὲ Ἰῶτα καὶ τὸ ἥτα τοῦνομα σημαίνειν τὸ σωτή-
 ριον. *Strom. lib. vi*. As also St. Ambrose; Nam et
 Abraham 318 duxit ad bellum, et ex innumeris tro-
 phæa hostibus reportavit, signoque Dominicæ crucis
 et nominis, &c. *Prol. ad lib. i. de Fide*. Eos adscif-
 cit quos dignos numero fidelium judicavit, qui in
 Domini nostri Jesu Christi passionem crederent. Tre-
 centos enim T Græca litera significat; decem et
 octo autem summum I H exprimit. *Idem de Abrah.*
lib. i. cap. 3. And St. Augustin of another 300:
 Quorum numerus, quia trecenti erant, signum insi-
 nuat crucis, propter literam T Græcam, qua iste
 numerus significatur. *Quæst. in Heptat. lib. vii. quæst.*
37. And Clemens Alexandrinus again of the 300
 cubits in the Ark : Εἰσὶ δὲ οἱ τοὺς τριακοσίας πήχας σύμ-
 βολον τοῦ κυριακοῦ σημεῖον λέγουσι. *Strom. lib. vi*. Sed sicut
 ille non multitudine nec virtute legionum, sed jam
 tum in sacramento crucis, cujus figura per literam
 Græcam T numero trecentorum exprimitur, adver-
 sarios principes debellavit: cujus mysterii virtute tre-
 centis in longum texta cubitis superavit arca dilu-
 vium, ut nunc Ecclesia hoc seculum supernavigat. *S.*
Paulinus Epist. 2. As unlikely a type did they make Ja-
 cob's ladder. Ego puto crucem Salvatoris illam esse
 scalam quam Jacob vidit. *S. Hieron. Com. in Psal. xci*.
 Scala usque ad cælum attingens crucis figuram habuit;
 Dominus innixus scalæ, Christus crucifixus ostendi-
 tur. *S. August. Serm. de Temp. 79*. These, and many
 others,

others, by the writers of the succeeding ages were produced out of the Old Testament as types of the cross, and may in some sense be applied to it being otherwise proved, but prove it not.

A R T.
IV.

Pag. 309. (m)

Trypho the Jew, in the Dialogue with Justin Martyr, when he had confessed many of the Christian doctrines, would by no means be brought to this; Εἰ δὲ καὶ ἀτίμως ἔως σαυρωθῆναι τὸν Χριστὸν (subaud. ἴδαι) ἀποροῦμεν· ἐπικατάρματος γὰρ ὁ σαυρούμενος ἐν τῷ νόμῳ λέγεται εἶναι· ὥςτις πρὸς τοῦτο ἀκμὴν δυσπείσως ἔχω. §. 89. And afterwards granting his passion, urgeth him to prove his crucifixion; Ἡμεῖς γὰρ οὐδ' εἰς ἔννοιαν τέττε ἐλθεῖν δυνάμεθα. *Ibid.* So Tertullian describes the Jews, negantes passionem crucis in Christum prædicatam, et argumentantes insuper non esse credendum, ut ad id genus mortis exposuerit Deus Filium suum, quod ipse dixit, *Maledictus omnis homo qui pependit in ligno. Adv. Jud. cap. 10.*

Pag. 310. (n)

This custom is very considerable as to the explanation of this type; and is to be therefore confirmed by the testimonies of the ancients, which are most express. Βασάζειν τινὰ τῶν δαιμόνων χθονίων—κακέργω μὲν ἰδόντι σαυρὸν αὐτῷ σημαίνει· ἔοικε γὰρ ὁ σαυρὸς θανάτῳ, καὶ ὁ μᾶλλον προσηλεῖσθαι πρότερον αὐτὸν βασάζει. *Artemid. Oneirocr. lib. ii. cap. 61.* Τῷ μὲν σώματι τῶν κολαζομένων ἱκαστος τῶν κακέργων ἐκφέρει τὸν αὐτῆς σαυρὸν. *Plutarch. de his qui sero puniuntur.* So these not long after our Saviour's death; and much before it, Plautus in *Carbonario*, Patibulum ferat per urbem, deinde affigatur cruci.

Pag. 310. (o)

This is not only the observation of the Christians, but the Jews themselves have referred this type unto that custom. For upon Gen. xxii. 6. *And Abraham took the wood of the burnt-offering, and laid it upon Isaac his*

A R T. *his son, the lesser Bereshith hath this note, וְשָׂרָא כְּחֵן*
 IV. : צְלוּבוֹ בְּכֶתֶף as a man carries his cross upon his shoulders.

Pag. 310. (p)

The common phrase by which that death was expressed. In crucem tolli: *Paul. lib. v. Sentent. tit. 22, 23, et 25.* As in the Chaldee תְּרִיזָּה by origination *elevatio*, by use is particularly *crucifixio*.

Pag. 310. (q)

Justin Martyr shews how the manner of the roasting of the paschal lamb did represent the affixing of a man unto the cross, and thereby was a type of Christ. Τὸ κελευσθὲν πρόβατον ἐκεῖνο ὅπλον ὅλον γίνεσθαι, τῇ πάθει τῇ σαυρῇ δι' ἧ πάσχειν ἔμελλεν ὁ Χριστός, σύμβολον ἦν τὸ γὰρ ὀπτώμενον πρόβατον, σχηματιζόμενον ὁμοίως τῷ σχήματι τοῦ σαυροῦ ὀπτάται. Εἰς γὰρ ὄρθιος ὀβελίσκος διαπερνᾶται ἀπὸ τῶν κατωτάτω μερῶν μέχρι τῆς κεφαλῆς, καὶ εἰς πάλιν κατὰ τὸ μετάρριον, ὃ προσαρτῶνται καὶ αἱ χεῖρες τῇ προβάτῃ. *Dial. cum Tryph. §. 40.* To which Arnoldus Carnotensis alludeth: In veru crucis boni odoris afflatio excoquat carnalium sensuum cruditatem. *De cæna Domini*, commonly attributed to St. Cyprian. Nor is this roasting of the lamb any far-fetched figure of the cross; for other roasting hath been thought a proper resemblance of it: where the body of the thing roasted hath limbs, as a lamb, there it bears the similitude of a proper cross, with an erect and transverse beam; where the roasted body is only of length and uniform, as a fish, there the resemblance is of a straight and simple σαυρός. As it is represented by Hesychius: Σκόλοψιν ὡς ὀπλήσιν· τὸ γὰρ παλαιὸν κακέργης ἀνισκολόπιζον ὀξύοντες ξύλον διὰ τῆς ῥάχews καὶ τοῦ νώτε, καθάπερ τοὺς ὀπτωμένους ἰχθὺς ἐπὶ ὀβελίσκων.

Pag. 310. (r)

Although indeed it must be confessed, that the crurifragium and the crucifixion were two several punishments, and that they ordinarily made the
 cross

cross a lingering death ; yet because the Law of Moses did not suffer the body of a man to hang upon a tree in the night, therefore the Romans, so far to comply with the Jews, did break the bones of those whom they crucified in Judæa constantly ; whereas in other countries they did it but occasionally.

A R T.
IV.

Pag. 311. (s)

As Barnabas cites one of the Prophets whom we know not : Ὁμοίως πάλιν περὶ τοῦ σταυροῦ ὀρίζει ἐν ἄλλῳ προφήτῃ λέγοντι, Καὶ τότε ταῦτα συντελεσθήσεται ; καὶ λέγει Κύριος, Ὅταν ξύλον κλιθῇ καὶ ἀναστῇ, καὶ ὅταν ἐκ ξύλου αἷμα γάξῃ, *Epiſt. cap. 12.* which words are not to be found in any of the Prophets. Thus Justin Martyr, to prove ὅτι μετὰ τὸ σταυρωθῆναι βασιλεύσει ὁ Χριστός, produceth a prophecy out of the 96th Psalm, in these words ; Ὁ Κύριος ἐβασίλευσεν ἀπὸ τοῦ ξύλου, *Dial. cum Tryph. §. 73.* and Tertullian, who advances all his conceptions, Age nunc, si legisti penes Prophetam in Psalmis, *Dominus regnavit a ligno* ; exspecto quid intelligas, ne forte lignarium aliquem regem significari putetis, et non Christum, qui exinde a passione Christi (lege crucis, for he himself hath it *ligni*, *Adv. Marcion. lib. iii. cap. 19.*) superata morte regnavit, *Adv. Jud. cap. 10.* and in the place cited against Marcion : Etsi enim mors ab Adam regnavit usque ad Christum, cur Christus non regnasse dicatur a ligno, ex quo crucis ligno mortuus, regnum mortis exclusit ? Thus they, and some after them, make use of those words, ἀπὸ ξύλου, *a ligno*, which are not to be found either in the Greek or Latin translation, from whence they seem to produce them ; nor is there any thing like them in the original, or any translation extant, nor the least mention or footstep of them in the *Catena Græcorum Patrum*. Justin Martyr indeed accused the Jews for raising the words ἀπὸ τοῦ ξύλου out of the text : Ἀπὸ τοῦ ἐννενηκοσίου πέμπτου ψαλμοῦ τῶν διὰ Δαβὶδ λεχθέντων λόγων, λέξεις βραχείας ἀφείλονται ταύτας, ἀπὸ τοῦ ξύλου· εἰρημένε γὰρ τοῦ λόγου, Εἶπατε

- A R T. ἐν τοῖς Ἑβραίοις, Ὁ Κύριος ἐβασίλευσεν ἀπὸ τοῦ ξύλου, ἀφ᾽ ἡμῶν,
 IV. Εἶπατε ἐν τοῖς Ἑβραίοις, ὁ Κύριος ἐβασίλευσεν. *Ibid.* But first he doth not accuse them for rasing it out of the original Hebrew, for his discourse is only to shew that they abused the LXX. Secondly, though the Jews had rased it out of their own, it appeareth not how they should have gotten it out of the Bibles in the Christians' hands, in which those words are not to be found.

Pag. 311. (1)

These words of Zachary are clear in the original; **וְיָשִׁיבָה לָנוּ יְיָ אֱלֹהֵינוּ**, although the LXX have made another sense, *Ἐπιβλέψονται πρὸς με, ἀνθ' ὧν κατωρχήσαντο*, by translating **וְיָשִׁיבָה לָנוּ** ἀνθ' ὧν, *eo quod*; as also the Chaldee paraphrase **וְיָשִׁיבָה לָנוּ** with the Arabic version; and the Syriac another yet, by rendering it *per eum quem*, as if they should look upon one, and pierce another: yet the plain construction of **וְיָשִׁיבָה לָנוּ** is nothing else but *quem*, relating to the person in the affix of the precedent **יְיָ אֱלֹהֵינוּ**, who, being the same with him who immediately before promiseth to pour upon man the Spirit of grace, must needs be God. Which that the Jews might avoid, they read it not **יְיָ אֱלֹהֵינוּ**, but **וְיָשִׁיבָה לָנוּ**, not *on me*, but *on him*, to distinguish him whom they were to pierce, from him who was to give the Spirit of grace. But this fraud is easily detected, because it is against the Hebrew copies, the Septuagint, and Chaldee paraphrase, the Syriac and Arabic translations. Nor can the Rabbins shift this place, because it was anciently by the Jews interpreted of the Messias, as themselves confess. So R. Solomon Jarchi upon the place, **וְיָשִׁיבָה לָנוּ יְיָ אֱלֹהֵינוּ** *Our masters have expounded this of the Messias the son of Joseph*. That they interpreted it therefore of the Messias, is granted by them; that any Messias was to be the son of Joseph, is already denied and refuted: it remaineth therefore that the ancient Jews did interpret it of the true Messias, and that

that St. John did apply it to our Saviour according to the acknowledged exposition. And in *Beresith Rabba*, we are clearly taught thus much; for unto that question, *Who art thou, O great mountain?* Zach. iv. 7. he answereth, *הר הגדול זה משיח בן דוד* *The great mountain is the Messias the son of David*. And he proves it from, *Grace, grace unto it*, *סודו נתן ון* *because he giveth grace and supplications*; as it is written, Zach. xii. 10.

A R T.
17.

Pag. 311. (α)

This translation indeed seems something different from the Hebrew text as we now read it, *כארי ירי* : *Sicut leo, manus meas et pedes meos*. But it was not always read as now it is. For R. Jacob the son of Chajim, in *Masora magna*, *מערכת אות האלה* *ordine* *אך* testifieth that he found *ספרים מדויקים* *in some correct copies*, *כתוב*, *written in the text* *כארי*, but *קרי* *read, and therefore written in the margin*, *כארי*. The same is testified by the *Masorah* on Num. xxiv. 9. citing the words of this text, and adding *כרו כתיב*. And Johannes Isaac Levita confirmeth it by his own experience, who had seen in an ancient copy *כארי* in the text, and *כארי* in the margin. It was anciently therefore without question written *כארי*, as appeareth not only by the LXX, who translated it *ῥομφαία*, *foderunt*; and Aquila, who rendered it *ῥομφαία*, *fædarunt*, (in the same sense with that of Virgil;

Obscœnas pelagi ferro fœdare volucres.

Æneid. iii. v. 241.)

and the old Syriac, which translated it *בוע* *transfixerunt*; but also by the less, or marginal, *Masorah*, which noteth that the word *כארי* is found written alike in two places; this and Isaiah xxxviii. 13. but in divers significations: wherefore being in Isaiah it manifestly signifieth *sicut leo*, it must not signify the same in this; and being the Jews themselves

- A R T. pretend to nothing else, it followeth that it be still:
 IV. read as it was, נָסַח, and translated *foderunt*. From whence it also appeareth, that this was one of the eighteen places which was altered by the Scribes.

Pag. 311. (x)

For the *Maforah* in several places confesseth, that eighteen places in the Scriptures have been altered by the Scribes; and when they come to reckon the places, they mention but sixteen: the other two without question are those concerning the crucifixion of the Messias, Psal. xxii. 16. and Zach. xii. 10. For that of Zachary, a Jew confessed it to Mercerus; and that of David, we shewed before to be the other.

Pag. 311. (y)

That the soldiers did execute the sentence of death given by the Roman magistrates in their provinces, and not only in the camp, is evident out of the historians of that nation.

Pag. 311. (z)

Sciendum est Romanis Pilatum legibus ministrasse, quibus sancitum est, ut qui crucifigitur prius flagellis verberetur. *S. Hieron. ad Matt. xxvii. 26.* To which Lucian alludes in his own condemnation: Ἐμοὶ μὲν ἀνεσκολοπίσθαι δοκεῖ αὐτὸν, νῆ Δία, μασιγθῆναι γε πρότερον. *Lucian. in Piscatore, cap. 2.* Multi occisi, multi capti, alii verberati crucibus affixi, *Liv. lib. xxxiii. cap. 36.* So Curtius reports of Alexander, Omnes verberibus affectos sub ipsis radicibus petræ crucibus jussit affigi. *Lib. vii. cap. 11.* Thus were the Jews themselves used, who caused our Saviour to be scourged and crucified: Μασιγούμενοι καὶ προδασανιζόμενοι τοῦ θανάτου πᾶσαν αἰκίαν, ἀνεστυροῦντο. *Joseph. de Bell. Jud. lib. v. cap. 28.*

Pag. 312. (a)

This was observed both by the Jews and Romans,
 that

that their capital punishments were inflicted without A R T.
 their cities : and that particularly was observed in IV.
 the punishment of crucifixion. Plautus ;

Credo ego isthoc exemplo tibi esse eundum actum
 tum extra portam,

Dispeffis manibus, patibulum cum habebis.—

Miles Glor. act. ii. sc. 4

Tully ; Cum Mamertini more atque instituto suo
 crucem fixissent post urbem in via Pompeia. *Lib. v.*
in Verr. cap. 66.

Pag. 312. (b)

Thieves and robbers were usually by the Romans
 punished with this death. Thus Cæsar used his pirates,
 Τὲς ληστὰς ἅπαντας ἀνισαύρωσι. *Plutarch. in Vita, cap 2.*
 Imperator provinciæ jussit latrones crucibus affigi.
Petron. Satyr. Latronem istum, miserorum pignorum
 meorum peremptorem, cruci affigatis. *Apul. de Aur.*
Afin. lib. iii. Latrocinium fecit aliquis, quid ergo
 meruit ? ut suspendatur. *Sen. Epist. 7.* Where sus-
 pendi is as much as crucifigi, and is so to be under-
 stood in all Latin authors which wrote before the
 days of Constantine. Famosos latrones, in his locis
 ubi grassati sunt, furca figendos compluribus placuit.
Callist. lib. xxxviii. de pænis. Where furca figendos
 is put for crucifigendos ; being so altered by Tribon-
 ianus, who, because Constantine had taken away
 the punishment, took also the name out of the Law.

Pag. 312. (c)

This was the peculiar heresy of Basilides, a man
 so ancient, that he boasted to follow Glaucias as his
 master, who was the disciple of St. Peter. And Ire-
 næus hath declared this particularity of his : Qua-
 propter neque passum eum : et Simonem quendam
 Cyrenæum angariatum portasse crucem ejus pro eo ;
 et hunc secundum ignorantiam et errorem cruci-
 fixum, transfiguratum ab eo, uti putaretur ipse esse
 Jesus ; et ipsum autem Jesum Simonis accepisse for-
 mam,

- A R T. mam, et stantem irrifisse eos; *Adv. Hæres. lib. i. cap.*
 IV. 23. and Tertullian, of the same Basilides: Hunc
 (Christum) passum a Judæis non esse, sed vice ipsius
 Simonem crucifixum esse: unde nec in eum creden-
 dum esse qui sit crucifixus, ne quis confiteatur in Si-
 monem credidisse. *De Præscr. adv. Hæret. cap. 46.*
 From these is the same delivered by St. Epiphanius
Hæres. xxiv. §. 3. and by St. Augustin, *Hæres. 4.*

Pag. 312. (d)

This is observed by St. Austin, *Serm. 18. de Verbis Dom.* Quia ipse honoraturus erat fideles suos in fine hujus seculi, prius honoravit crucem in hoc seculo; ut terrarum principes credentes in eum prohiberent aliquem nocentium crucifigi: and, *Tract. 36. in Joan.* speaking of this particular punishment; Modo in pœnis reorum non est apud Romanos; ubi enim Domini crux honorata est, putatum est quod et reus honoraretur si crucifigeretur. Whence appears, first, that in the days of St. Austin crucifixion was disused; secondly, that it was prohibited by the secular princes. But when it was first prohibited, or by whom, he sheweth not. It is therefore to be observed, that it was first forbidden by the first Christian emperor, Constantine the Great. Sozomen gives this relation; Ἀμέλει τοι πρότερον νόμοις μὲν Ῥωμαίοις τὴν τῷ σταυρῷ τιμωρίαν, νόμος ἀνέβη τῆς χρήσεως τῶν δικαστηρίων. *Lib. i. cap. 8.*

Pag. 313. (e)

The original word in the New Testament, for the tree on which our Saviour suffered, is σταυρός, and the action or crucifixion σταύρωσις, the active σταύρων, and the passive σταυρῆσθαι. Now σταυρός, from which the rest mentioned are manifestly derived, hath of itself originally no other signification than of a *stake*. As we find it first used by Homer;

Σταυρὸς δ' ἐκτὸς ἔλασσε διαμπερὲς ἔνθα καὶ ἔνθα,
 Πυλῶν καὶ θαμείας, τὸ μέλαν δρυὸς ἀμφικιᾶσας.

Ὀδ. ε'. v. 11.

Ἀμφὶ

Ἀμφὶ δὲ οἱ μεγάλην αὐλήν ποιήσαν ἄνακτι

A R T.

Σταυροῖσιν πυκνοῖσι———

Ἰλ. ω'. υ. 453.

IV.

These are the same which Homer elsewhere calls σκόλοποις, and the ancient grammarians render each by other. As Eustathius; Σταυροί, ὀρθὰ καὶ ἀπωξυμμένα ξύλα, οἱ δ' αὐτοὶ καὶ σκόλοποις λέγονται, ἀφ' ὧν τὸ ἀνασκοποῖσθαι, καὶ ἀνασταυρῆσθαι· so he, expounding σταυρὸς; and in the same manner expounding σκόλοποις; Λέγονται δὲ οἱ τοιαῦτα σκόλοποις καὶ σταυροί· ἐκ δὲ τέτων τὸ ἀνασκοποῖσθαι, καὶ ἀνασταυρῆν. As when Homer describes the Phæacian walls,

———Τείχεα μακρὰ,

Ἵψηλὰ σκολόπεισιν ἀρηρότα,——— Ὀδ. η'. υ. 44.

he gives this exposition: Σκόλοποις δὲ καὶ νῦν ξύλα ὀρθὰ, οἱ καὶ σταυροί. In the same manner Hesychius; Σταυροί, οἱ καταπεπηγότες σκόλοποις, χάρακες· and Σκόλοποις, ὀρθία, (l. ὀρθὰ) καὶ ὀξεία ξύλα, σταυροί, χάρακες· and again, Χάραξι, φραγμοῖς, ὀξέσι ξύλοις· οἱ δὲ, καλάμοις, οἱ δὲ, σταυροῖς. Besides they all agree in the same etymology, ἀπὸ τῆ ἴσασθαι, and therefore always take it for a straight standing stake, pale, or palisadoe. Thus κελόντες in Antiphon are briefly rendered ὀρθὰ ξύλα; but more expressly thus by Etymologus, Κελόντες, κυρίως οἱ ἰσόποδες, καταχρηστικῶς δὲ καὶ τὰ καταπεπηγότα ξύλα, ἃ καὶ σταυρὸς καλεῖται. This is the undoubted signification of σταυρὸς, in vain denied by Salmasius, who will have it first to signify the same with *furca*, and then with *crux*; first the figure of γ, and then of Τ. Whereas all antiquity renders it no other than as a straight and sharp stake: in which signification it came at first to denote this punishment, the most simple and prime σταύρωσις or ἀνασκολόπισις, being upon a single piece of wood, a defixus et erectus stipes. And the Greeks which wrote the Roman history used the word σταυρὸς as well for their *palus* as their *crux*. As when Antony beheaded Antigonus the king of the Jews, Dion thus begins to describe his execution; Ἀντίγονον ἱμασίῳσι σταυρῷ προσθήσας, *Hist. Rom. lib. xlix. cap. 22.* not that he crucified him, as
Baronius

A R T. Baronius mistakes; but that he put him to another
 IV. death after the Roman custom, as those died in Livy, Deligati ad palum, virgisque cæsi, et securi percussi. *Lib. xxviii. cap. 29.* So that σταυρῶ προσδεῖν, is ad palum deligare. Thus were the heads of men said ἀνασταυρωθῆναι, as of Niger and Albinus in Dis, *Lib. lxxiv. cap. 8. et Lib. lxxv. cap. 7.* and Herodian, *Lib. iii. cap. 24.* which cannot be meant but of a single palus: and we read in Ctesias how Amytis put Inarus to death, Ἀνισαύρωσε μὲν ἐπὶ τρισὶ σταυροῖς, not that he crucified him upon three crosses, but pierced his body with three stakes fastened in the ground, and sharpened at the upper end; as appears by the like Persian punishment inflicted by Parysatis on Mefabates, as delivered by Plutarch in *Artaxerxe, cap. 17.* Προσίταξεν ἐκδεῖραι ζῶντα, καὶ τὸ μὲν σῶμα πλάγιον διὰ τριῶν σταυρῶν ἀναπῆξαι, τὸ δὲ δέρμα χωρὶς διαπατταλεῦσαι which the Latin translator renders, *in tres sustolli cruces*, (a thing impossible;) whereas it was to be transversely fastened to three stakes piercing the body lying, and thrust down upon them; which in the *Excerpta* of Ctesias is delivered only in the word ἀνισαυρίσθαι. Σταυρὸς therefore is no more originally than σκόλοψ, a single stake, or an erect piece of wood, upon which many suffered who were said ἀνασταυρῆσθαι and ἀνασκαλοπίζεσθαι. And when other transverse or prominent parts were added in a perfect cross, it retained still the original name, not only of σταυρὸς, but also of σκόλοψ; as, Ὡφαιεν εἰς ἐπίδειξιν Θεότητος ἀπὸ τοῦ σκόλοπος γῆν εὐθὺς ἀφανὲς γίνεσθαι, &c. τὴν ἐπὶ τῷ σκόλοπος αὐτῷ φωνὴν ὅτ' ἀπέπνευ. *Celsus apud Orig. lib. ii.* Thus in that long, or rather too long, verse written by Audax to St. Augustin, *Epist. 139.*

Exspectat quos plena fides Christi de stipite pendens.

Pag. 313. (f)

That the figure and parts of a Roman cross, such as that was on which our Saviour suffered, may be known, we must begin with the first composition in the

the frame or structure of it; and that is the con-
junction of the two beams, the one erect, the other
transverse; the first to which the body was applied,
the second to which the hands were fastened. These
two, as the chief parts of the cross, are several ways
expressed: first, by the Jews, who had no one word
in their language particularly to express that punish-
ment (as being not mentioned in the Law, or at all
in use among them,) and therefore call it by a dou-
ble name, expressing the conjunction of these beams,
כרע ורע *stamen et subtegmen, the warp and the woof*.
The Greeks express the same by the letter Ταῦ,
as partly appears by what is already spoken of the
number 300, and is yet more evident by the testi-
mony of Lucian, who makes mankind complain of
the letter Ταῦ, because tyrants in imitation of that
first made the cross. Τῷ γὰρ τῆς σώματί φασι τὸς τυ-
ράννης ἀκολοθήσαντας, καὶ μιμησαμένους τὸ πλάσμα, ἔπειτα
σχῆματι τοιούτῳ ξύλα τεκλήναντας, ἀνθρώπους ἀνασκολοπίζεν ἐπ'
αὐτά. *Jud. Vocal. cap. 12.* Ipsa est enim litera Gorcæ-
rum Tau, nostra autem T, species crucis. *Tertul. Adv.*
Marcion. lib. iii. cap. 22. St. Jerom affirms the same
of the Samaritan *Tau*: but there is no similitude to
be found in that which is now in use, or any other
oriental, only in the Coptic alphabet *Salebdi*, that is
the cross *Di*. These two parts of the cross are
otherwise expressed by the mast and yard of a ship.
So Justin Martyr: Θάλασσα μὲν γὰρ ἐ τέμνεται, ἣν μὴ
τῆς τοῦ τρόπαιον ὃ καλεῖται ἰσίου, ἐν τῇ νηὶ σωὸν μένει, *Apo-*
log. i. §. 55. and Tertullian: antenna navis crucis
pars est, *Adv. Marcion. lib. iii. cap. 18.* and Minu-
tius Felix: Signum sane crucis naturaliter visimus
in navi, cum velis tumentibus vehitur: and Maxi-
mus Taurinensis; Cum a nautis scinditur mare, prius
arbor erigitur, velum distenditur, ut cruce Domini
facta aquarum fluentia rumpantur. Now because
the extremities of the antenna are a kind of κέρατα,
(as Virgil, that great master of proprieties,

Cornua

A R T. Cornua velatarum obvertimus antennarum ;

IV.

Æneid. iii. v. 549.)

therefore in Greek *κεραία* is *antenna* : and from thence the Greek Fathers applied the words of our Saviour, Matt. v. 18. Ἰῶτα ἢ, ἢ μία κεραία ἢ μὴ παρέλθῃ ἀπὸ τῆ νόμου, ἕως ἂν πάντα γένηται, to the cross of Christ ; Τῆ γὰρ σταυρῆ ἰῶτά ἐστὶ τὸ ὀρθὸν ξύλον, καὶ κεραία τὸ πλάγιον. Because Ἰῶτα is like the straight piece or mast of the cross, and κεραία the yard or transverse part ; therefore some of the ancients interpreted this place of the cross, says Theophylact on the place. And Gregory Nyssen ; Ἀληθῶς γὰρ τοῖς καθορᾶν δυναμένοις ἐν τῷ νόμῳ μάλιστα τὸ κατὰ τὸν σταυρὸν θεωρεῖται μυστήριον· διὸ φησι περὶ τὸ εὐαγγέλιον, ὅτι ἐκ τῆ νόμου τὸ ἰῶτα καὶ ἡ κεραία ἢ παρέρχεται· σημαῖνον διὰ τῶν εἰρημένων τὴν τε ἐκ πλαγίᾳ γραμμὴν καὶ τὴν κάθετον, δι' ὧν τὸ σχῆμα τῆ σταυρῆ καταγράφεται. *Lib. ii. de Vita Moysis.* Not that this is the true interpretation of that place (for κεραία signifies a part of a letter, as in Apollonius, *Syntax. lib. i. cap. 7.* Τῆ αὖ τὴν κεραίαν ἀπῆλειψε ;) but by that they testify their apprehension of the figure of a cross : which is well expressed by Eusebius, describing the form of the cross which appeared to Constantine, Ὑψηλὸν δόρυ χρυσοῦ κατημφορισμένον, κέρας εἶχεν ἐγκάρσιον, σταυρῆ σχήματι πεποιημένον. *De Vita Constant. lib. i. cap. 31.* And this similitude of the mast and yard leads to the consideration of that part of the erected pale which was eminent above the transverse beam. For as the καρχήσιον was above the κεραία, so the stipes did extend itself above the patibulum. And this is evident by those expressions which make the two beams have four sides, and four extremities, as two lines cutting each other at equal angles needs must have. These Theophanes, *Homil. 4.* and Gregory Nyssen, *In Christi Resur. Orat. 1.* call τὰς ἀπὸ τῆ μέσης τέσσαρας προβολάς· Damascenus, *Orthod. Fid. lib. iv. cap. 12.* τὰ τέσσαρα ἄκρα τῆ σταυρῆ διὰ τῆ μέσης κινήρε κεισόμενα καὶ συσφιγόμενα. Hence Nonnus calls the cross δόρυ τετράπλευρον. And
of

of these four parts the Fathers interpret the height, and breadth, and length and depth, mentioned by St. Paul, Eph. iii. 18. As Gregory Nyssen : Ἐφεσίους τὴν τὸ πᾶν διακράζουσαν τε καὶ συνέχουσαν δύναμιν τῷ σχήματι τῆς σταυροῦ καταγράφει—ὕψος καὶ βάθος καὶ πλάτος καὶ μήκος καλονομάζων, ἑκάστην κεραίαν τῶν κατὰ τὸ σχῆμα τῆς σταυροῦ θεωρουμένων, ἰδίοις προσαγορεύων ὀνόμασιν· ὡς τὸ μὲν ἄνω μέρος, ὕψος εἰπεῖν· βάθος δὲ τὸ μετὰ τὴν συμβολὴν ὑποκείμενον· τὴν δὲ ἐγκάρσιον κατ' ἑκάτερον κεραίαν, τῷ τῆς μήκους τε καὶ πλάτους ὀνόματι διασημαίνων. *Cont. Eunom. Orat. 4. et idem Catech. Orat. cap. 32. et in Christi Resur. Orat. 1.* And St. Augustin makes the same interpretation : In hoc mysterio figura crucis ostenditur ; which he thus expresseth : Latitudo est in eo ligno, quod transversum desuper figitur ;—longitudo in eo, quod ab ipso ligno usque ad terram conspicuum est ;—altitudo est in ea ligni parte, quæ ab illo quod transversum figitur, sursum versus relinquitur, hoc est, ad caput crucifixi, &c. *Epist. cxx. cap. 26. et alibi sæpe.* These four parts are severally expressed by the ancients, and particularly by the figure of a man with his hands stretched forth ; which is the most proper similitude, because the cross was first made adapted to that figure. Quod caput emicat, quod spina dirigitur, quod humerorum obliquatio cornuat, si statueris hominem manibus expansis, imaginem crucis feceris. *Tertul. ad Nat. lib. 1. cap. 12.*

Pag. 313. (g)

Beside the direct and transverse parts of the cross, with their four extremities, which only usually are considered, and represented in the figures, we must find yet another part, and a fifth extremity. Irenæus giving several examples of the number Five, delivers it plainly thus ; Ipse habitus crucis fines et summities habet quinque, duos in longitudine, duos in latitudine, et unum in medio, ubi requiescit qui clavis affigitur. *Adv. Hæres. lib. ii. cap. 42.* Beside therefore the four extremities of the direct and transverse

A R T. verse beams, there was a fifth ἄκρον in medio (viz. of
IV. the erected palus), on which the crucified body rested. This fifth part of the cross fastened to the arrectarius stipes was before Irenæus acknowledged and described by Justin Martyr, under the notion of the horn of the rhinoceros, taken to be a figure or type of the cross. Μονοκέρωλος γὰρ κέραλα ὑδενὸς ἄλλης πρᾶϊματος ἢ σχήματος ἔχοι ἂν τις εἰπεῖν καὶ ἀποδείξαι, εἰ μὴ τῷ τύπῳ ὅς τὸν σταυρὸν δείκνυσιν. ὁρθιον γὰρ τὸ ἐν ἐστὶ ξύλον, ἀφ' ὃ ἐστὶ τὸ ἀνώτατον μέρος εἰς κέρας ὑπερηρμένον, ὅταν τὸ ἄλλο ξύλον προσαρμωσθῇ, καὶ ἐκατέρωθεν ὡς κέρατα τῷ ἐνὶ κέρατι παριζευγμένα τὰ ἄκρα φαίνηται· καὶ τὸ ἐν τῷ μέσῳ πηγνύμενον, ὡς κέρας καὶ αὐτὸ ἐξέχον ἐστὶν, ἐφ' ὃ ἐποχῶνται οἱ σταυρέμενοι· καὶ βλέπεται ὡς κέρας καὶ αὐτὸ σὺν τοῖς ἄλλοις κέρασι συνεσχηματισμένον καὶ πεπηγμένον. *Dial. cum Tryph. §. 91.* Where beside the ὁρθιον ξύλον, or *arrectarius stipes*, and the ἄλλο ξύλον, or *transversarium lignum*, there is a third, τὸ ἐν μέσῳ πηγνύμενον, *fastened in the middle*; ἐφ' ὃ ἐποχῶνται οἱ σταυρέμενοι, says he: *ubi requiescit qui clavis affigitur*, says Irenæus. So Tertullian; *Pars crucis, et quidem major, est omne robur quod directa statione defigitur. Sed nobis tota crux imputatur, cum antenna scilicet sua, et illo sedilis excessu. Ad Nat. lib. i. cap. 12.* Where the *excessus* is the τὸ ἐξέχον, signifying the nature, as the *sedile* signifieth the use of the part. Which in another place, in imitation of Justin, he refers unto the typical unicorn: *Nam et in antenna navis, quæ crucis pars est, extremitates cornua vocantur: unicornis autem, media stipitis, palus. Adv. Marcion. lib. iii. cap. 18. et adv. Jud. cap. 11.* To this *sedile* in the cross Mæcenas seemeth to allude in those words in Seneca;

*Hanc mihi, vel acuta
 Si sedeam cruce, sustine.*

And Seneca himself does expound him, *Suffigas licet, et acutam fessuro crucem subdas; est tanti, vulnus suum premere, et patibulo pendere districtum. Epist. 101.* Of this Innocentius the First also speaks, *Serm. 1. de uno Mart.* *Fuerunt in cruce Dominica ligna quatuor;*

quatuor; stipes erectus, et lignum transversum, truncus suppositus, et titulus superpositus. This Gregorius Turonensis, after the use of the cross was long omitted, interpreted of *suppedaneum*, a piece of wood fastened under the feet of him that suffered: Clavorum ergo Dominicorum gratia, quod quatuor fuerint, hæc est ratio. Duo sunt affixi in palmis, et duo in plantis: et quæritur cur plantæ affixæ sint quæ in cruce sancta dependere visæ sunt potius quam stare. Sed in stipite erecto foramen factum manifestum est. Pes quoque parvulæ tabellæ in hoc foramen insertus est. Super hanc verò tabulam tanquam stantis hominis sacræ affixæ sunt plantæ. *De glor. Mart. cap. 6.*

A R T.
IV:

Pag. 313. (h)

That which was written over the head of our Saviour is called simply by St. Luke ἐπιγραφὴ, by St. Matthew αἰτία, by St. Mark ἡ ἐπιγραφὴ τῆς αἰτίας, and by St. John τίτλος, making use of a Latin word, as is observed by Nonnus;

Καὶ Πιλάτος θητὸν ἐπίγραφε μάρτυρι γόμφῳ

Γράμμα, τόπερ καλέεσι Λατινίδι τίτλον ἰωῆ.!

From all which we may collect, that there was an inscription written over the head of our Saviour, signifying the accusation and pretended crime for which he was condemned to that death. *Gloss. Vet.* Αἰτία, *causa, materia, titulus.* As Ovid;

Causa, superpositæ scripto testata coronæ,

Servatos cives indicat hujus ope.

Trist. lib. iii. Eleg. 1. v. 47.

that is, OB CIVES SERVATOS was ἡ ἐπιγραφὴ τῆς αἰτίας, *causa scripto testata.* In the language of Suetonius; Titulus, qui causam poenæ indicavit; *Calig. cap. 32.* as Ovid;

Vixit, ut occideret damnatus crimine regni:

Hunc illi titulum longa senectæ dabat.

Fast. lib. vi. v. 190.

This was done according to the Roman custom; as

- A R T. we read in Dio of the son of Cæpio, Τὸν δὲ λον—τὸν
 IV. προδόντα αὐτὸν, διὰ τε τῆς ἀγορᾶς μίσθης μετὰ γραμμάτων τὴν αἰτίαν τῆς θανατώσεως αὐτῷ δηλόντων, διαγαγόντος, καὶ μετὰ ταῦτα ἀναστυρώσαντος. *Lib. liv. cap. 3.* This title was written upon a table, and that table fastened to the upper part of the cross. The Syriac, Arabic, and Persian translations render τίτλον expressly a *table*: and Hesychius, Τίτλος, πτυχίον ἐπίγραμμα ἔχον (not ἔχων, as it is printed), not the inscription itself, but that upon which the inscription was written. Thus the epistle of the French unto the Christians in Asia represents the inscription of the martyr Attalus in a table: Περιαχθεὶς κύκλῳ τῷ ἀμφιθεάτρει, πίνακος αὐτὸν προάγοντος, ἐν ᾧ ἐπεγέγραπτο Ῥωμαῖσι, Οὗτός ἐστιν Ἀττάλος ὁ Χριστιανός. *Euseb. Hist. Eccles. lib. v. cap. 1.* And Sozomen, describing the invention of the cross by Helena, says there were three several crosses in the same place: Καὶ χωρὶς ἄλλο ξύλον ἐν μέρει λευκώματος, ῥήμασι καὶ γράμμασιν Ἑβραϊκοῖς, Ἑλληνικοῖς τε καὶ Ῥωμαῖκοῖς. *Hist. Eccles. lib. ii. cap. 1.* This Nicephorus calls λευκὴν σανίδα, which is the proper interpretation of λεύκωμα. Suidas, Λεύκωμα, τοῖχος (*Etymol. πίναξ*) γύψῳ ἀληθειμμένος πρὸς γραφὴν πολιτικῶν πραγμάτων ἐπιτήδειος. *Hesych.* Σανὶς, θύρα, λεύκωμα (as Julius Pollux joins σανὶς and λεύκωμα together), ἐν ᾧ αἱ γραφαὶ Ἀθηναίων ἐγράφοντο πρὸς τὰς κακέργας τίθεται δὲ καὶ ἐπὶ ταύρῃ, *leg. στυρῇ*. His meaning is, that such a λεύκωμα as contained the accusation or crime of malefactors was placed upon the cross on which they suffered; and without question he spake this in reference to our Saviour's cross, because he used in a manner the same words with St. John; Τίθεται ἐπὶ τῷ στυρῇ, says Hesychius; Ἐθηκεν ἐπὶ τῷ στυρῇ, saith St. John, xix. 19. It was therefore a table of wood whited and fastened to the top of the cross, on which the accusation or crime was written, as it is expressed by Nicephorus: Σανὶς ἑτέρα λευκὴ, ἣ βασιλεία τῶν Ἰουδαίων γράφων διαφόροις γράμμασιν ὁ Πιλάτος ὑπὲρ κεφαλῆς ἐτίθει, ἐν εἰδῇ σήλης βασιλεία τῶν Ἰουδαίων τὸν στυρωθέντα κηρύττων. *Hist. Eccles.*

Eccles. lib. viii. cap. 29. And thus there were, as **A R T.**
Xanthopulus observes, **IV.**

Ὁ σαυρὸς, ἥλοι, καὶ γραφῆς τίτλος ἄνω.

Pag. 314. (i)

Auctores seditionis et tumultus, vel concitatores populi, pro qualitate dignitatis, aut in crucem tolluntur, aut bestiis objiciuntur, aut in insulam deportantur. *Jul. Paulus, lib. v. tit. 22.*

Pag. 314. (k)

Illa morte pejus nihil fuit inter omnia genera mortium. *S. August. Tract. 36. in Joan.* Tully calls it crudelissimum teterrimumque supplicium; *Lib. v. in Verr. cap. 66.* and Apuleius, poena extrema. *De Aur. Asin. lib. x.*

Pag. 314. (l)

Ubi dolores acerrimi exagitant, cruciatus vocatur, a cruce nominatus: pendentes enim in ligno crucifixi, clavis ad lignum pedibus manibusque confixi, producta morte necabantur. Non enim crucifigi hoc erat occidi; sed diu vivebatur in cruce: non quia longior vita eligebatur, sed quia mors ipsa protendebatur, ne dolor citius finiretur. *S. August. Tract. 36. in Joan.* To this etymology did Terence allude in those words,

——Et illis crucibus, quæ nos nostramque adolescentiam

Habent despiciatui, et quæ nos semper omnibus cruciant modis.——

Eunuch. Act. ii. sc. 3. v. 91.

Pag. 314. (m)

As it was observed of Julius Cæsar: Piratas a quibus captus est, cum in ditionem rede-gisset, quoniam suffixurum se cruci ante juraverat, jugulari prius jussit, deinde suffigi. *Suet. lib. i. cap. 74.*

A. R. T.

Pag. 314. (n)

IV.

Vulcatius Gallicanus relateth of Avidius Cassius, in the case of some centurions which had been prosperous, that in fighting without orders given, Rapi eos iussit, et in crucem tolli, servilique supplicio affici; quod exemplum non exstabat. *Cap. 4.* And Juvenal speaks with relation to this custom,

Pone crucem servo——— *Sat. vi. v. 218.*

So Palæstrio in Plautus;

Nisi quidem illa nos volt, qui servi sumus,
Propter amorem suum omnes crucibus contu-
bernales dari. *Mil. Glor. Act. ii. sc. 2. v. 28.*

And again:

Noli minitari; scio crucem futuram mihi sepul-
chrum.

Ibi mei majores sunt fiti, pater, avus, proavus,
abavus. *Ibid. Act. ii. sc. 4. v. 19.*

So in Terence,

———*Pam.* Quid meritis es? *Dav.* Crucem.

Andr. Act. iii. sc. 5. v. 15.

And Horace,

Si quis eum servum, patinam qui tollere iussus,
Semefos pisces tepidumque ligurrierit jus,
In cruce suffigat——— *Lib. i. Sat. 3. v. 80.*

So Capitolinus of Pertinax, In crucem sublati talibus servis; *cap. 9.* and Herodian of Macrinus, Δᾶλοι, ὅσοι δεσπύτας κατήγελλον, ἀνεσκολοπίσθησαν. *Lib. v. cap. 2.* This punishment of the cross did so properly belong to the slaves, that when servants and freemen were involved alike in the same crime, they were very careful to make a distinction in their death, according to their condition: Ut quisque liber aut servus esset, suæ fortunæ a quoque sumptum supplicium est. *Liv. lib. iii. cap. 18.* And then the servants were always crucified, as Servius observes among the Lacedæmonians; Servos patibulis suffixerunt, filios

alios strangulavere, nepotes fugaverunt. *Com. in Æneid.* A R T.
 iii. v. 551. Novercæ quidem perpetuum indicitur exi- IV.
 lium; servus vero patibulo suffigitur. *Apul. de Aur.*
Afin. lib. x. Thus in the combustion at Rome, upon
 the death of Julius Cæsar; Ἀμυνόμενοι ἀνηρέθησαν ἑνιοί,
 καὶ συλληφθέντες, ἕτεροι ἐκρεμάσθησαν, ὅσοι θανάπτοντες ἦσαν, οἱ
 δὲ ἐλεύθεροι κατὰ τὴν κρημνὴν κατεῤῥίφθησαν. *Appian. de Bell.*
civil. lib. iii. Ea nocte speculatores prehensi servi
 tres, et unus ex legione vernacula; servi sunt in cru-
 cem sublati, militi cervices abscissæ. *Hirt. lib. de Bell.*
Hispan. cap. 20. So Africanus: Gravius in Roma-
 nos, quam in Latinos transfugas animadvertit: illos
 enim, tanquam patriæ fugitivos, crucibus affixit;
 hos, tanquam perfidos socios, securi percussit. *Valer.*
Max. lib. ii. cap. 7. This punishment of the cross
 was so proper unto servants, that servile supplicium
 in the language of the Romans signifies the same:
 and though in the words of Vulcatius before cited
 they go both together, as also in Capitolinus, Nam
 et in crucem milites tulit, et servilibus suppliciis sem-
 per affecit; *In Macrino, cap. 12.* yet either is sufficient
 to express crucifixion: as in Tacitus, Malam poten-
 tiam servili supplicio expiavit, *Hist. lib. iv. cap. 11.*
 and again, Sumptum de eo supplicium in servilem
 modum: *Hist. lib. ii. cap. 72.* And therefore when
 any servants were made free, they were put out of
 fear of ever suffering this punishment. An vero ser-
 vos nostros horum suppliciorum omnium metu do-
 minorum benignitas una vindicta liberavit? Nos a
 verberibus, ab unco, a crucis denique terrore, neque
 res gestæ, neque acta ætas, neque nostri honores vin-
 dicabunt? *Cic. Orat. pro Rabir. cap. 5.*

Pag. 314. (o)

Carnifex, et obductio capitis, et nomen ipsum *cru-*
cis absit, non modo a corpore civium Romanorum,
 sed etiam a cogitatione, oculis, auribus. Harum
 enim omnium rerum non solum eventus atque per-
 pectio, sed etiam conditio, expectatio, mentio ipsa
 s 3 denique,

A R T. denique, indigna cive Romano atque homine libero
IV. est. *Cic. Orat. pro Rabir. cap. 5.* Facinus est vincere civem Romanum, scelus verberari, parricidium necare: quid dicam in crucem tollere? crudelissimum teterrimumque supplicium? verbo satis digno tam nefaria res appellari nullo modo potest. *Idem, lib. v. in Verr. cap. 66.*

Pag. 315. (p)

As when the Capitol was betrayed by the silence of dogs, but preserved by the noise of geese; they preserved the memory by a solemn honouring of the one yearly, and dishonouring the other. Eadem de causa supplicia annua canes pendunt inter ædem Juventutis et Summani, vivi in furca sambuceæ arbore fixi. *Plin. lib. xxi. cap. 4.* Πομπύαι μέχρι νῦν ἐπὶ μνήμῃ τῶν τότε συμπτωμάτων ἡ τύχη, κύων μὲν ἀναστυρωμένος, χῆν δὲ μάλα σεμνῶς ἐπὶ γρυμνῆς πολυτελῆς καὶ φορεῖα καθεύμενος. *Plutarch. de Fort. Rom.*

Pag. 315. (q)

As Oroëtes the Persian, when he had treacherously and cruelly murdered Polycrates the tyrant of Samos, ἀποκτείνας δὲ μὲν ἐκ ἀξίως ἀπηγήσιος ἀνεσταύρωσι. *Herodot. lib. iii. cap. 125.* So Antiochus first cut off the head of Achæus, and then fastened his body to a cross: Ἐδοξε πρῶτον μὲν ἀκρωτηριάσαι τὸν ταλαίπωρον· μετὰ δὲ ταῦτα, τὴν κεφαλὴν ἀποτεμόντας αὐτῷ, καὶ καταρράψαντας εἰς ὄγκον ἄσκον, ἀνασταυρῶσαι τὸ σῶμα. *Polyb. lib. viii. cap. 23.*

Pag. 315. (r)

This was the design of Tarquinius Priscus, when the extremity of labour which he had laid upon his subjects made many lay violent hands upon themselves: Passim conscita nece Quiritibus tædium fugientibus, novum et inexcogitatum antea posteaque remedium invenit ille rex, ut omnium ita defunctorum figeret crucibus corpora spectanda civibus, simul et feris volucribusque laceranda. *Plin. lib. xxxvi. cap. 15.* who makes this handsome observation of it:

Quam-

Quamobrem pudor Romani nominis proprius, qui A R T.
 sæpe res perditas servavit in præliis, tunc quoque IV.
 subvenit: sed illo tempore imposuit, tum erubescens
 cum puderet vivos, tanquam puditurum esset ex-
 tinctos.

Pag. 315. (s)

Thus they used Celsus, one of the thirty tyrants
 of Rome, as Trebellius Pollio testifieth: Novo inju-
 riæ genere imago in crucem sublata, perfultante vul-
 go, quasi patibulo ipse Celsus videretur affixus. *Cap.*
29.

Pag. 316. (t)

Deut. xxi. 22. *If a man have committed a sin wor-
 thy of death, and he be put to death, and thou hang him
 on a tree.* In which words, *being put to death* preced-
eth being hanged: but, I confess, in our English trans-
 lation it hath another sense [*and he be to be put to
 death*], as if he were to die by hanging: and so the
 vulgar Latin, *Et adjudicatus morti appensus fuerit pa-
 tibulo*, as if he were adjudged to be hanged, and so his
 sentence were suspension: and the Syriac yet more
 expressly, *Et appendatur ligno atque interficiatur.*
 But there is no such sentence contained in the origi-
 nal as the vulgar, nor futuration of death, as our En-
 glish translation mentioneth. The Hebrew is *ומת*
in Hophal, that is, *interfectus, occisus, mori factus fue-
 rit*; or, as the LXX clearly translate it, *καὶ ἀποθάνῃ*,
 and the Chaldee *ܠܡܪܬܐ et occisus fuerit.*

Pag. 316. (u)

As we before noted on the words of Seneca. Thus
 the Greeks do often use *κρεμᾶν*, for *crucifigere*. For
 Curtius, speaking of the taking of Tyre by Alexan-
 der, says, Duo millia—crucibus affixi per ingens lit-
 toris spatium pependērunt: *Lib. iv. cap. 4.* and Dio-
 dorus Siculus relating the same, *Τὰς δὲ νέες πάντας ὄντας
 ἐκ ἐλατίης τῶν δισχιλίων ἐκρέμασεν.* *Lib. xvii. cap. 46.* So
 the same Curtius testifies that Musicanus was in cru-
 cem sublatus; *Lib. ix. cap. 8.* of whom Arrianus speaks

- A R T. thus; Τῶτον κρεμᾶσαι Ἀλέξανδρος κελεύει ἐν τῇ αὐτῇ γῇ.
 IV. *De Exped. Alex. lib. vi. cap. 17.* Thus in the language of the Scriptures, Εἷς τῶν κρεμασθέντων κακῶν is one of the crucified thieves; Luke xxiii. 39. and the Jews are said to have slain our Saviour, κρεμάσαντες ἐπὶ ξύλῳ, Acts v. 30. and x. 39. The Latins likewise often use the word *suspendere* for *crucifigere*. As Ausonius, in the Idyllium, whose title is *Cupido cruci affixus*, v. 59. describes him thus,

Hujus in excelso suspendum stipite Amorem;
 and when we read in Polybius, that they did ἀνασυνρῶσαι τὸ σῶμα of Achæus; *Lib. viii. cap. 23.* Ovid describes his punishment thus,

More vel intereas capti suspensus Achæi,
 Qui miser aurifera teste pependit aqua.

Ibis v. 301.

Pag. 316. (x)

The words of Moses are, Deut. xxi. 23. תלת תלי תלי, *maledictio Dei suspensus*: and this word תלי, which is of itself simply *suspensus* (as 2 Sam. xviii. 10. I saw Absalom תלי בתלי *hanged on an oak*), is ordinarily attributed by the Jews to our Saviour, to signify that he was crucified. Hence they term Christians תלוי התלוי *cultores suspensi*; and they call the crucifix תלוי צורת *figuram suspensi*.

Pag. 316. (y)

So Trypho the Jew objected to Justin Martyr: Οὗτος δὲ ὁ ὑμέτερος λεγόμενος Χριστὸς ἄτιμος καὶ ἄδοξος γίγνεται, ὥς καὶ τῇ ἐσχάτῃ κατάρξα τῇ ἐν τῷ νόμῳ τῷ Θεῷ περιπεσεῖν· ἐξαυρώθη γάρ. *Dial. cum Tryph. §. 32.*

Pag. 317. (z)

Ἐνόησα γὰρ ὑμᾶς κατηρτισμένους ἐν ἀκινήτῳ πίστι, ὥσπερ καθελωμένους ἐν τῷ σταυρῷ τῷ Κυρίῳ Ἰησοῦ Χριστῷ, σαρκί τε καὶ πνεύματι. *S. Ignat. Epist. ad Smyrn. §. 1.* St. Augustin speaking of the Church; *Mundatur ut non habeat maculam, extenditur ut non habeat rugam: Ubi*
 cam

eam extendit fullo, nisi in ligno? Videmus quotidie **A R T.**
 a fullonibus tunicas quodammodo crucifigi: crucifi- **IV.**
 guntur ut rugam non habeant. *Enar. in Psal. 132.*
 Αναφερόμενοι εἰς τὰ ὕψη διὰ τῆς μηχανῆς Ἰησοῦ Χριστοῦ, ὁ ἐν
 σταυρῷ, σχοινίῳ χρώμενοι τῷ πνεύματι τῷ ἁγίῳ. *S. Ignat.*
Epist. ad Ephes. §. 9.

Pag. 317. (a)

Mori voluit pro nobis: parum dicimus; crucifigi dignatus est; usque ad mortem crucis obediens factus. Elegit extremum et pessimum genus mortis, qui omnem fuerat ablaturus mortem: de morte pessima occidit omnem mortem. *S. August. Tract. 36. in Joan.*

Pag. 318. (b)

Humilitatis enim magister est Christus, qui humiliavit seipsum, factus obediens usque ad mortem, mortem autem crucis. *S. August. Tract. 51. in Joan.*

Pag. 318. (c)

Προσῆλθεν δ' οἱ γρατιῶται δι' ὀργὴν καὶ μῖσος τὰς ἀλόντας, ἄλλον ἄλλῳ σχήματι πρὸς χλεύην, καὶ διὰ τὸ πλῆθος χώρας ἐνελείπετο τοῖς σταυροῖς, καὶ σταυροὶ τοῖς σώμασιν. *Joseph. de Bell. Jud. lib. vi. cap. 28.*

Pag. 318. (d)

This is excellently observed and expressed by Origen, who returneth this answer to the objection made by the Jews in Celsus, of those fabulous returns from the dead: Φέρε παραστήσωμεν, ὅτι εἰ δύναται τὸ κατὰ τὸν Ἰησοῦν ἰσορρέμενον ἐκ νεκρῶν ἐγνηγέρθαι τέτοις παραβάλλεσθαι. Ἐκαστος μὲν γὰρ τῶν λεγομένων κατὰ τὰς τόπας ἡρώων. βεληθεὶς αὖ ἐδυνήθη ἑαυτὸν ὑπεκκλέψαι τῆς ὀψευς τῶν ἀνθρώπων, καὶ πάλιν κρίνας ἐπανελθεῖν πρὸς ἑς καταλείλοιπεν Ἰησοῦ δὲ σταυρωθέντος ἐπὶ πάντων Ἰουδαίων, καὶ καθαιρεθέντος αὐτοῦ τοῦ σώματος ἐν ὧς τῷ δήμῳ αὐτῶν, πῶς οἶονται παραπλήσιον πλάσασθαι, λέγειν αὐτὸν τοῖς ἰσορρέμενοις ἥρωσιν εἰς ἄδην καταβιβηκῆναι, καὶ αὖτις ἀνελθῆναι; φάμεν δ', ὅτι μήποτε πρὸς

out of the land of the living is, certainly, to be taken away from them which live upon the earth, that is, to die. A R T.
IV.

Pag. 322. (f)

Τὸ ἔμψυχον δὴ τῷ αἰσθάνεσθαι. παρειλήφαμεν δὲ καὶ παρὰ τῶν προγενετέρων σχιδὸν δύο ταῦτα περὶ ψυχῆς. *Aristot. de Anima, lib. i. cap. 2.* Ὡς διαφέρει τὰ αἴψυχα (leg. ἔμψυχα) τῶν αἰσθάνων, τῷτο ἔστι ψυχὴ· διαφέρει δὲ κινήσει, αἰσθήσει, φαντασίᾳ, νοήσει. *Sallust. de Diis et Mundo, cap. 8.*

Pag. 323. (g)

As Secundus, Φυγὴ καὶ ἀπόκτησις βίης.

Pag. 323. (h)

As the Philosophers have anciently expressed it, especially Plato, who by the advantage of an error in the original of souls, best understood the end of life : Τῷτο γε θάνατος ὀνομάζεται, λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος. *In Phædone.* Again, Ὁ θάνατος τυγχάνει ὧν, ὡς ἰμοὶ δοκεῖ, ἕδεν ἄλλο ἢ δυοῖν πραγμάτοις διάλυσις, τῆς ψυχῆς καὶ τῷ σώματος, ἀπ' ἀλλήλοιν. *In Gorgia.* And more plainly and fully yet : Ἠγάμεθα τι τὸν θάνατον εἶναι ; Πάνυ γ', ἔφη ὑπολαβὼν ὁ Σιμμίας. Ἄρα μὴ ἄλλο τι ἢ τὴν τῆς ψυχῆς ἀπὸ τῷ σώματος ἀπαλλαγὴν ; καὶ εἶναι τῷτο τεθνᾶναι, χωρὶς μὲν ἀπὸ τῆς ψυχῆς ἀπαλλαγὴν αὐτὸ καθ' ἑαυτὸ τὸ σῶμα γεγονέναι, χωρὶς δὲ τὴν ψυχὴν τῷ σώματος ἀπαλλαγεῖσθαι αὐτὴν καθ' αὐτὴν εἶναι ; Ἄρα μὴ ἄλλο τι ἢ ὁ θάνατος ἢ τῷτο ; Οὐκ, ἀλλὰ τῷτο, ἔφη. *In Phædone.* Thus with four several words, λύσις, διάλυσις, χωρισμὸς, and ἀπαλλαγὴ, doth Plato express the separation of the soul from the body, and maketh death formally to consist of that separation. This solution is excellently expressed by Phocylides ;

Οὐ καλὸν ἀρμονίην ἀναλυέμεν ἀνθρώποιον·

Ψυχὰὶ γὰρ μένουσιν ἀκήριοι ἐν φθιμένοισι.

Πνεῦμα γὰρ ἐστὶ θεῶν χρῆσις θνητοῖσι καὶ εἰκότι.

Σῶμα γὰρ ἐκ γαίης ἔχομεν· καὶ πάντες ἐς αὐτὴν

Λυόμενοι

A R T.

Λυόμενοι πόνοις ἵσμεν, αἵρ δ' ἀνὰ πνεῦμα δίδεσται.

IV.

Carm. admon. v. 97.

So Tertullian : Opus autem mortis in medio est, discretio corporis animæque. *De Anim cap. 51.* Si mors non aliud determinatur, quam disjunctio corporis animæque, contrarium morti vita non aliud definietur, quam conjunctio corporis animæque. *Ibid. cap. 27.* This description of death is far more philosophical than the notion of Aristotle, who makes it to consist in the corruption of natural heat ; Ἀνάγκη τοίνυν ἅμα τό, τε ζῆν ὑπάρχειν, καὶ τὴν τῷ θερμῷ φυσικῷ σωτηρίαν, καὶ τὸν καλέμενον θάνατον εἶναι τὴν τέττα φθοράν. *Lib. de Juvent. et Senect. cap. 4.* Inasmuch as the soul is not that natural heat, and the corruption of that heat followeth upon the separation of the soul.

Pag. 323. (i)

This is expressed three ways, all signifying the separation of his soul from his body. St. Mark and St. Luke, ἐξέπνευσε, which is of the same force with ἐξέψυξε. But because ἐκψύχειν doth not always signify an absolute expiration, but sometimes a lipothymy only (as Hesychius, Ἐκψύχουσι, λειποθυμῶσι so Hippocrates useth it, Εἰσὶ δὲ ὀξύτατοι (καιροὶ) ὅσοις ἢ ἐκψύχουσι δι᾽ τι ὠφελῆσαι, *De Morbis, lib. i. cap. 3.* and again, Ἐκψύχουσι δὲ διὰ τῷ αἵματος τὴν μετάσσειν ἐξαπίνης γινομένην), lest therefore we should take ἐξέπνευσε in such an imperfect sense, St. Matthew hath it, ἀφῆκε τὸ πνεῦμα, and St. John, παρέδωκε τὸ πνεῦμα. Which is a full expression of the secession of the soul from the body, and consequently of death, which is, in the language of Secundus, πνεύματος ἀπόσσεις.

Pag. 323. (k)

These three points or distinctions of time I have therefore noted, that I might occur to any objection which possibly might arise out of the ancient philosophical subtilty, which Aulus Gellius reports to be agitated at the table of Taurus. The question was propounded thus, Quæsitum est, quando moriens moreretur,

moretur, cum jam in morte esset, an tum etiam cum in vita foret. Where Taurus admonisheth the rest, that this was no light question; for, says he, Gravissimi philosophorum super hac re serio quæsierunt; et alii moriendi verbum atque momentum manente adhuc vita dici atque fieri putaverunt; alii nihil in illo tempore vitæ reliquerunt, totumque illud quod mori dicitur morti vendicarunt. The ancients philosophers were divided; some saying a man died in the time of his life, others in the time of his death. But Plato observed a contradiction in both; for a man can neither be said to die while he is alive, nor when he is dead; et idcirco peperit ipse expressitque aliud quoddam novum in confinio tempus, quod verbis propriis atque integris τῆς ἐξαίφνης φύσιν appellavit: which he thus describes in his *Parmenides*; Τὸ γὰρ ἐξαίφνης τοιοῦτόν τι ἔοικε σημαίνειν, ὡς ἐξ ἐκείνου μεταβάλλον εἰς ἕτερον. So Aulus Gellius, *Lib. vi. cap. 13*. Thus when our Saviour commended his soul into the hands of the Father, he was yet alive; when the soldier pierced his side, he was already dead: and the instant in which he gave up the ghost was the τὸ ἐξαίφνης when he died.

Pag. 325. (l)

Acts ii. 23. v. 30. In both which places the original sheweth more expressly, that by their crucifixion they slew him: in the former thus, Διὰ χειρῶν ἀνόμων προσπήξαντες ἀνείλετε. In the latter thus, Ὁν ὑμεῖς διεχειρίσαθε κρεμάσαντες ἐπὶ ξύλῳ.

Pag. 326. (m)

Credimus certe non in solum Deum Patrem, sed et in Jesum Christum filium ejus unicum, Dominum nostrum. Modo totum dixi, in Jesum Christum filium ejus unicum, Dominum nostrum. Totum ibi intellige, et verbum, et animam, et carnem. Sed utique confiteris etiam illud quod habet eadem fides, in eum Christum te credere qui crucifixus est, et

A R T. et sepultus. Ergo etiam sepultum Christum esse non
IV. negas; et tamen sola caro sepulta est. Si enim erat
 ibi anima, non erat mortuus; si autem vera mors
 erat, ut ejus vera sit resurrectio, sine anima fuerat in
 sepulchro; et tamen sepultus est Christus. Ergo
 Christus erat etiam sine anima caro, quia non est se-
 pulta nisi caro. *S. August. Tract. 47. in Joan.*

Pag. 327. (n)

Ὅλον τὸν ἄνθρωπον τῷ Θεῷ, διὰ τῆς πρὸς ἑαυτὸν ἀνα-
 πράξεως εἰς τὴν Θεῖαν φύσιν μετасκευάσαντος, ἐν τῷ καιρῷ τῆς
 πατὰ τὸ πάθος οἰκονομίας ὁ Θεὸς μέρος τὸ ἀπαξ ἐγκραδίᾳ
 ἀνεχώρησεν· ἀμεταμέλητα γὰρ τῷ Θεῷ τὰ χαρίσματα· ἀλλὰ
 τὴν μὲν ψυχὴν τῷ σώματι, ἡ Θεότης ἐκείνῳ διέτευξεν, ἑαυτὴν
 δὲ ἐν ἀμφοτέροις μένενσαν ἰδοῦσι. *S. Greg. Nyss. de Christi
 Resur. Orat. 1.*

Pag. 327. (o)

This is the conclusion of St. Augustin, Ex quo
 Verbum caro factum est, ut habitaret in nobis, et
 susceptus est a Verbo homo, id est totus homo, ani-
 ma et caro; quid fecit passio, quid fecit mors, nisi
 corpus ab anima separavit? Animam vero a Verbo
 non separavit. Si enim mortuus est Dominus—sine
 dubio caro ipsius exspiravit animam (ad tempus
 enim exiguum anima deseruit carnem, sed redeunte
 anima resurrecturam), a Verbo autem animam sepa-
 ratam esse non dico. Latronis animæ dixit, *Hodie
 tecum eris in paradiso*. Fidelem latronis animam non
 deserebat, et deserebat suam? Absit: sed illius ut
 Dominus custodivit, suam vero inseparabiliter ha-
 buit. Si autem dixerimus, quia ipsa se anima posuit,
 et iterum ipsa se sumpsit, absurdissimus sensus est:
 non enim quæ a Verbo non erat separata, a seipsa
 potuit separari. *Tract. 47. in Joan.*

Pag. 328. (p)

Ἐπὶ διπλὴν μὲν τὸ ἀνθρώπινον σύγκραμα, ἀπλὴ δὲ καὶ
 μοναδικὴ ἡ τῆς Θεότητος φύσις, ἐν τῷ καιρῷ τῆς τῷ σώματι
 ἀπὸ

ἀπὸ τῆς ψυχῆς διαζύξιν, ἢ συνδιασχίζεται τῷ συνθετῇ τὸ A R T.
 ἀδιαίρετον, ἀλλὰ τὸ ἑμπαλιν γίνεται· τῇ γὰρ ἐνότητι τῆς IV.
 θείας φύσεως, τῆς κατὰ τὸ ἴσον ἐν ἀμφοτέροις ἔσης, πάλιν
 πρὸς ἄλληλα τὰ διεσῶτα συμφύεται. *S. Greg. Nyss. de*
Christi Resur. Orat. 1. Tam velox incorruptæ carnis
 vivificatio fuit, ut major ibi esset soporis similitudo
 quam mortis; quoniam Deitas, quæ ab utraque sus-
 cepti hominis substantia non recessit, quod potestate
 divisit, potestate conjunxit. *Leo de Resur. Dom. Serm.*
i. cap. 2.

Pag. 333. (q)

It is observed by Tacitus of the Jews, in opposi-
 tion to the Roman custom, Corpora condere, quam
 cremare, e more Ægyptio. *Hist. lib. v. cap. 5.* As of
 the Egyptians by others, Θάπτει δὲ Αἰγύπτιοι μὲν, τα-
 ριχεύοντες· Ῥωμαῖοι δὲ, καίοντες· Παῖνες δὲ, εἰς τὰς λίμνας
 ῥιπτῶντες. *Diog. Laert. in Pyrrhonis Vit.* But the Jews
 received this custom no more from the Egyptians
 than from the Persians, whom they may be rather
 said to follow, because they used not the Egyptian
 ταρίχευσις; neither were they more distinguished from
 the Romans than from the Grecians, who also burn-
 ed the bodies of the dead. Διελόμενοι κατὰ ἔθνη τὰς
 ταφὰς, ὁ μὲν Ἕλληνας ἔκαυσεν· ὁ δὲ Πέρσης ἔθαψεν· ὁ δὲ Ἰνδὸς
 ὑάλῳ περιχρίει· ὁ δὲ Σκύθης κατεσθίει· ταριχεύει δὲ ὁ Αἰ-
 γύπτιος. *Lucian. περὶ πένθους, §. 21.* Although there-
 fore it be not true, that the Jews received their
 custom of burying their dead from the Egyptians,
 because Abraham at the first purchased a burying-
 place; yet it hath been observed, and is certainly
 true, that their general custom was to inter. Philo,
 one of their own writers; Ἀνθρώποις καὶ πᾶσι χερσαίοις
 οἰκνότερον ἢ φύσις χωρίον ἀπένευμε γῆν, ἢ μόνον ζῶσιν, ἀλλὰ
 καὶ ἀποθανῶσιν, ἵν' ἡ αὐτὴ καὶ τὴν πρώτην ὑποδέχεται γένε-
 σιν, καὶ τὴν ἐκ τῆ βίης τελευταίαν ἀνάλυσιν. *Lib. in Flac-*
cium.

Pag. 334. (r)

So the *Midrash Tillim* anciently expounded it, *My*
flesh shall rest in hope וְנַפְשִׁי בְּתִקְוָה *after death*; adding
וְנִפְשִׁי

- A R T. that Rabbi
 IV. Isaac said, he taught by these words, that the moth and
worm should have no power over him. Whence, by the
argument of St. Peter, it must be understood not of
David; for his flesh saw corruption; nor of any
other but the Messias. And although the Rabbins
are wont to say, that the worms shall never eat the
just, in opposition to the last words of Isaiah; yet
they must confess there is no difference in the grave;
and therefore that worm must signify nothing else
but the corruption of the body. Well therefore are
those words paraphrased by Didymus, Ἐπ' ἐλπίδι κατε-
σκήνωσεν ἡ σὰρξ, διὰ τὴν εὐθὺς ἐσομένην ἀνάστασιν.

Pag. 334. (s)

To this custom Horace alludes,

Non hominem occidi. Non pasces in cruce
 corvos. Lib. i. Epist. 16. v. 48.

And Juvenal,

Vultur, jumento et canibus crucibusque relictis,
 Ad foetus properat, partemque cadaveris affert.

Sat. xiv. v. 77.

So Prudentius,

— Crux illum tollat in auras,
 Viventesque oculos offerat alitibus.

Περὶ σιφ. Hymn. xi. v. 65.

This punishment did appear in the mythology of Prometheus; who though he were by some represented simply as δεσμώτης, by others particularly he is described as ἀνεσαυρωμένος, especially by Lucian, who delivers him προσηλέμενον, κρεμάμενον, προσπατήλαυόμενον, ἀνασαυρόμενον, ἀνασκολοπιζόμενον. And Tertullian, speaking of Pontus, from whence Marcion came; Omnia torpent, omnia rigent: nihil illic nisi feritas calet; illa scilicet, quæ fabulas scenis dedit, de sacrificiis Taurorum, et amoribus colchorum, et crucibus Caucasorum. *Adv. Marcion. lib. i. cap. 1.* He touches the subject of three tragedies, Medea, Iphigenia in Tauris,

Tauris, and Prometheus Vincētus, or rather Crucifixus. As therefore the eagle there did feed upon his liver, so were the bodies of crucified persons left to the promiscuous rapacity of carnivorous fowls. So true it was of them what Augustus once said; *Unisuppliciter sepulturam precanti respondisse dicitur; Jam istam involucrum fore potestatem. Suet. lib. ii. cap. 13.* Nor were they only in the power of the fowls of the air, as Prometheus was, whom they durst not hang too low, lest men should succour him; Οὔτε γὰρ ταπεινὸν καὶ πρόσγειον ἑαυρῶσθαι χρὴ, says Vulcan in Lucian for that reason; *Prometh. cap. i.* but ordinarily they hung so low upon the cross, that the ravenous beasts might reach them, as Apuleius describes; *Patibuli cruciatum, cum canes et vultures intima protrahunt viscera. De Aur. Asin. lib. vi.*

Pag. 334. (1)

So the bodies were often left upon the cross till the sun and rain had putrefied and consumed them. As when the daughter of Polycrates did see her father's fate in a dream, to be washed by Jupiter, and to be anointed by the sun, when he hung upon the cross it was performed. Πολυκράτης δὲ ἀνακρεμάμενος ἐπετίλειε πᾶσαν τὴν ὄψιν τῆς θυγατρὸς· ἔλβετο μὲν γὰρ ὑπὸ τῷ Διὸς ὅπως ὄοι, ἐχρίετο δὲ ὑπὸ τῷ ἡλίῳ, ἀνιῖς αὐτὸς ἐκ τοῦ σώματος ἰκμάδα. *Herodot. lib. iii. cap. 125.* Of which Tertullian; *Ut cum Polycrati Samio filia crucem prospicit de solis unguine et lavacro Jovis, De Anim. cap. 46.* and which is farther thus expressed by Valerius Maximus: *Putres ejus artus, et tabido cruore manantia membra, atque illam lævam, cui Neptunus annulum piscatoris manu restituerat, situ marcidam, Samos—lætis oculis aspexit. Lib. vi. cap. 9.* Thus were the bodies of the crucified left, ut in sublimi putrescerent. Quid? Cyrenæum Theodorum, philosophum non ignobilem, nonne miramur? cui cum Lyfimachus rex crucem minaretur, *Istis, quæso, inquit, ista horribilia minitare purpuratis tuis:*

A R T. *Theodori quidem nihil interest humine an sublimē putref-*
 IV. *cat. Cic. Tuscul. Quæst. lib. i. cap. 43.* And so they
 perished, as the Scythians generally did, according to
 the description of Silius Italicus :

At gente in Scythica suffixa cadavera truncis
 Lenta dies sepelit, putri liquentia tabo.

Punic. lib. xiii. v. 486.

Thus, whether by the fowls or beasts, or by the inju-
 ry of time and weather, the flesh of those which were
 crucified was consumed ; as Artemidorus observed,
 who concluded from thence, that it was bad for the
 rich to dream of being crucified : Τὰς δὲ πλεσίς
 βλάπτει· γυμνοὶ γὰρ σαυρῶνται, καὶ τὰς σάρκας ἀπολλύουσιν
 οἱ σαυρωθέντες. *Oneirocr. lib. ii. cap. 58.*

Pag. 334. (u)

As appeareth by that relation in Petronius Arbi-
 ter : Imperator provinciæ latrones jussit crucibus af-
 figi—Proxima autem nocte, cum miles qui cruce
 affervabat ne quis ad sepulturam corpora detraheret,
 &c. And when that soldier was absent, Itaque cru-
 ciarii unius parentes, ut viderunt laxatam custodiam,
 detraxere nocte pendentem, supremoque mandave-
 runt officio. Where we see the soldier set for a
 guard, and the end of that custodia (which the
 Greek lexicographers do not well confine to the
 κράτευμα τῷ δεσμωτηρίῳ ἐπιχειμένον), to keep the body of
 him which was crucified from being buried by his
 friends. Thus when Cleomenes was dead, his body was
 fastened to a cross (another example of the ignominy
 of this punishment) by the command of Ptolemy :
 Ὁ δὲ Πτολεμαῖος, ὡς ἔγνω ταῦτα, προσέταξε τὸ μὲν σῶμα τῷ
 Κλεομένει κρεμάσαι καταδυσώσαντας. Where κρεμάσαι
 is again to be observed as taken for ἀνασταυρῶσαι, for
 not long after in the same author it follows, ὀλίγαις
 δ' ὕστερον ἡμέραις, οἱ τὸ σῶμα τῷ Κλεομένει ἀνισταυρωμένον
 παραφυλάττοντες εἶδον εὐμεγέθη δράκοντα τῇ κεφαλῇ περιε-
 πλεγμένον, καὶ ἀποκρύπτοντα τὸ πρόσωπον, ὥς μηδὲν ὄφρα
 εἰδέναι.

ἰσχυροτάτοι καὶ σαρκοφάγοι. *Plutarch. in Vit. Cleom. cap. 38, 39.* Where we see a guard set to keep him from burial; and the voracious fowls ready to seize on him, had they not been kept off by a serpent involving his head. Thus were soldiers, upon the crucifixion of any person, set as a guard, τὸν ἀνεσταυρωμένον παραφυλάττοντες, οἱ τηρεῖντες, et crucem asservantes, viz. ne quis ad sepulturam corpus detraheret. .

Pag. 335. (x)

מצות עשה לקבור את כל החי בת דין ביום הדין : *Maimon. Tract. Sanhed. cap. 15.* So Josephus, Τοσαύτην Ἰουδαίων περὶ τὰς ταφὰς πρόνοιαν ποιημένων, ὥς τε καὶ τὰς ἐκ καταδίκης ἀνεσταυρωμένους πρὸ θύνης ἤλις καθελεῖν τε καὶ θάπτειν. *De Bell. Jud. lib. iv. cap. 18.*

Pag. 335. (y)

Non solent autem lugeri (ut Neratius ait) hostes, vel perduellionis damnati, nec suspendiosi, nec qui manus sibi intulerunt, non tædio vitæ, sed mala conscientia. *Digest. lib. iii. tit. 2. l. Liberatorum.*

Pag. 335. (z)

So Ulpianus, Corpora eorum qui capite damnantur cognatis ipsorum neganda non sunt: et id se observasse etiam Divus Augustus libro decimo de vita sua scribit. Hodie autem eorum in quos animadvertitur corpora non aliter sepeliuntur, quam si fuerit petatum et permissum; et nonnunquam non permittitur, maxime majestatis causa damnatorum. *Lib. ix. de Officio Proconsulis.* So Paulus, *lib. i. Sententiarum:* Corpora animadversorum quibuscumque petentibus ad sepulturam danda sunt. Obnoxios criminum digno supplicio subjectos sepulturæ tradi non vetamus. *Cod. lib. iii. tit. 43. l. 11.*

Pag. 337. (a)

There are four words in the Gospel expressing the linen clothes in which the dead were buried, σινδών, ἱθύνια, καρίαι, and σιδάριον. The σινδών is used by three

A R T. three Evangelists, as what was brought by Joseph :

- IV. Καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐτὸν, ἐνέλκσει τῇ σινδόνι, Mark xv. 46. and St. Matthew and St. Luke, Ἐνετύλιξεν αὐτὸ σινδόνι. Matt. xxvii. 59. Luke xxiii. 53. Ὀθόνια is used by St. John ; Ἐλαβον ἕν τὸ σῶμα τῷ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίοις. xix. 40. Now both these words shew that the clothes were linen. Σινδὼν, *tunica linea*, *Gloss.* Φωσσώνιον, λινὲν τι, ἥτοι σινδόνιον. *Etyim.* So Ὀθόνια, λινᾶ ἱμάτια. *Hesych.* This was according to the custom of the Jews, amongst whom there was a kind of law, that they should use no other grave-clothes. As therefore the Egyptians in Herodotus, *lib. ii. cap. 86.* Λέσαντες τὸν νεκρὸν, κατειλίσσασσι πᾶν αὐτῷ τὸ σῶμα σινδόνης βυσσίνης, so the Jews. But it is farther to be observed, that St. John saith, Ἐδησαν αὐτὸ ὀθονίοις, they bound up his body with several clothes, which signifies it was done fasciatim. As Herodotus in another case, Σμύρνησί τε ἰώμενοι τὰ ἔλκεα, καὶ σινδόνης βυσσίνης τέλαμῶσι κατειλίσσοντες. *Lib. vii. cap. 181.* Whereas then Julius Pollux observes, Εἴρηται δὲ πᾶ καὶ τέλαμῶν σινδονίτης, *lib. vii. cap. 16. segm. 72.* I conceive these ὀθόνια in St. John were such τέλαμῶνες σινδονίται, *lineæ fasciæ*, or *institæ*, called in the case of Lazarus κερῖαι, St. John xi. 44. for as he is described δεδεμένος κερῖαις, so it is said of the body of Christ, Ἐδησαν αὐτὸ ὀθονίοις, *They bound it with linen bandages or swathes.* These are the ἐντάφια δεσµὰ, as the grammarians interpret κερῖα tanquam κηρία. So the ancient MS in the library at St. James's reads it, Δεδεμένος τὰς χεῖρας καὶ τὰς πόδας κηρίαις. And so Hesychius read it, when he made that interpretation ; Κερῖαις (leg. Κηρίαις) ἐπιθανάτια ἐντετυλιγμένα. What anciently κηρία was, will appear by the words of Julius Pollux : Καὶ μὲν τότε τῇ κλινῇ, ἢ τῷ σχίμῳ ἐντεταμένον, ὥς φέρειν τὰ τυλεῖα, σπαρτία, σπάρτα, τόνος, κερῖα. *lib. x. cap. 7. segm. 36.* the bands or cords by which the beds or couches are fastened, and upon which the bedding lies. In this sense it is to be taken in that known place of Aristophanes, in *Avisus*, v. 816.

Σπάρτην

Σπάρτην γὰρ ἂν θείμην ἐγὼ τῇ 'μῇ πόλει ;
Οὐδ' ἂν χαμεύνην πάνυ γε κερῖαν ἔχων ;

A R T.
IV.

Of which Eustathius, *Il. β'*. gives us this account :
Φησὶ μὴ ἂν δεηθῆναι σπάρτης, κερῖαν ἔχων· ἥτοι μὴ δεηθῆναι
σπαρτίνης πλείγματος, εἰὰν ἄλλην ἔχοι κερῖαν, ἥτοι δεσμὸν κλί-
νης. Hence the grammarians give that interpretation
of κερῖα. As Etymologus, Κερῖα, σημαίνει τὸ σχοινίου τὸ
δεσμεύον τὴν κλίνην, viz. in reference to that place of
Aristophanes, otherwise it hath no relation to a bed,
but indifferently signifieth any fascia or band. So the
Scholiast of Aristophanes ; Ἡ δὲ κερῖα, εἶδος ζώνης ἐκ
σχοινίων παρειοικὸς ἱμάντι, ἥ δεσμοῖσι τὰς κλῖνας, not the
cord of a bed, but a fascia or girdle like unto it.
With such linen fasciæ, swathes, or bandages, was
the body of Lazarus involved :

————— Ἐκ ποδὸς ἄχρι καρῆνης
Σφιγγόμενον πλεκτῆσιν ὅλον δέμας εἶχε κερῖαις,

says Nonnus : and Juvenus,

Nec mora : connexis manibus pedibusque repente
Procedit tumulo ; vultum cui linea texta,
Et totum gracilis connectit fascia corpus.

De Evang. Hist. lib. iv.

Hence Basil bishop of Seleucia makes Lazarus come
out of the grave to life like an infant in swaddling-
clothes : Ἐκείθεν ἀνεπήδα νεκρὸς τετραήμερος τὰ τῷ θανάτῳ
περικείμενος σύμβολα· καὶ τὸν θάνατον ἀποδυσάμενος, τὴν τῷ
τάφῳ σολὴν ἐκ ἠλλάξατο· ἀλλ' ἐφίσατο ταῖς κερῖαις ὡς ἐκ
τάφῳ τεχθεὶς, καὶ μετὰ τόκον φέρων τὰ σπάργανα. *Orat.*
35. in Publican. et Pharif. The κερῖαι then were *insti-*
tæ, as the vulgar Latin ; *fasciæ*, as Juvenus and
the Syriac translation, ܐܠܦܪܥܝܐ ܕܝܕܢ, *vincētus fasciis*.
Of the same nature I conceive were the ὀθόνια men-
tioned in our Saviour's burial ; and so St. Augustin
does express them in reconciling the rest of the
Evangelists, who mentioned only Joseph and the fin-
don, with St. John, who addeth Nicodemus and the
ὀθόνια : Neque hic aliquid repugnat recte intelligenti-
bus.

A R T. bus. Neque enim illi qui de Nicodemo tacuerunt, affirmaverunt a solo Josepho Dominum sepultum, quamvis solius commemorationem fecerint; aut quia illi una findone a Josepho involutum dixerunt, propterea prohibuerunt intelligi et alia lintea potuisse afferri a Nicodemo et superaddi: ut verum narraret Joannes quod non uno linteo, sed linteis involutus fit; quamvis et propter sudarium quod capiti adhibebatur, et institas quibus totum corpus alligatum est, quia omnia de lino erant, etiamsi una findon ibi fuit, verissime dici potuit, *ligaverunt eum linteis*. *De consensu Evang. lib. iii. cap. 23.* These which he calls institæ quibus totum corpus alligatum est, were the *תבנית המות*, *involucra mortui*. Beside these, we read in the history of Lazarus, Ἡ ὄψις αὐτῆς σινδάρῳ περιδέδετο, John xi. 44. and of our Saviour, Καὶ τὸ σινδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτῆς, St. John xx. 7. The same is rendered by the Syriac *ܢܬܬܐ*, and Nonnus makes it a Syriac word:

Καὶ λινέῳ πεπύκατο καλύμματι κυκλάδα κόρη,
 Σινδάριον τό περ εἶπε Σύρων γόμα·—————

Paraphr. cap. 11.

Whereas the word is not of a Syriac, but Latin origination; and from the Latins came to the Greek and Eastern people: *Sudor* and *Sudare*, from thence *Sudarium*. Vatinus reus, agente in eum Calvo, candido frontem sudario deterfit. *Quintil. Inst. Orator. lib. vi. cap. 3.* Suetonius of Nero, Plerumque—ligato circa collum sudario, prodiit in publicum. *Lib. vi. cap. 53.* This was translated into their own language by the later Greeks, to signify that which before was called ἡμιτύβιον and καψιδρώτιον, as is observed by Julius Pollux, *lib. vii. cap. 16. segm. 71.* Τὸ δὲ ἡμιτύβιον, ἔστι μὲν καὶ τὸ Αἰγύπτιον, εἴη δ' αὖ κατὰ τὸ ἐν τῇ μίση κωμῳδίᾳ καψιδρώτιον καλέμενον, ὃ νῦν σινδάριον ὀνομάζεται. Ἀριστοφάνει γὰρ ἐν Πλάτῳ τοιαύτη τις ἡ δόξα,

Ἐπὶ καθαρόν ἡμιτύβιον λαβὼν,

Τὰ βλίφαρα περιέψῃσι·————— *Plut. v. 729.*

where τὰ βλίφαρα περιέψῃσι is the same with that in Quin-

Quintilian, frontem deterfit; ἡμιτύβιον then was the same with sudarium; so the Scholiast upon this place: Ἡμιτύβιον ῥάκος ἡμιτριβίς, λινῶν τι, οἷον ἐκμαγιῶν. This is the proper signification of Σαδάριον, viz. a linen cloth used to wipe off sweat: but when it was translated into the Chaldee or Syriac language, it received a more general signification, of any cloth, or veil, or covering of linen, for any other use: as Ruth iii. 15. *Bring the veil that thou hast upon thee*: the Chaldee rendereth it כְּלִי עֵלְיוֹ וְעַל פָּנָיו, and it held six measures of barley: so when Moses is said to *put a veil on his face*, Exod. xxxiv. 33. the Chaldee again rendereth it, וְעַל פָּנָיו וְעַל רִגְלָיו אֶת הַכְּלִי. *Targ. Jonath.* So the Rabbins ordinarily use, וְעַל רִגְלָיו אֶת הַכְּלִי *the veil or covering of his head*: and in that sense it is here taken, not with any relation to the etymology, as Nonnus conceived in those words,

Θερμὸν ἔχων ἰδρῶτα καλυπτομένοις προσώπῃ.

as if Lazarus had come sweating out of his grave; but the only use, is being bound about the head, and covering the face, which Martialis calls sudarium mortuorum. *Epist. ad Tholos, cap. 1.*

Pag. 337. (b)

Strabo observeth of Jerusalem, that the ground about it ἐντὸς ἐξήκοντα σταδίων, was ὑπόπετρον, *for nine miles rocky underneath. Lib. xvi.* It is therefore no wonder that in a garden so near Jerusalem there should be found ground which was petrosa. It is said therefore of Joseph, that μνημεῖον ἐλατόμησεν ἐν τῇ πέτρᾳ. St. Matt. xxvii. 60. of the sepulchre, that ἦν λελατομημένον ἐκ πέτρας, St. Mark xv. 46. and λαξευτὸν, St. Luke xxiii. 53. which signify no less than that it was cut out of a rock: and Nonnus makes a particular paraphrase to that purpose of λαξευτὸν only;

Ἦν δ' ἐν γείτονι κήπῳ
Τύμβῃ ἀδυμήτειο βαθυνομένης ἀπὸ πέτρας
Γλυπτὸς ὅλος νεότευκτος.

- A R T.** Where βαθυνομένη signifies the excavation of the rock,
IV. and γλυπτός the manner by which that excavation was performed, by incision or exsculption. But Salmasius hath invented another way, making the earth to be digged, and a sepulchre built by art, of stone, within it. And this interpretation he endeavours to prove out of the text; first alleging that πέτρα signifies, in the writers of that age, a stone, not a rock, and therefore λελατομημένον ἐκ πέτρης is ἐκ λίθου, *made of stone*: otherwise the article would have been added, ἐκ τῆς πέτρας, if he meant the rock which was there. But this is soon answered; for in St. Matthew the article is expressly added, Ἐλατόμησεν ἐν τῇ πέτρᾳ. St. Matthew therefore understood it of that rock which was in the garden: and the rest without question understood the same. Again, he objects that λατομεῖν signifies not only lapides ex lapicidina cædere, but also polire et quadrare ad ædificandum; and λαξεύειν signifies the last only. Wherefore being it is said not only λελατομημένον, which may be understood of building, but also λαξευτὸν, which can be understood of no other; therefore he concludes that it was a vault built of square stone within the ground. But there is no necessity of such a precise sense of λαξεύειν, which may be extended to any sense of λατομεῖν (as Origen indifferently,—λατομητὸν ἢ λαξευτὸν μνημεῖον ἐν πέτρᾳ, *Cont. Cels. lib. ii.*) and that, when it speaks of a Jewish custom, must be taken in that sense which is most congruous to their custom, and as they used the word. Now they rendered the word צִבְיָה by λατομεῖν, as 1 Kings v. 15. צִבְיָה בְּהָרֵי לַאֲדָמָה ἐν τῷ ὄρει. Isa. li. 1. צִבְיָה וְצִבְיָה יִשְׁבְּיָה, Ἐμβλέψατε εἰς τὴν σερραὴν πέτραν, ἣν ἐλατομήσατε, *unde excisi*. As therefore Deut. vi. 11. Λάκκος λελατομημένος ὡς ἐκ ἐξελατόμησας, so Isa. xlii. 16. Ὅτι ἐλατόμησας σεαυτῷ ὥδε μνημεῖον—καὶ ἔγραψας σεαυτῷ ἐν πέτρᾳ σκηνήν: in both places λατομεῖν is nothing else but צִבְיָה, and there μνημεῖον λελατομημένον, in the language of the Jews, is to be taken in the same sense with λάκκος λελατομημένος, that is, digged

digged or hewn out of the ground. This is well ex- ART.
 pressed by Origen; Ἡ ταφή ἔχει τὴν καθαρότητα διὰ τῆ IV.
 συμβολικῆς δηλωμένην ἐν τῷ ἀποτεθεῖσθαι αὐτῆς τὸ σῶμα ἐν
 μνημείῳ καινῷ ὑφειῶτι, ἢ ἐκ ἐκ λογάδων λίθων οἰκοδομηθέντι,
 καὶ τὴν ἔνωσιν ἢ φυσικὴν ἔχοντι, ἀλλ' ἐν μιᾷ καὶ δι' ὅλων ἡνω-
 μένῃ πέτρᾳ λατομητῇ καὶ λαξευτῇ. *Cont. Cels. lib. ii.* And
 this cutting the sepulchre out of the rock, rather
 than building it in the earth, is very material in the
 opinion of St. Jerom, who makes this observation on
 Matt. xxvii. In monumento novo, quod excisum
 fuerat in petra, conditus est; ne si ex multis lapidi-
 bus ædificatum esset, suffossis tumuli fundamentis,
 ablatus furto diceretur; and gives this interpretation
 of the Prophet Isaiah, Quod autem in sepulchro po-
 nendus esset, Prophetæ testimonium est dicentis, *Hic*
habitabit in excisa spelunca petra fortissimæ; statimque
 post duos versiculos sequitur, *Regem cum gloria vide-*
bitis. Another use of the same supposition is made
 likewise by St. Ambrose: Domini corpus tanquam
 per Apostolorum doctrinam infertur in vacuam et in
 novam requiem lapidis excisi; scilicet in pectus du-
 ritiae gentilis quodam doctrinae opere excisum Chris-
 tus infertur, rude scilicet ac novum, et nullo antea
 ingressu timoris Dei pervium. *In Matth. cap. 27.*
 Thus was the sepulchre prepared for the body: and
 when Joseph had laid it there, προσεκύλισε λίθον μέγαν
 πρὸς τὴν θύραν, *he rolled a great stone to the door*, St.
 Matt. xxvii. 60. the last part of that solemnity. For
 this great stone was said to be rolled, by reason of the
 bigness, as being not portable, (from whence arose the
 women's doubt, Mark xvi. 3. *Who shall roll us away*
the stone from the door of the sepulchre?) and that very
 properly, for it had its name from that rolling, being
 called constantly by the Jews, גלל or גללה, from גלל
 volvere. הגלל אבן גדולה, וחברה שסותמים בה, פי דקבר
 הגלל אבן גדולה, מלמעלה, מלשן גלל את האבן.
Obadiah de Bartenora.

Pag. 337. (c)

This hath been observed by the Jews themselves,

דאסא

- A R T. **לֹא יִפְתָּח הַקְּבֹרִת אַחֲרֵי שֶׁנִּסְתְּמוּ** *It is prohibited*
 IV. *for any man to open the sepulchre after it is shut with the rolled stone.*

Pag. 337. (d)

So they are styled in the Scriptures, Joseph, βαλν-
 τῆς, and Nicodemus, ἄρχων : and these two powers
 ruled all them at Jerusalem under the Romans.
 As appeared when Agrippa prevented a war by the
 sudden raising of a tax : Εἰς δὲ τὰς κώμας οἱ τε ἄρχοντες
 καὶ αἱ βουλευταὶ μερισθεῖς φόρους συνέλεγον. *Joseph. de Bell.*
Jud. lib. ii. cap. 29.

Pag. 338. (e)

Quicquid gestum est in cruce Christi, in sepultura,
 in resurrectione tertio die, in ascensione in cœlum, et
 in sede ad dextram Patris, ita gestum est, ut his ro-
 bus, non mystice tantum dictis, sed etiam gestis,
 configuraretur vita Christiana quæ hic geritur. Nam
 propter ejus crucem dictum est, *Qui autem Jesu Christi*
sunt, carnem suam crucifixerunt cum vitiis et concupiscentiis ;
 propter sepulturam, *Consepulti enim sumus cum*
Christo per baptismum in mortem ; propter resurrectio-
 nem, *Ut quemadmodum Christus resurrexit a mortuis per*
gloriam Patris, ita et nos in novitate vitæ ambulemus ;
 propter ascensionem in cœlum, sedemque ad dextram
 Patris, *Si autem resurrexistis cum Christo, quæ sursum*
sunt quærite, ubi Christus est ad dextram Dei sedens. S.
August. Enchirid. ad Laur. cap. 53. And this was be-
 fore observed by Origen ; Τὰ συμβεβηκέναι ἀναστραφέναι
 τῷ Ἰησοῦ ἕκ ἐν ψυχῇ τῇ λέξει καὶ τῇ ἰστορίᾳ τὴν πᾶσαν ἔχει θει-
 ρίαν τῆς ἀληθείας. Ἐκαστον γὰρ αὐτῶν καὶ σύμβολόν τιμος εἶναι
 παρὰ τοῖς συνελώτερον ἐντυλχάνεσθαι τῇ γραφῇ ἀποδείκνυται. Ὡς περ
 ὅτι τὸ σταυρωθῆναι αὐτὸν ἔχει τὴν δηλεμένην ἀλήθειαν ἐν τῇ,
 Χριστῷ συνεσσύρωμαι, καὶ τῷ σημαινομένῳ ἐκ τῆς, Ἐμοὶ δὲ μὴ γέ-
 νοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ,
 δι' ὃ ἔμοι κόσμος ἐσσύρωται, καὶ γὰρ τῷ κόσμῳ. καὶ ὁ θάνατος
 αὐτοῦ ἀναγκαῖος, διὰ τὸ, Ὁ γὰρ ἀπέθανεν, ἁμαρτία ἀπέθανεν
 ἰφάπαξ· καὶ διὰ τὸ τὸν δίκαιον λέγειν, Συμμορφόμενος τῷ θά-
 νάτῳ αὐτοῦ, καὶ τὸ, Εἰ γὰρ συναπειθάνομεν, καὶ συζήσομεν· ἔτι
 καὶ ἡ ταφὴ αὐτοῦ φθάνει ἐπὶ τὰς συμμέρφους τῷ θανάτῳ αὐτοῦ,
 καὶ

καὶ τὰς συσσωρευμένας αὐτῷ καὶ συναποθανόντας, καὶ καὶ A B T.
 τῷ Παύλῳ λέλεκται τὸ, Συνετάφημεν γὰρ αὐτῷ διὰ τῆ βαπτίσ- IV.
 ματος, καὶ συνανέστημεν αὐτῷ. *Cont. Cels. lib. ii.*

Pag. 339. (f)

This appeareth by Macrobius, who lived in the time of Theodosius junior, and testifieth thus much ; *Licet urendi corpora defunctorum usus nostro seculo nullus sit, lectio tamen docet, eo tempore quo igni dari honor mortuis habebatur, &c. Saturnal. lib. vii. cap. 7.* That this was done by the Christians is certain, because the Heathens anciently did object it to the Christians, *Inde videlicet et execrantur rogos, et damnant ignium sepulturas.* And the answer given to this objection was, *Nec, ut creditis, ullum damnum sepulturæ timemus, sed veterem et meliorem consuetudinem humandi frequentamus. Minut. Fæl. in Octavio, cap. 11. et 34.* And Tertullian ; *Et hoc etiam in opinione quorundam est ; propterea nec ignibus funerandum aiunt, parcentes superfluo animæ. Alia est autem ratio pietatis istius, non reliquiis animæ adulatrix, sed crudelitatis etiam corporis nomine averfatrix, quod et ipsum homo non utique mereatur pœnali exitu impendi. De Anim. cap. 51.* At ego magis ridebo vulgus, tunc quoque, cum ipsos defunctos atrocissime exurit, quos postmodum gulosissime nutrit, iisdem ignibus et promerens et offendens. O pietatem, de crudelitate ludentem ! sacrificat, an insultat, cum crematis cremat ? *Idem, de Resur. Carn. cap. 1.*

Pag. 339. (g)

The Heathens objected it to the primitive Christians ; *Reservatis unguenta funeribus. Minut. Fæl. in Octavio, cap. 12.* And Tertullian confesseth it, *Thura plane non emimus. Si Arabiæ queruntur, sciant Sabæi pluris et cariores suas merces Christianis sepeliendis profligari, quam Diis fumigandis. Apologet. cap. 42.* And speaking of spices ; *Etiam hominibus ad pigmenta medicinalia, nobis quoque insuper ad solatia sepulturæ*

- Α Β Γ. sepulturæ ufui sunt. *De Idololat. cap. 11.* Sô Cle-
 IV. mens Alexandrinus; Μυρίζουσαι οἱ γὰρ νεκροί· and again,
 Αἱ γὰρ ὑπέρμετροι κρίσεις τῶν μύρων κηδείας, ἢ συμβιώσεως
 ἀποπνέουσιν. *Pæd. lib. ii. cap. 8.*

Pag. 339. (h)

Ipse Dominus die tertio resurrecturus religiosæ mulieris bonum opus prædicat, prædicandumque commendat, quod unguentum pretiosum super membra ejus effuderit, atque hoc ad eum sepeliendum fecerit. Et laudabiliter commemorantur in Evangelio, qui corpus ejus de cruce acceptum diligenter atque honorifice tegendum sepeliendumque curarunt. Verum istæ authoritates non hoc admonent, quod insit ullus cadaveribus sensus: sed ad Dei providentiam, cui placent etiam talia pietatis officia, corpora quoque mortuorum pertinere significant, propter fidem resurrectionis astringendam. *S. August. de Civit. Dei, lib. i. cap. 13.*

Pag. 339. (i)

Οὐδὲν δὲ—λυπεῖ ἡμᾶς ἔδὲ τὸ ὑπὸ Ἡρακλείτῃ λεγόμενον, ὅπερ Κέλσος παρείληφεν, ὅτι νέκυες εἰσι κοπρίων ἐκβλητότεροι· καί τοιγε εἴποι τις ἂν καὶ περὶ τούτου, ὅτι τὰ μὲν κόπρια ἐκβλητά ἐσιν· οἱ δ' ἐξ ἀνθρώπου νέκυες διὰ τὴν ἐνοικήσασαν ψυχὴν, καὶ μάλιστα εἰάν ἡ ἀγαιότερα, ἢ ἐκβλητοί. Κατὰ γὰρ τὰς ἀγαιότερας τῶν νόμων, μετὰ τῆς ἐνδεχομένης ὡς πρὸς τὰ τοιαῦτα τιμῆς, ταφῆς ἀξιοῦται· ἵνα μὴ ὑβρίζωμεν τῇ δυνάμει τὴν ἐνοικήσασαν ψυχὴν, ἀπορρίπταντες μετὰ τὸ ἐξελθεῖν ἐκείνην τὸ σῶμα, ὡς καὶ τὰ τῶν κτηνῶν σώματα. *Orig. cont. Cel. lib. v.*

——Νεμεσῶμαί γε μὲν ἔδην

Κλαίειν, ὅς κε θάνῃσι βροτῶν καὶ πότμον ἐπίσπῃ.

Τῆτό νυ καὶ γέρας οἶον οἷζυροῖσι βροτοῖσι,

Κεῖρασθαί τε κόμην, βαλίειν τ' ἀπὸ δάκρυ παρειῶν.

Ὀδ. δ'. v. 195.

Pag. 339. (k)

Nec ideo tamen contemnenda et abjicienda sunt corpora defunctorum, maximeque justorum atque
 fidelium,

fidelium, quibus tanquam organis et vasis ad omnia A R T.
 bona opera Sanctus usus est Spiritus. Si enim pater- IV.
 na vestis et annulus, ac si quid hujusmodi, tanto cha-
 rius est posteris, quanto erga parentes major existit
 affectus; nullo modo ipsa spernenda sunt corpora,
 quæ utique multo familiarius atque conjunctius quam
 quælibet indumenta gestamus. Hæc enim non ad
 ornamentum vel adjutorium, quod adhibetur extrin-
 secus, sed ad ipsam naturam hominis, pertinent. *S.*
August. de Civit. Dei, lib. i. cap. 13. Ταῦτα τελέσαι ὁ
 ἱεράρχης, ἀποτίθῃσιν ἐν οἴκῳ τιμίῳ τὸ σῶμα, μεθ' ἑτέρων ὁμο-
 ταγῶν ἱερῶν σωμάτων. Εἰ γὰρ ἐν ψυχῇ καὶ σώματι τὴν Θεο-
 φιλῇ ζωὴν ὁ κεκοιμημένος ἰδῶ, τίμιον ἔσαι· μετὰ τῆς ὁσίας
 ψυχῆς καὶ τὸ συναδλῆσαν αὐτῇ σῶμα κατὰ τὰς ἱερὰς ἰδρῶτας,
 ἔνθεν ἡ Θεία δικαιοσύνη μετὰ τῆ σφίτερος σώματος αὐτῇ δωρεῖ-
 ται τὰς ἀμοιβαίας λήξεις, ὡς ὁμοπορεύτῳ καὶ συμμετόχῳ τῆς
 ὁσίας ἢ τῆς ἐναντίας ζωῆς. *Dionys. Eccl. Hierarch. cap. 7.*
 Propter patrem militiam Christi deferam, cui sepul-
 turam Christi causa non debeo, quam etiam omnibus
 ejus causa debeo? *S. Hieron. Epist. ad Heliodor. de*
Laude Vit. Solitar. cap. 3.

Pag. 340. (1)

This was observed by Julian the Apostate, who,
 writing to an idolatrous High Priest, puts him in
 mind of those things by which he thought the Chris-
 tians gained upon the world, and recommends them
 to the practice of the heathen priests. Of these he
 reckons three; the gravity of their carriage, their
 kindness to strangers, and their care for the burial of
 the dead. Τί ἔν ἡμεῖς οἰόμεθα ταῦτα ἀρκεῖν, ὃδ' ἀποβλέ-
 πομεν ὁ μάλιστα τὴν ἀθεϊότητα (so he calls Christianity,
 because they rejected all the Heathen Gods) συνηύξη-
 σεν, ἡ περὶ τὰς ξένους φιλανθρωπία, καὶ περὶ τὰς ταφὰς τῶν
 νεκρῶν προμήθεια, καὶ ἡ πεπλασμένη σεμνότης κατὰ τὸν βίον;
 ὧν ἕκαστον οἶομαι χρῆναι παρ' ἡμῶν ἀληθῶς ἐπιτηδεύεσθαι. *Epist.*
49. ad Arfacium. And as Julian observed the care of
 burial as a great encouragement to the Heathens to
 turn Christians, so Gregory Nazianzen did observe
the

- A R T. the same to the great dishonour of the Apostate,
 IV. comparing his funeral with his predecessors. Ὁ μὲν γὰρ (that is Constantius) παραπέμπεται πανδήμοις εὐφραμίαις τε καὶ πομπαῖς, καὶ τέτοις δὲ τοῖς ἡμετέροις σεμνοῖς, ῥηταῖς παννύχοις καὶ δαδελχίαις, αἷς Χριστιανοὶ τιμᾶν μετέβασιν εὐσεβῆ νομίζομεν· καὶ γίνεται πανήγυρις μετὰ πάδας, ἢ ἐκκομιδὴ τῆς σώματος. But as for Julian, Μῖμοι γελοῖον ἤγον αὐτὸν, καὶ τοῖς ἀπὸ τῆς σκηπῆς αἵσχετον ἐπομπεύετο—ἕως ἢ Ταρσέων αὐτὸν ὑποδέχεται πόλις——ἔνθα δὲ οἱ τέμνοντες ἄτιμον, καὶ τάφος ἐξάγιος, καὶ ναὸς ἀπόπτυστος, καὶ ἔδῃ θεῶς εὐσεβῶν ὄψει. *Orat. in Julian. 2.*

ARTICLE V.

He descended into hell: the third day he rose again from the dead.

Pag. 341. (m)

FIRST, it is to be observed, that the Descent into Hell was not in the ancient Creeds or rules of Faith. Some tell us that it was not in the Confession of Ignatius, *Epist. ad Magnes.* But indeed there is no Confession of Faith in that Epistle; for what is read there was thrust in out of Clemens's Constitutions. In like manner, in vain is it objected that it was omitted by Polycarp, Clemens Romanus, and Justin Martyr, because they have not pretended any rule of Faith or Creed of their times. But that which is material in this cause, it is not to be found in the rules of Faith delivered by Irenæus, *lib. i. cap. 2.* by Origen, *lib. περὶ ἀρχῶν, in Proæm.* or by Tertullian, *Adv. Prax. cap. 2. De Virg. veland. cap. 1. De Præscr. adv. Hæret. cap. 13.* It is not expressed in those Creeds which were made by the Councils as larger explications of the Apostles' Creed: not in the Nicene or Constantinopolitan, not in that of Ephesus or Chalcedon; not in those Confessions made at Sardica, Antioch, Seleucia, Sirmium, &c. It is not mentioned in several Confessions of Faith delivered by particular persons: not in that of Eusebius Cæsariensis, presented to the Council of Nice, *Theoderet. Hist. Eccles. lib. i. cap. 12.* not in that of Marcellus Bishop of Ancyra, delivered to Pope Julius, *S. Epiphan. Hæres. lxxii. §. 10.* not in that of Arius and Euzoius, presented to Constantine, *Socrat. Hist. Eccles. lib. i. cap. 26.* not in that of Acacius Bishop of Cæsarea, delivered in to the Synod of Seleucia,

A R T.
V.

leucia, *Socrat. lib. ii. cap. 40.* not in that of Euthathius, Theophilus and Silvanus, sent to Liberius, *Socrat. lib. iv. cap. 12.* There is no mention of it in the Creed of St. Basil, *Tract. de Fide in Asceticis*; in the Creed of St. Epiphanius, *in Ancorato*, §. 120. Gelasius, Damasus, Macarius, &c. It is not in the Creed expounded by St. Cyril (though some have produced that Creed to prove it); it is not in the Creed expounded by St. Augustin, *De Fide et Symbolo*; not in that *De Symbolo ad Catechumenos*, attributed to St. Augustin; not in that which is expounded by Maximus Taurinensis, nor in that so often interpreted by Petrus Chrysologus; nor in that of the Church of Antioch, delivered by Cassianus, *De Incarn. lib. vi.* neither is it to be seen in the MSS Creeds set forth by the learned Archbishop of Armagh. Indeed it is affirmed by Ruffinus, that in his time it was neither in the Roman nor the Oriental Creeds; *Sciendum sane est, quod in Ecclesiæ Romanæ Symbolo non habetur additum, descendit ad Inferna*; sed neque in Orientis Ecclesiis habetur hic sermo. *Ruffin. in Symb.* It is certain therefore (nor can we disprove it by any acknowledged evidence of antiquity) that the article of the Descent into Hell was not in the Roman or any of the Oriental Creeds.

Pag. 341. (n)

That the Descent into Hell came afterwards into the Roman Creed appeareth, not only because we find it there of late, but because we find it often in the Latin Church many ages since: as in that produced by Etherius against Elipandus in the year 785, in the 115th Sermon *de Tempore*, falsely ascribed to St. Augustin, where it is attributed to St. Thomas the Apostle; in the Exposition of the Creed falsely ascribed to St. Chrysostom.

Pag. 341. (o)

As in the Creed attributed to St. Athanasius,
which

which though we cannot say was his, yet we know A B T.
v. was extant about the year 600, by the epistle of Isidorus Hispalensis *ad Claudium Ducem*. It was also inserted into the Creed of the Council of Ariminum, *Socrat. Hist. Eccles. lib. ii. cap. 37.* and of the fourth Council of Toledo, held in the year 633; and of the sixteenth Council of the same Toledo, held in the year 693.

Pag. 341. (p)

Quis nisi infidelis negaverit fuisse apud Inferos Christum? *S. August. Epist. xcix. cap. 2.*

Pag. 341. (q)

Nam corpus usque ad resurrectionem in sepulchro jacuit, Spiritus ab illo emissus cum spiritibus qui in carcere sive in Inferno detinebantur, fuit, illisque prædicavit, ut testatur Petri locus, &c. *Articuli an. 1552.* Which place was also made use of in the Exposition of the Creed contained in the Catechism set forth by the authority of King Edward, in the seventh year of his reign.

Pag. 342. (r)

Descendit in Inferna, or ad Inferna, is the general writing in the ancient MSS; as the learned Archbishop testifieth of those in the Benedictine and Cottonian Libraries; to which I may add those in the Library at Westminster: we see the same likewise in that of Elipandus, *Descendit ad Inferna.* Which words are so recited in the Creed delivered in the Catechism set forth by the authority of Edward VI. *An. Dom. 1553.*

Pag. 342. (s)

So the ancient MSS in Bennet-College Library, κατελθόντα εἰς τὰ κατώτατα and the Confession made at Sirmium, εἰς τὰ καταχθόνια κατελθόντα. Since that it is *Descendit ad Inferos*, and κατελθόντα εἰς ᾅδου, or *Descendit ad Infernum*, as Venantius Fortunatus. *Ex-*

A R T. *pos. in Symb.* For τὰ κατώτατα is a fit interpretation, if we take *Inferna* according to the vulgar etymology; as St. Augustin, *Inferi eo quod infra sint, Latine appellantur, De Gen. ad lit. lib. xii. cap. 34.* or as Nonius Marcellus, *Inferum ab imo dictum, unde Inferi, quibus inferius nihil. Cap. i. §. 221.* Again, *Inferna* may well be translated ἄδης, if it be taken according to the true origination, which is from the Greek ἱεροι, with the Æolick digamma, from which dialect most of the Latin language came, Ἐνῑεροι, *Inferi*. Now ἱεροι, according to the Greek composition, is nothing else but ὑποχθόνιοι. Ἐνῑεροι, οἱ νεκροὶ, ἀπὸ τῆς ἐν τῇ ἔρᾳ κείσθαι, ὃ εἰν, ἐν τῇ γῇ. *Etym.* and Suidas, Ἐνέροις, νεκροῖς, ἀπὸ τῆς ἐν τῇ ἔρᾳ κείσθαι. Ἐρα is anciently the earth, from whence ἔραζε, χαμαῖζε, *to the earth*: ἱεροι then are in the earth, as they supposed the manes or spirits of the dead to be: from whence Homer,

————— Ἀΐδης ἐνέροισιν ἀνάσσει, Ἴλ. δ. v. 188.

of Pluto; and Hesiod,

Τρεῖς Ἀΐδης ἐνέροις καταφθιμένοις ἀνάσσει

Θεογ. v. 849.

and in imitation of them Æschylus,

Γῆτε καὶ Ἑρμῇ, βασιλεῦς τ' ἐνέρων,

Πέμψατ' ἐνερθεν ψυχὰν εἰς φάος.

Pers. v. 631.

Thus ἱεροι are those which Æschylus elsewhere calls τὰς γῆς ἐνερθεν and τὰς γῆς ἐνερθεν. And as ἱεροι, *the souls of the dead in the earth*, so are *Inferi* in the first acception, that is, *Manes*. Pomponius Mela, *Augylæ manes tantum Deos putant; De Situ Orb. lib. i. cap. 9.* which Pliny delivers thus, *Augylæ Inferos tantum colunt, Hist. Nat. lib. v. cap. 8.* and Solinus, *Augylæ vero solos colunt Inferos. Polyhist. cap. 44.* *Inferi* were then first ἱεροι, *the souls of men in the earth*: and as *manes* is not only put for the souls below, but also for the place, as in the poet;

————— Manesque profundi,

Virg. Georg. i. v. 243.

and

and

A R T.

—Hæc manes veniat mihi fama sub imos ;

V.

Æneid iv. v. 387.

so *Inferi* is most frequently used for the place under ground where the souls departed are, and the *Inferna* must then be those regions in which they take up their habitations. And so Descendit ad Inferna, κατ-
 ἄλθεν εἰς ᾗδου, and Descendit ad Inferos, are the same.

Pag. 343. (t)

So are the words cited in Ruffinus, Crucifixus sub Pontio Pilato, descendit in Inferna. And his observation upon them is this ; Sciendum sane est, quod in Ecclesiæ Romanæ Symbolo non habetur additum, *Descendit ad Inferna* ; sed neque in Orientis Ecclesiis habetur hic sermo : vis tamen verbi eadem videtur esse in eo quod sepultus est. *Expos. Symb.* The same may also be observed in the Athanasian Creed, which has the Descent, but not the Sepulture ; *Who suffered for our salvation, descended into Hell, rose again the third day from the dead.* Nor is this only observable in these two, but also in the Creed made at Sirmium, and produced at Ariminum, in which the words run thus, Σταυρωθέντα, καὶ παθόντα, καὶ ἀποθανόντα, καὶ εἰς τὰ καταχθόνια κατελθόντα. Where though the Descent be expressed, and the Burial be not mentioned, it is most certain, those men which made it (heretics indeed, but not in this) did not understand his Burial by that Descent : and that appears by addition of the following words ; Εἰς τὰ καταχθόνια κατελθόντα, καὶ τὰ ἐκείσε οἰκονομήσαντα, ὃν πυλωροὶ ᾗδε ἰδόντες ἔφριξαν. For he did not dispose and order things below by his body in the grave, nor could the keepers of the gates of Hell be affrighted with any sight of his corpse lying in the sepulchre.

Pag. 343. (u)

For having produced many places of Scripture to prove the circumstances of our Saviour's death, and

A R T. having cited those particularly which did belong
 v. unto his Burial, he passes farther to his Descent, in these words; *Sed et quod in Infernum descendit, evidenter prænunciatur in Psalmis, ubi dicit, Et in pulverem mortis deduxisti me; et iterum, Quæ utilitas in sanguine meo dum descendo in corruptionem? et iterum, Descendisti in limum profundum, et non est substantia.* Sed et Matthæus dicit, *Tu es qui venturus es, an alium expectamus?* Unde et Petrus dixit, *Quia Christus mortificatus carne, vivificatus autem spiritu.* In ipso, ait, et eis qui in carcere inclusi erant in diebus Noe: in quo etiam quid operis egerit in Inferno declaratur. Sed et ipse Dominus per Prophetam dicit tanquam de futuro, *Quia non derelinques animam meam in Inferno, nec dabis sanctum tuum videre corruptionem:* quod rursus prophetice nihilominus ostendit impletum, cum dicit, *Domine, eduxisti ab Inferno animam meam, salvasti me a descendantibus in lacum.* Whence it appeareth, that though Ruffinus thought that the sense of *descendit ad Inferna* was expressed in *sepultus est*; yet he did distinguish the doctrine of Christ's descent into Hell from that of his burial.

Pag. 344. (x)

For the first expression which we find in Ruffinus, *Descendit in Inferna*, comes most near to this quotation; especially if we take the ancient Greek translation of it: κατελθόντα εἰς τὰ κατώτατα. For if we consider that κατώτερα may well have the signification of the superlative, especially being the LXX hath so translated Psalm lxiii. 9. Εἰσελεύσονται εἰς τὰ κατώτατα τῆς γῆς and Psalm cxxxix. 15. Καὶ ἡ ὑπόστασις μου ἐν τοῖς κατωτάτω τῆς γῆς, what can be nearer than these two, κατελθὼν εἰς τὰ κατώτατα, and καταβὰς εἰς τὰ κατώτατα; or these two, κατελθόντα εἰς τὰ καταχθόνα, and καταβάντα εἰς τὰ κατώτερα μέρη τῆς γῆς;

Pag. 344. (y)

This appeareth by their quotation of this place to
 prove,

prove, or express, the Descent into Hell, as St. Irenæus does, *lib. v. cap. 31.* Origen, *Homil. 35. in Matt.* St. Athanasius, *Epist. ad Epictetum*, St. Hilary, *in Psal. lxxvii.* St. Jerom upon the place; *Inferiora autem terræ Infernus accipitur, ad quem Dominus noster Salvatorque descendit.* So also the Commentary attributed to St. Ambrose, and St. Hilary; *Si itaque hæc omnia Christus unus est, neque alius est Christus mortuus, alius sepultus, aut alius descendens ad Inferna, et alius ascendens in cœlos, secundum illud Apostoli, Ascendit autem quid est, &c. De Trin. lib. x. cap. 65.*

A. R. T.
v.

Pag. 345. (z)

As Hermes, *lib. iii. Simil. 9.* St. Irenæus, *lib. iv. cap. 45.* St. Clemens Alexandrinus, *Strom. lib. vi.* Origen, *Homil. 35. in Matt.* St. Athanasius, *Cont. Apoll. lib. ii. et Epist. ad Epictetum.* St. Epiphanius, *Hæres. lxxvii. §. 7.* St. Cyril, *De recta fide ad Theodosium. In Joan. lib. xii. cap. 36. Orat. Pasch. et alibi sæpius. Author Com. Ambros. ascript. ad Rom. 10. Ruffin. in Symb.*

Pag. 345. (a)

For in his answer to Euodius he thus begins; *Quæstio, quam mihi proposuisti ex Epistola Apostoli Petri, solet nos, ut te latere non arbitror, vehementissime commovere, quomodo illa verba accipienda sint tanquam de Inferis dicta. Replico ergo tibi eandem quæstionem, ut, five ipse potueris, five aliquem qui possit inveneris, auferas de illa atque finias dubitationem meam.* Then setting down in order all the difficulties which occurred at that time in the exposition of the Descent into Hell, he concludes with an exposition of another nature: *Considera tamen, ne forte totum illud quod de conclusis in carcere spiritibus, qui in diebus Noë non crediderant, Petrus Apostolus dicit, omnino ad Inferos non pertineat, sed ad illa potius tempora, quorum formam ad hæc tempora transtulit. Epist. xcix. cap. 1. et 5.*

A R T.

Pag. 346. (b)

V.

Quid est enim quod *vivificatus est spiritu*, nisi quod eadem caro, qua sola fuerat mortificatus, vivificante spiritu resurrexit? Nam quod fuerat anima mortificatus Jesus, hoc est, eo spiritu qui hominis est, quis audeat dicere? cum mors animæ non sit nisi peccatum, a quo ille omnino immunis fuit, cum pro nobis carne mortificaretur.—Certe anima Christi non solum immortalis secundum cæterarum naturam, sed etiam nullo mortificata peccato vel damnatione punita est; quibus duabus causis mors animæ intelligi potest; et ideo non secundum ipsam dici potuit, Christus *vivificatus spiritu*. In ea re quippe vivificatus est, in qua fuerat mortificatus: ergo de carne dictum est. Ipsa enim revixit anima redeunte, quia ipsa erat mortua anima recedente. *Mortificatus* ergo *carne* dictus est, quia secundum solam carnem mortuus est; *vivificatus* autem *spiritu*, quia illo spiritu operante in quo ad quos (*lege* eos) veniebat et prædicabat, etiam ipsa caro vivificata surrexit, in qua modo ad homines venit. *S. August. Epist. xcix. cap. 6. et 7.*

Pag. 347. (c)

Dominum quidem carne mortificatum venisse in Infernum satis constat. Neque enim contradici potest vel prophetiæ quæ dixit, *Quoniam non derelinques animam meam in Inferno*; quod ne aliter quisquam sapere auderet, in Actibus Apostolorum idem Petrus exponit; vel ejusdem Petri illis verbis quibus eum asserit *solvisse Inferni dolores, in quibus impossibile erat eum teneri*. Quis ergo nisi infidelis negaverit fuisse apud Inferos Christum? *Epist. xcix. cap. 2.*

Pag. 347. (d)

Cum Articulus sit, Christum ad Inferos descendisse, et non possit intelligi ratione Divinitatis, secundum quam est ubique; nec ratione corporis, secundum quod fuit in sepulchro; restat quod intelligatur ratione animæ: quo supposito, videndum est qualiter

qualiter anima Christi descendit ad Infernum. *Du- ART.*
rand. Com. in Sentent. Theol. lib. iii. dist. 22. q. 3. v.

Pag. 348. (e)

Si [Christus] ad Inferos descendisse dicitur, nihil mirum est, cum eam mortem pertulerit quæ sceleratis ab irato Deo infligitur; which he expresseth presently in another phrase,—diros in anima cruciatus damnati ac perditionis hominis pertulerit. *Calvin. Instit. lib. ii. cap. 16. §. 10.*

Pag. 349. (f)

Quid igitur? Christus persona sua secundum humanitatem, poenam gehennalem nobis debitam passus est, anima principaliter, corpore secundo, utroque causaliter ad merendum, ad nos suo ipsius merito liberandos. *Parkerus de Descensu, lib. iii. §. 48. Et statim, §. 49.* Descendisse namque Servatorem, modo supra memorato, ad Haden mortis gehennalis, innumeris patet argumentis.

Pag. 351. (g)

The Hebrew word is שׁוֹמֵר, and the Greek ψυχή, ἡ
 לֹא־שׁוֹמֵר שׁוֹמֵר בְּנֵפֶשׁ Oὐκ ἰγκαταλείψεις τὴν ψυχὴν σου εἰς ἄδην.
 Psal. xvi. 10. But both שׁוֹמֵר and ψυχή, are used for
 the body of a dead man, Num. vi. 6. and it is so
 translated; for Moses, speaking there of a Nazarite,
 gives this law, *All the days that he separateth himself
 unto the Lord he shall come at no dead body*; in the
 original, וְלֹא יָבֹא בְּנֵפֶשׁ לָג, and in the LXX, Ἐπὶ
 πάσῃ ψυχῇ τελευτηκυῖα ἐκ εἰσελεύσεται. In the same
 manner the law for the High Priest, Lev. xxi. 11.
Neither shall he go in to any dead body, וְלֹא יָבֹא
 בְּנֵפֶשׁ, Καὶ ἐπὶ πάσῃ ψυχῇ τελευτηκυῖα ἐκ εἰσελεύσεται.
 And the general law, Lev. xxii. 4. *And whoso toucheth
 any thing that is unclean by the dead*, וְכֹל שֶׁמֶשׁ בְּכָל שֶׁמֶשׁ
 Καὶ ὁ ἀπτόμενος πάσης ἀκαθαρσίας ψυχῆς. Which is far-
 ther cleared by that of Num. xix. 11. *He that touch-
 eth the dead body of any man*, Qui tetigerit cadaver ho-
 minis;

A R T. *minis*; and v. 13. *Whosoever toucheth the dead body of any man that is dead, Omnis qui tetigerit humanæ animæ morticinum.* Therefore the *שׁוֹבֵל* and *פִּשְׁחָהּ* in Lev. xxix. 4. do signify the *cadaver* or *morticinum*; as also Num. v. 2. *Whosoever is defiled by the dead מְשַׁכֵּל לְשׁוֹבֵל שׁוֹבֵל, Πάντα ἀκάθαρτον ἐπὶ ψυχῇ, Pollutum super mortuo.* And *שׁוֹבֵל מְשַׁכֵּל 'Ακάθαρτος ἐπὶ ψυχῇ, Hag. ii. 13.* is rightly translated, *One that is unclean by a dead body.* Thus several times *שׁוֹבֵל* and *פִּשְׁחָהּ* are taken for the body of a dead man; that body which polluted a man under the Law by the touch thereof. And Maimonides hath observed, that there is no pollution from the body till the soul be departed. Therefore *שׁוֹבֵל* and *פִּשְׁחָהּ* did signify the body after the separation of the soul. And this was anciently observed by St. Augustin, that the *soul* may be taken for the body only. *Animæ nomine corpus solum posse significari, modo quodam locutionis ostenditur, quo significatur per id quod continetur illud quod continet; sicut ait quidam, Vina coronant, cum coronarentur vasa vinaria; vinum enim continetur, et vas continet. Sicut ergo appellamus ecclesiam basilicam, qua continetur populus, qui vere appellatur ecclesia, ut nomine ecclesiæ, id est, populi qui continetur, significemus locum qui continet: ita quod animæ corporibus continentur, intelligi corpora filiorum per nominatas animas possunt. Sic enim melius accipitur etiam illud, quod Lex inquinari dicit eum qui intraverit super animam mortuam, hoc est, super defuncti cadaver; ut nomine animæ mortuæ mortuum corpus intelligatur, quod animam continebat; quia et absente populo, id est ecclesia, locus tamen ille nihilominus ecclesia nuncupatur. Epist. clvii. ad Optatum, de Animarum Origine. cap. 5.*

Pag. 352. (h)

The Hebrew word is *לִנְשׁוֹ*, the Greek, *ἀδης*. *לִנְשׁוֹ לְשׁוֹבֵל שׁוֹבֵל, Ὅτι ἐκ ἐγκαταλείψεως ψυχῆς μὲ εἰς ἀδην* (or *εἰς ἀδης*, as it is read in the Acts and in the Psalms,

Psalms, also by the ancient MS at St. James's). And ART. V.
 these generally run together, and sometimes signify
 no more than the grave, as Gen. xxxvii. 35. where
 Jacob, thinking that his son Joseph had been dead,
 breaks out into this sad expression, **כִּי אֵרֶד אֶל בְּנִי אֲבִל**
שְׁמֹאלָה, *Ὅτι καταβήσομαι πρὸς τὸν υἱόν μου πένθων εἰς ᾗδῃς*,
 which we translate, *For I will go down into the grave*
unto my son mourning, upon the authority of the ancient
 Targums. For although that of Onkelos keep the ori-
 ginal word, **לְשֹׁמַל**, yet the Jerusalem Targum and that
 of Jonathan render it **לְבֵי קְבוּרָתָא**, *in domum sepulchri*;
 and the Persian Targum, to the same purpose, **בְּנֶר**; as
 also the Arabic translation, *Imo descendam ad pulve-*
rem mæstus de filio meo. So Gen. xlii. 38. **וְהִידְדֹתֶם**
אֶת שְׂמֹאלִי בֵּיתֶן שְׁמֹאלָה, *Καὶ κατάξειτέ με τὸ γῆρας μετὰ λύπης*
εἰς ᾗδῃς which we translate, *Then shall ye bring down*
my grey hairs with sorrow to the grave: where the Je-
 rusalem Targum and that of Jonathan have it again
לְבֵי קְבוּרָתָא; and the Persian again **בְּנֶר** *in sepulchrum*;
 the Arabic **أَلِي أَلْتَرِي** *ad pulverem, or ad terram*. And
 it is observed by the Jewish Commentators, that
 those Christians are mistaken who interpret those
 words spoken by Jacob, *I will go down into Sheol*,
 of Hell; declaring that *Sheol* there is nothing else
 but the grave.

Pag. 353. (i)

Ruffinus, who first mentioned this Article, did in-
 terpret it of the Grave; as we have already observ-
 ed; but yet he did believe a descent distinct from
 that, in the Exposition of the Creed; *Sed et quod*
in Infernum descendit, evidenter prænunciatur in
Psalms, &c. and then citing that of St. Peter, *Unde*
et Petrus dixit, Quia Christus mortificatus carne, vivi-
ficatus autem spiritu. In ipso (ait) eis qui in carcere in-
clusi erant descendit spiritibus prædicare, qui increduli
fuere in diebus Noe, in quo etiam quid operis egerit
in Inferno declaratur, as we before more largely cited
the same place.

Pag.

A R T.

Pag. 353. (k)

V.

I shewed before, that in the Creed made at Sirmium there was the Descent mentioned, and the Burial omitted, and yet that Descent was so expressed that it could not be taken for the Burial : besides now I add, that it was made by the Arians, who in few years before had given in another Creed, in which both the Burial and the Descent were mentioned ; as that of Nice in Thracia, Ἀποθανόντα, καὶ ταφέντα, καὶ εἰς τὰ καταχθόνια κατελθόντα, ὃν αὐτὸς ὁ ἄδης ἐτρόμασε. *Theodoret. Hist. Eccles. lib. ii. cap. 21.* and not long after gave in another at Constantinople to the same purpose, Σταυρωθέντα, καὶ ἀποθανόντα, καὶ ταφέντα, καὶ εἰς τὰ καταχθόνια κατεληλυθότα, ὃν τινὰ καὶ αὐτὸς ὁ ἄδης ἐπτηξεν. *Socrat. Hist. Eccles. lib. ii. cap. 41.*

Pag. 354. (l)

The opinion of the ancient Greeks in this case is excellently expressed by Tertullian, who shews three kinds of men to be thought not to descend ad Inferos when they die ; the first Insepulti, the second Aori, the third Biæothanati. Creditum est, insepultos non ante ad Inferos redigi quam iusta perceperint. *De Anim. cap. 56.* Aiunt et immatura morte præventas eousque vagari isthic, donec reliquatio compleatur ætatis, quacum pervixissent si non intempestive obiissent. *Ibid.* Proinde nec extorres Inferum habebuntur, quas vi ereptas arbitrantur, præcipue per atrocitates suppliciorum ; crucis dico et securis, et gladii, et feræ. *Ibid.* The souls then of those whose bodies were unburied were thought to be kept out of Hades till their funerals were performed, and the souls of them who died an untimely or a violent death, were kept from the same place until the time of their natural death should come. This he farther expresses in the terms of the Magicians, whose art was conversant about the souls departed. Aut optimum est hic retineri secundum achoros (i. e. αἰώρες) ; aut pessimum, secundum biæo-
thanatos

thanatos (βιαιωθανάτης), ut ipsis jam vocabulis utar, **A R T.**
 quibus auctrix opinionum istarum Magica sonat, **V.**
 Hostanes, et Typhon, et Dardanus, et Damigeron,
 et Nectabis, et Bernice. Publica jam literatura est,
 quæ animas etiam iusta ætate sopitas, etiam proba
 morte disjunctas, etiam prompta humatione dispunc-
 tas, evocaturam se ab Inferum incolatu pollicetur.
Cap. 57. Of that of the Insepulti, he produceth the
 example of Patroclus: Secundum Homericum Pa-
 troclum funus in somnis de Achille flagitantem,
 quod non alias adire portas Inferum posset, arcenti-
 bus cum longe animabus sepultorum. *Cap. 56.* The
 place he intended is that, 'Ιλ. ψ. υ. 72.

Θάπτε με ὅττι τάχις, πύλας αἶδαο περιήσω.
 Τῆλέ με εἴργουσιν ψυχαί, εἶδωλα καμόντων,
 Οὐδέ μί πως μίσγεσθαι ὑπὲρ ποταμοῖο ἔωσιν.

In the same manner he describes Elpenor ;

Πρώτη δὲ ψυχὴ Ἐλπήνορος ἦλθεν ἑταίρῃ·
 Οὐ γάρ πο' ἐτίθαπτο ὑπὸ χθονὸς εὐρυδείης·

'Οδ. λ'. υ. 51.

Where it is the observation of Eustathius, 'Ὅτι δόξα
 ἦν τοῖς Ἑλλήσι, τὰς τῶν ἀθάπτων ψυχὰς μὴ ἀναμίγνυσθαι
 ταῖς λοιπαῖς. And the same Eustathius observes an
 extraordinary accurateness in that question of Pene-
 lope concerning Ulysses, upon the same ground ;

Εἶπε ἴτι ζῶει, καὶ ὄρᾳ φαός ἡελίοιο,
 Ἥ ἤδη τεθνήκει, καὶ εἰν αἶδαο δόμοισι.

'Οδ. δ'. υ. 831.

Τὸ δὲ, καὶ ὄρᾳ φῶς ἡλίου, δι' ὀρθότητα ἐννοίας κεῖται· ὡς δυνα-
 τὸν ὃν ζῆν μὲν, μὴ βλέπειν δέ. Οἷτω δὲ καὶ τὸ, εἰν αἶδαο
 δόμοισι, πρὸς ἀκρίβειαν λόγῳ ἱρρέθη· κατὰ γὰρ τὸν ἐν τοῖς
 ἱεῖς δηλοθησόμενον Ἑλληνικὸν μῦθον, ὃ πᾶς τεθνηκὼς, καὶ
 ἐν αἶδα γίνεται, εἰ μὴ καὶ πυρρὰ δοθῇ, καθὰ καὶ ὁ τῷ Εὐ-
 ριπίδῃ ἐμφαίνει Πολύδωρος· ὥς τὸ, ἢ ἤδη τέθνηκε, καὶ εἰν
 αἶδαο δόμοισιν ἀντὶ τῷ, ἢ ἤδη τέθνηκε, κα. τίθεται. It
 is here very observable, that, according to the opi-
 nion of the Greeks, to be dead is one thing, and to
 be in Hades is another : and that every one which
 died

A R T. died was not in Hades, Οὐ πᾶς τεθνηκὼς καὶ ἐν αἴδῳ γίνε-
V. ται, as Eustathius speaks. Legimus præterea in sexto insepultorum animas vagas esse, *Serv. Com. in Æneid. iii. v. 68.* The place which he intended I suppose is this,

Hæc omnis, quam cernis, inops inhumataque tur-
 ba est ;

Portitor ille, Charon ; hi, quos vehit unda, se-
 pulti,

Nec ripas datur horrendas nec rauca fluenta

Transportare prius, quam sedibus ossa quierunt.

Centum errant annos, volitantque hæc littora cir-
 cum. *Virg. Æneid. vi. v. 325.*

Thus he is to be understood in the description of
 the funeral of Polydorus ;

Ergo instauramus Polydoro funus, et ingens

Aggeritur tumulo tellus —————

—————animamque sepulchro

Condimus————— *Æneid. iii. v. 62.*

Not that *anima* does there signify the body, as some
 have observed ; but that the soul of Polydorus was
 then in rest when his body had received funeral rites,
 as Servius, Legimus præterea in sexto insepultorum
 animas vagas esse ; et hinc constat non legitime se-
 pultum fuisse. Rite ergo, reddita legitima sepul-
 tura, redit anima ad quietem sepulchri, saith Ser-
 vius ; or rather, in the sense of Virgil, ad quietem
 Inferni, according to the petition of Palinurus,

Sedibus ut saltem placidis in morte quiescam.

Æneid. vi. v. 371.

And that the soul of Polydorus was so wandering
 about the place where his body lay unburied, ap-
 peareth out of Euripides in Hecuba, where he speak-
 eth thus,

—————Νῦν ὑπὲρ μητρὸς φίλης

Ἐκείνης αἵσσω, σῶμ' ἐρημώσας ἑμὲν,

Τριταῖον ἤδη φέγγος αἰωρόμενος

v. 30.

And

And in the Troades of the same poet this ἀλη, or **A R T.**
 erratio vagabunda insepultorum, is acknowledged by **V.**
 the Chorus in these words,

ὦ φίλος, ὦ πόσι μοι,
 Σὺ μὲν φθίμενος ἀλαινείς
 Ἄθαρτος, ἄνδρος. **v. 1082.**

And when their bodies were buried, then their souls passed into Hades, to the rest. So was it with Polydorus, and that man mentioned in the history of the philosopher Athenodorus, whose umbra or phasma walked after his death. Inveniuntur ossa inserta catenis et implicita, quæ corpus ævo terraque putrefactum nuda et exesa reliquerat vinculis: collecta publice sepeliuntur; domus postea rite conditis manibus caruit. *Plin. lib. vii. Epist. 27.* This was the case of the Insepulti. And for that of the Biæothanati, it is remarkable that Dido threateneth Æneas,

— Sequar atris ignibus absens;
 Et, cum frigida mors anima seduxerit artus,
 Omnibus umbra locis adero——

Æneid. iv. v. 384.

Upon which place Servius observes, Dicunt phyci biæothanatorum animas non recipi in originem suam, nisi vagantes legitimum tempus fati compleverint; quod poetæ ad sepulturam transferunt, ut, *Æneid. vi. v. 392.*

Centum errant annos.——

Hoc ergo nunc dicit Dido, Occisura me ante diem sum; vaganti mihi dabis poenas: nam te persequar, et adero quam diu erravero semper.

Pag. 354. (m)

Ἄθης δὲ, τόπος ἡμῖν αἰσθῆς, ἦγεν ἀφανῆς καὶ ἄγνωστος, ὁ τὰς ψυχὰς ἡμῶν ἐντεῦθεν ἐκδημύσας δεχόμενος. *Andreas Caesar. in Apocal. cap. 64.*

Pag. 358. (n)

As Irenæus; Cum enim Dominus in medio umbræ

- A R T.** bræ mortis abierit, ubi animæ mortuorum erant, post
v. deinde corporaliter resurrexit, et post resurrectionem assumptus est : manifestum est, quia et discipulorum ejus, propter quos et hæc operatus est Dominus, animæ abibunt in invisibilem locum definitum eis a Deo, &c. *Adv. Hæres. lib. v. cap. 26.* Clemens Alexandrinus was so clearly of that opinion, that he thought the soul of Christ preached salvation to the souls in hell. *Strom. lib. vi.* And Tertullian proves that the Inferi are a cavity in the earth, where the souls of dead men are, because the soul of Christ went thither. Quod si Christus Deus, quia et homo, mortuus secundum scripturas, et sepultus secundum easdem, huic quoque legi satisfecit, forma humanæ mortis apud Inferos functus, nec ante ascendit in sublimiora cœlorum quam descendit in inferiora terrarum, ut illic Patriarchas et Prophetas compotes sui faceret; habes et regionem Inferum subterraneam credere, et illos cubito pellere, qui satis superbe, non putent animas fidelium Inferis dignas. *De Anim. cap. 55.* Γυμνῇ σώματος γινόμενος ψυχῇ ταῖς γυμναῖς σωμάτων ὠμίλει ψυχαῖς. *Orig. cont. Cels. lib. ii.* Ipsa anima, etsi fuit in abyssu, jam non est; quia scriptum est, *Non derelinques animam meam in Inferno.* *S. Ambros. de Incarn. cap. 5.* Si ergo secundum hominem, quem Verbum Deus suscepit, putamus dictum esse, *Hodie mecum eris in paradiso*, non ex his verbis in cœlo existimandus est esse paradisu. Neque enim ipso die in cœlo futurus erat homo Christus Jesus; sed in Inferno secundum animam, in sepulchro autem secundum carnem. Et de carne quidem, quod eo die in sepulchro sit posita, manifestum est Evangelium. Quod vero illa anima in Infernum descenderit, Apostolica doctrina prædicat. Quandoquidem B. Petrus ad hanc rem testimonium de Psalmis adhibet, ubi prædictum esse demonstrat, *Quoniam non derelinques animam meam in Inferno, neque dabis sanctum tuum videre corruptionem.* Illud de anima dictum est, quia ibi non est derelicta, unde tam cito remeavit;

meavit ; illud de corpore, quod in sepulchro corrup- **A B T.**
 pi celeri resurrectione non potuit. *S. August. Epist.* **V.**
lvii. ad Dardanum. cap. 2.

Καταβὰς μίχρι καὶ χθονὸς
 Ἐπίδημος ἰφαιμέροις,
 Κατίδας δ' ὑπὸ τάρταρα,
 Ψυχῶν ὄθι μυρία
 Θάνατος νέμειν ἔδνεα.
 Φρίξεν σε γέρων τότε
 Ἀΐδας ὁ παλαιγενὴς,
 Καὶ λαοβόρος κύων

Ἀνιχάσσατο βηλῆ. *Synes. Hymn. ix. v. 7.*

Ψυχὴ δὲ ἡ Θεία, τὴν πρὸς αὐτὸν λαχῶσα συνδρομήν τε καὶ ἰνω-
 σιν, καταπιφοίτηκε μὲν εἰς ἄδου, Θεοκρεπτεῖ δὲ δυνάμει καὶ ἔξ-
 οῦα χρωμένη, καὶ τοῖς ἐκείσε πνεύμασι κατεφαίνετο. *S. Cy-
 ril. Alex. Dial. de Incarn.* Ὁ μὲν τάφος αὐτῆς σῶμα μόνον
 ὑπεδέξατο, ψυχὴν δὲ μόνην ὁ ἄδης. *Anast. apud Euthym.*
Panopl. Vol. ii. tit. 17. Postquam igitur exaltatus
 est, id est, a Judæis in cruce suspensus, et spiritum
 reddidit, unita suæ Divinitati anima ad Inferorum
 profunda descendit. *Author Serm. de tempore.* Cor-
 pore in sepulchro seposito, Divinitas cum anima ho-
 minis ad Inferna descendens vocavit de locis suis ani-
 mas sanctorum. *Gaudentius Brix. Tract. 10.* In hoc
 Divinitas Christi virtutem suæ impassibilitatis osten-
 dit, quæ ubique, semper et ineffabiliter præsens, et
 secundum animam suam in Inferno sine doloribus
 fuit, et secundum carnem suam in sepulchro sine
 corruptione jacuit ; quia nec carni suæ defuit, cum
 animam suam in Inferno dolere non fineret ; nec ani-
 mam suam in Inferno deseruit, cum in sepulchro car-
 nem suam a corruptione servaret. *Fulgent. ad Thra-
 sim. lib. iii. cap. 31.*

Pag. 359. (o)

What the Apollinarian heresy was is certainly
 known : they denied that Christ had an human soul,
 affirming the Word was to him in the place of a
 soul. Apollinaristas Apollinarius instituit, qui de
 anima

- ▲ R T. anima Christi a Catholicis dissenserunt, dicentes, sicut Ariani, Deum Christum carnem sine anima suscepisse. In qua quaestione testimoniis Evangelicis victi, mentem, qua rationalis est anima hominis, non fuisse in anima Christi, sed pro hac ipsum Verbum in ea fuisse, dixerunt. *S. August. de Hæres. 55.* Against this heresy the Catholics argued from the descent into hell, as that which was acknowledged by them all, even by the Arians, (with whom the Apollinarians in this agreed,) as we have shewn before by three several Creeds of theirs, in which they expressed this Descent. This is the argument of Athanasius in his fourth Dialogue *de Trinitate*, which is particularly with an Apollinarian: Ὡς περ ἐκ ἡδύνατο ὁ Θεὸς ἐν μνήματι καὶ ἐν ταφῇ γενέσθαι, εἰ μὴ εἶχεν τὸ τιθέμενον σῶμα, ὥτως ἐκ αὐτοῦ ἐλέχθη κεχωρίσθαι τῷ σώματι, πανταχῶς αὐτῷ καὶ πᾶσι πάντα περιέχων, εἰ μὴ εἶχε τὴν χωριζομένην ψυχὴν, μεθ' ἧς καὶ τοῖς ἐν αὐτῷ εὐηγγελίσατο· διὰ γὰρ αὐτὴν ἀναχωρεῖν τῷ σώματι λέγεται, καὶ ἐν αὐτῷ γεγενῆσθαι· καὶ τῷτ' ἐστὶ τὸ ὅτι ἐμὴν ἐν αὐτῷ γενέσθαι διὰ τὴν ψυχὴν, καὶ ἐν μνήματι τιθέναι διὰ τὸ σῶμα. But because these Dialogues may be questioned as not genuine, the same argument may be produced out of his book *de Incarnatione Christi*, written particularly against Apollinarius: Πείσθητε ἔν, ὅτι ὁ ἔσωθεν ἡμῶν ἀνθρώπος ἐστὶν ἡ ψυχὴ· τῷτ' καὶ τῆς πρώτης πλάσεως δεικνύσης, καὶ τῆς δευτέρας διαλύσεως δηλέσης, εἰ μόνον ἐφ' ἡμῖν τέτων δεικνυμένων, ἀλλὰ καὶ ἐν αὐτῷ τῷ θανάτῳ τῷ Χριστῷ ἐδείκνυτο· τὸ μάντοι, μέχρι τῆς φθάρσεως· ἢ δὲ, μέχρι αὐτῶς διαβῆσαι· διαιρετῶν δὲ ὄντων τῶν τόπων πολλῶν τῷ μέτρῳ καὶ τῷ μὲν τῆς σωματικῆς ἐπιδεχομένης τὴν ἐπιθεσιν, ἐκείσε παρῆν τὸ σῶμα, τῷ δὲ αὐτῷ ἀσώματος· πῶς ἐκεῖ παρὼν ὁ Κύριος ἀσώματως, ὡς ἄνθρωπος ἐνομίσθη ὑπὸ τοῦ θανάτου; ἵνα ψυχῆς ταῖς ἐν δεσμοῖς κατεχομέναις μορφαῖς ἰδίας ψυχῆς ἀνεκτικτὸν ὡς δεκτικὴν τῶν δεσμῶν τῷ θανάτῳ παραστήσας, παρῆσαν παρέσαις, διαρρήξῃ τὰ δεσμὰ ψυχῶν τῶν ἐν αὐτῷ κατεχομένων. *Cont. Apoll. lib. i.* Thus Euthymius, in his commentary upon the words of the Psalmist, *Thou shalt not leave my soul in hell*; Τίθησι καὶ τῆς ἐλπίδος τὴν αἰτίαν· Καὶ γὰρ ἐκ ἐγκαταλείψεως, φησὶ, τὴν ψυχὴν
με

μὴ εἰς ᾅδην, ὅτι τῶν τετελευτηκόντων αἱ ψυχαὶ κατέχονται· A B T.
 τόπος γὰρ ὁ ᾅδης ὑπὸ γῆν ἀποκεκληρωμένος ταῖς τῶν ἀποθνή- V.
 σκόντων ψυχαῖς· πᾶ τοίνυν ὁ λῆρος Ἀπολλινάριος, ὁ τὴν προ-
 λαβῆσαν σάρκα δογματίζων ἄψυχον καὶ ἄνυσ, ὡς ἀνόητος ;
 and from hence we may understand the words of
 Theodoret, who at the end of his Exposition of this
 Psalm thus concludes ; Οὗτος ὁ ψαλμὸς καὶ τὴν Ἀρείαν,
 καὶ τὴν Εὐνομίαν, καὶ Ἀπολλινάριον φρενοβλάβειαν ἐλέγχει·
 which is in reference to those words, *Thou shalt not*
leave my soul in Hell. In the same manner, Leporius
 Presbyter (quod male senserat de Incarnatione Chris-
 ti, corrigens, as Gennadius observeth, *Illust. Viror.*
Catal. 60. and particularly disavowing that of the
 Arians and Apollinarians, Deum hominemque com-
 mixtum, et tali confusione carnis et Verbi quasi ali-
 quod corpus effectum) does thus express the reality
 and distinction of the soul and body in the same
 Christ : Tam Christus filius Dei tunc mortuus jacuit
 in sepulchro, quam idem Christus filius Dei ad In-
 ferna descendit ; sicut beatus Apostolus dicit, *Quod*
autem ascendit, quid est nisi quod descendit primum in in-
feriores partes terræ ?—Ipse utique Dominus et Deus
 noster Jesus Christus unicus Dei, qui cum anima ad
 Inferna descendit, ipse cum anima et corpore ascendit
 ad coelum. *Libel. Emendationis.* And Capreolus Bi-
 shop of Carthage, writing against the Nestorian he-
 resy, proveth that the soul of Christ was united to
 his Divinity when it descended into Hell, and fol-
 lows that argument, urging it at large : in which
 discourse among the rest he hath this passage ; Tan-
 tum abest, Deum Dei filium, incommutabilem at-
 que incomprehensibilem, ab Inferis potuisse concludi ;
 ut nec ipsam adsumptionis animam credamus, aut
 exitiabiliter susceptam, aut tenaciter derelictam. Sed
 nec carnem ejus credimus contagione alicujus cor-
 ruptionis infectam. Ipsius namque vox est in Psalmo,
 sicut Petrus interpretatur Apostolus, *Non derelinques*
animam meam apud Inferos, neque dabis sanctum tuum vi-
dere corruptionem. *Epist. ad Vital. et Constant.* Lastly,

A R T. The true doctrine of the Incarnation against all the
 v. enemies thereof, Apollinarians, Nestorians, Euty-
 chians, and the like, was generally expressed by de-
 claring the verity of the soul of Christ really pre-
 sent in Hell, and the verity of his body at the same
 time really present in the grave; as it is excellently
 delivered by Fulgentius: *Humanitas vera Filii Dei*
nec tota in sepulchro fuit, nec tota in Inferno; sed in
sepulchro secundum veram carnem Christus mortuus
jacuit, et secundum animam ad Infernum Christus
descendit; secundum eandem animam ab Inferno ad
carnem (quam in sepulchro reliquerat) rediit, se-
cundum divinitatem vero suam, quæ nec loco tene-
tur, nec fine concluditur, totus fuit in sepulchro
cum carne, totus in Inferno cum anima; ac pro hoc
plenus fuit ubique Christus; quia non est Deus ab
humanitate, quam susceperat, separatus, qui et in
anima sua fuit, ut solutis Inferni doloribus ab Inferno
victrix rediret, et in carne sua fuit, ut celeri resur-
rectione corrumpi non posset. Ad Thrasim. lib. iii.
cap. 34.

Pag. 360. (p)

At first indeed the Apollinarians did so speak, as
 they denied the human soul in both acceptions; but
 afterwards they clearly affirmed the ψυχὴ, and denied
 the νῆς alone. So Socrates testifies of them: Πρότε-
 ρον μὲν ἔλεγον ἀναληφθῆναι τὸν ἄνθρωπον ὑπὸ τοῦ Θεοῦ Λόγου ἐν
 τῇ οἰκονομίᾳ τῆς ἐνανθρωπήσεως ψυχῆς ἄνευ· εἶτα ὡς ἐκ με-
 τανοίας ἐπιδιόρθευμενοι, προσέθεσαν ψυχὴν μὲν ἀναληφέναι,
 νῆν δὲ ἐκ ἔχειν αὐτὴν, ἀλλ' εἶναι τὸν Θεὸν Λόγον ἀντὶ νῆ
 εἰς τὸν ἀναληφθέντα ἄνθρωπον. *Hist. Eccles. lib. ii. cap.*
46. Nam et aliqui eorum fuisse in Christo animam
 negare non potuerunt. Videte absurditatem et insa-
 niam non ferendam. Animam irrationalem eum ha-
 bere voluerunt, rationalem negaverunt: dederunt
 ei animam pecoris, subtraxerunt animam hominis.
S. August. Tract. 47. in Joan. This was so properly
 indeed the Apollinarian heresy, that it was thereby
 distinguished from the Arian. Nam Apollinaristæ
 quidem

quidem carnis et animæ naturam sine mente adsump- A R T.
fisse Dominum credunt; Ariani vero carnis tantum- V.
modo. *Facun. lib. ix. cap. 3.*

Pag. 360. (q)

Some of the ancient Fathers did believe that the word *ᾗδης* in the Scriptures had the same signification which it hath among the Greeks, as comprehending all the souls both of the wicked and the just; and so they took *Infernus* in the same latitude. As therefore the ancient Greeks did assign one *ᾗδης* for all which died, Πάντας ὁμῶς θνητὸς εἰς αἴδης δέχεται and Εἰς κοινὸν ᾗδην πάντες ἤξουσιν βροτοί· as they made within that one *ᾗδης* two several receptacles, one for the good and virtuous, the other for the wicked and unjust, (according to that of Diphilus, *apud S. Clem. Alex. Strom. lib. v.*

Καὶ γὰρ κατ' ᾗδην δύο τρίβες νομίζομεν·
Μίαν, δικαίων· χράτεραν ἀσεβῶν ὁδόν·

and that of Plato, Οὔτοι δὲ δὴ ἐπειδὴν τελευτήσωσι, δικάσ-
σιν ἐν τῇ λαιμῶνι, ἐν τῇ τριόδῳ, ἐξ ἧς φέρετον τὴν ὁδὸν, ἡ μὲν εἰς
μακάρων νόστος, ἡ δὲ εἰς τάρταρον· *In Gorgia*: and that of
Virgil;

Hic locus est, partes ubi se via findit in ambas:
Dextera, quæ Ditis magni sub moenia tendit;
Hac iter Elysium nobis: at læva malorum
Exercet poenas, et ad impia Tartara mittit.

Æneid. vi. v. 540.)

As they did send the best of men to *ᾗδης*, there to be happy, and taught rewards to be received there as well as punishments, (Λέγεται δὲ ὑπὸ τῷ μελικῷ Πιν-
δάρχ ταυτὶ περὶ τῶν εὐσεβῶν ἐν ᾗδῃ,

Τοῖσι λάμπει μὲν μένος αἰελίας
Τὰν ἐνθάδε νυκτὰ κάτω·
Φοινικοροδίαί τε λαιμῶνές
Εἰσι προάσκειν αὐτῶν.

Plutarch. de Consolat. ad Apollon.

A. R. T.

V.

Ω τρισόλβιοι

Κεῖναι βρατῶν, οἳ ταῦτα διερχθέντες τέλη

Μόλωσ' ἐς ᾅδου· τοῖσδε γὰρ μόνοις ἐκεῖ

Ζῆν ἐσι, τοῖς δ' ἄλλοισι πάντ' ἐκεῖ κακά.

Sophocl. apud Plutarch. de Aud. Poet.)

so did the Jews also before and after our Saviour's time. For Josephus says the soul of Samuel was brought up ἐξ ᾅδου, and delivers the opinion of the Pharisees after this manner, Ἀθάνατόν τε ἰσχυρὰ ταῖς ψυχαῖς πῶς αὐτοῖς, εἶναι καὶ ὑπὸ χθονὸς δικαιοσύνης τε καὶ τιμῆς οἷς ἀρετῆς ἢ κακίας ἐπιτήδευσις ἐν τῷ βίῳ γέγονε· and of the Sadducees after this manner, Ψυχῆς τε τὴν διαμονὴν, καὶ τὰς κατ' ᾅδου τιμωρίας καὶ τιμὰς ἀναιρῶσι. *Antiq. Jud. lib. xviii. cap. 2.* Therefore the Jews which thought the souls immortal did believe that the just were rewarded, as well as the unjust punished, ὑπὸ χθονός, or κατ' ᾅδου. And so did also most of the ancient Fathers of the Church. There was an ancient book written *de Universi Natura*, which some attributed to Justin Martyr, some to Irenæus, others to Origen, or to Caius a presbyter of the Roman Church in the time of Victor and Zephyrinus, a fragment of which is set forth by David Hoefschelius in his Annotations upon Photius, delivering the state of ᾅδου at large. Περὶ δὲ ᾅδου, ἐν ᾧ συνέχονται ψυχαὶ δικαίων τε καὶ ἀδίκων, ἀναγκαῖον εἰπεῖν. Here then were the just and unjust in Hades, but not in the same place. Οἱ δὲ δίκαιοι—ἐν τῷ ᾅδῳ νῦν μὲν συνέχονται, ἀλλ' ἢ τῷ αὐτῷ τόπῳ, ᾧ καὶ οἱ ἀδικοί. Μία γὰρ εἰς τῆτο τὸ χωρίον κἀθόδος, &c. There was but one passage into the Hades, saith he; but when that gate was passed, the just went on the right hand to a place of happiness (Τέτῳ δὲ ὄνομα κικλήσκομεν κόλπον Ἀβραάμ,) and the unjust on the left to a place of misery, Οὗτος ὁ περὶ ᾅδου λόγος· ἐν ᾧ ψυχαὶ πάντων κατέχονται ἄχρι καιρῶ, ὃν ὁ Θεὸς ὤρισεν. Tertullian wrote a tract *de Paradiso*, now not extant, in which he expressed thus much: Habes etiam de Paradiso a nobis libellum, quo constituimus omnem animam apud Inferos sequestrari in

in diem Domini. *De Anim. cap. 55.* St. Jerom on A R T.
the third chapter of Ecclesiastes: Ante adventum V.
Christi omnia ad Inferos pariter ducebantur. Unde
et Jacob ad Inferos descensurum se dicit; et Job
pios et impios in Inferno queritur retentari: et Evan-
gelium, Chaos magnum interpositum apud Inferos,
et Abraham cum Lazaro, et divitem in suppliciis,
esse testatur. And in his 25th Epistle, Perfacilis ad
ista responsio est; Luxisse Jacob filium, quem puta-
bat occisum, ad quem et ipse erat ad Inferos descen-
surus, dicens, *Descendam ad filium meum lugens in In-*
fernum: quia necdum Paradisi januam Christus ef-
fregerat, necdum flammæam illam romphæam et ver-
tiginem præfidentium Cherubim sanguis ejus extinx-
erat. Unde et Abraham, licet in loco refrigerii, ta-
men apud Inferos cum Lazaro fuisse scribitur. And
again, Nequeo satis Scripturæ laudare mysteria, et
divinum sensum, in verbis licet simplicibus, admi-
rari: quid sibi velit quod Moyse plangitur; et Jesus
Nave, vir sanctus, sepultus refertur, et tamen fletus
esse non scribitur. Nempe illud, quod in Moyse, id
est, in Lege veteri, sub peccato Adam omnes tene-
bantur elogio; et ad Inferos descendentes consequen-
ter lacrymæ prosequébantur—In Jesu vero, id est, in
Evangelio, per quem Paradisus est apertus, mortem
gaudia prosequuntur. Τὸ πρότερον ὁ θάνατος εἰς τὸν ᾄδην
κατῆγε· νυνὶ δὲ ὁ θάνατος πρὸς τὸν Χριστὸν παραπέμπει. *S.*
Chrysof. Panegy. in Sanctas Mart. Bern. et Prosd.
And in his tractate proving that Christ is God, he
makes this exposition of Isaiah xlv. 2. Πύλας χαλκᾶς
συνθλάσω, καὶ μοχλὺς σιδηρεῖς συντρίψω, καὶ ἀνοίξω σοι θη-
σαυρὺς σκοτεινὸς, ἀποκρύψεις, ἀοράτους ἀναδείξω σοι τὸν Ἄϊδην
ἔγω καλῶν. Εἰ γὰρ καὶ ᾄδης ἦν, ἀλλὰ ψυχὰς ἐκράτει ἁγίας
καὶ σκευὴ τίμια, τὸν Ἀβραάμ, τὸν Ἰσαάκ, τὸν Ἰακώβ· διὸ
καὶ θησαυρὺς ἐκάλει. This doctrine was maintained
by all those who believed that the soul of Samuel
was raised by the Witch of Endor: for though he
were so great a Prophet, yet they thought that he
was in Hades; and not only so, but under the power
of

A R. T. of Satan. Thus Justin Martyr in his Dialogue with Trypho : Φαίνεται δὲ καὶ ὅτι πᾶσαι αἱ ψυχαὶ τῶν οὕτως δικάζων καὶ προφητῶν, ὑπὸ ἐξουσίαν ἐπιπτον τῶν τοιούτων δυνάμεων, ὅποια δὲ καὶ ἐν ἐγλασφιμύθῳ ἐκείνῃ ἐξ αὐτῶν τῶν πραγμάτων ὁμολογεῖται. §. 105. Who was followed in this by Origen, Anastasius, Antiochenus, and others.

Pag. 360. (r)

St. Augustin began to doubt of that general reason ordinarily given of Christ's descent into hell, to bring the Patriarchs and Prophets thence, upon this ground, that he thought the word *Infernus* was never taken in the Scripture with a good sense; *Quamquam illud me nondum invenisse confiteor, Inferos appellatos, ubi justorum animæ requiescunt: De Genes. ad lit. lib. xii. cap. 33.* Proinde, ut dixi, nondum inveni, et adhuc quæro; nec mihi occurrit *Inferos* alicubi in bono posuisse Scripturam, duntaxat canonicam. *Ibid.* Non facile alicubi Scripturarum *Inferorum* nomen positum invenitur in bono. *Epist. 57.* Præsertim quia ne ipsos quidem *Inferos* uspiam Scripturarum in bono appellatos potui reperire. Quod si nusquam in divinis autoritatibus legitur, non utique sinus ille Abrahæ, id est, secretæ cujusdam quietis habitatio, aliqua pars *Inferorum* esse credenda est. Quamquam in his ipsis tanti magistri verbis, ubi ait dixisse Abraham, *Inter vos et nos chaos magnum firmatum est*, satis, ut opinor, appareat non esse quandam partem et quasi membrum *Inferorum* tantæ illius felicitatis sinum. *Epist. xcix. cap. 3.*

Pag. 361. (s)

This is the opinion generally received in the Schools, and delivered as the sense of the Church of God in all ages: but though it were not so general as the Schoolmen would persuade us, yet it is certain that many of the Fathers did so understand it. Ὁ μὲν ἐπὶ σωτηρίᾳ τῶν ἐν ᾧδᾳ ψυχῶν παρήει, ἐκ μακρῶν αἰώνων τὴν ἄφιξιν αὐτῆ περιμενυσῶν. *Euseb. de Dem. Evang. lib. x.*

X. cap. 8. Κατήλθεν εἰς τὰ καταχθόνια, ἵνα καὶ κεῖθεν λυ- A R T.
τρώσῃται τὰς δικάϊας. S. Cyril: Hier. Catech. iv. cap. V.

II. Ἡμελλε γὰρ ἡ Θεότης τελειῦν τὰ πάντα τὰ κατὰ τὸ
μυστήριον τῆ πάθης, καὶ σὺν τῇ ψυχῇ κατελθεῖν εἰς τὰ κα-
ταχθόνια, ἐπὶ τὸ ἐργάσασθαι τὴν ἐκεῖ τῶν προκεκοιμημένων
σωτηρίαν, φημὶ τῶν ἁγίων πατριαρχῶν. Translatus erat
Enoch, raptus Elias; sed non est servus supra do-
minum. Nullus enim ascendit in cœlum, nisi qui
descendit de cœlo. Nam et Moysen, licet corpus
ejus non apparuerit in terris, nusquam tamen in glo-
ria cœlesti legimus, nisi postquam Dominus suæ re-
surrectionis pignore vincula solvit Inferni, et piorum
animas elevavit. S. Ambros. de Fide, lib. iv. cap. 1.
Qui nunc vincti estis, et immiti atque terribili Infer-
no tenemini; qui solutionem vinculorum in Christi
speratis adventu, &c. S. Hieron. in Zuch. cap. 9.
Ab illis Inferi sedibus nullus homo merito suo libe-
ratus est, nisi gratia Domini nostri Jesu Christi.
Idem, in Job, cap. 36. In typo præfigurat iste Ange-
lus sive Filius Dei, Dominum nostrum Jesum Chris-
tum, qui ad fornacem descendit Inferni, in quo clau-
sæ, et peccatorum et justorum animæ tenebantur,
ut absque exustione et noxa sui, eos qui tenebantur
inclusi, mortis vinculis liberaret. Idem, in Dan. cap.
3.—Perfossam parietem, quo Inferorum claustra
perfregit—. Idem, in Ezech. cap. 12.—Terram—mor-
tuum, quæ diripitur atque vastatur, quando morte
Christi vinctæ apud Inferos animæ liberantur. Idem,
in Oseam, cap. 13.

Pag. 561. (t)

Justin Martyr in his Dialogue with Trypho first
begins: Ἀλλὰ μὲν εὐδὲ ἀποθνήσκουσιν φημὶ πάσας τὰς ψυχὰς
ἐγὼ ἱρμαῖον γὰρ ἦν ὡς ἀληθῶς ταῖς κακοῖς. ἀλλὰ τί; τὰς
μὲν εὐσεβῶν ἐν κρείττονί ποί χώρῳ μένου, τὰς δὲ ἀδίκας καὶ
πονηρὰς ἐν χείρονι, τὸν τῆς κρίσεως ἐκδεχομένης χρόνον τότε.
§. 5. After him Irenæus; Cum Dominus in medio
umbræ mortis abierit, ubi animi mortuorum erant,
post deinde corporaliter resurrexit, et post resurrec-

A R T. tionem assumptus est; manifestum est quia et discipulorum ejus, propter quos et hæc operatus est Dominus, animæ abibunt in invisibilem locum, definitum eis a Deo, et ibi usque ad resurrectionem commorabuntur, sustinentes resurrectionem; post recipientes corpora et perfecte resurgentes, hoc est, corporaliter, quemadmodum et Dominus resurrexit, sic venient ad conspectum Dei. Nemo enim est discipulus super magistrum; perfectus autem omnis erit, sicut magister ejus. Quomodo ergo magister noster non statim evolans abiit, sed sustinens definitum a Patre resurrectionis suæ tempus (quod et per Jonam manifestum est,) post triduum resurgens assumptus est; sic et nos sustinere debemus definitum a Deo resurrectionis nostræ tempus, prænunciatum a Prophetis, et sic resurgentes assumi, quotquot Dominus hoc dignos habuerit. *Adv. Hæres. lib. v. cap. 26.* Tertullian followeth Irenæus in this particular: Habes et regionem Inferum subterraneam credere, et illos cubito pellere, qui satis superbe non putent animas fidelium Inferis dignas; servi super dominum, et discipuli super magistrum, aspernati si forte in Abrahamæ sinu expectandæ resurrectionis solatium carpere. *De Anim. cap. 55.* Nulli patet cælum, terra adhuc salva, ne dixerim clausa. Cum transactione enim mundi referabuntur regna cælorum. *Ibid.* Eam itaque regionem, finum dico Abrahamæ, etsi non coelestem, sublimiorem tamen Inferis, interim refrigerium præbituram animabus justorum, donec consummatio rerum resurrectionem omnium plenitudine mercedis expungat. *Adv. Marcion. lib. iv. cap. 34.* Omnes ergo animæ penes Inferos? inquis. Vels et nolis, et supplicia jam illic et refrigeria habes: pauperem et divitem.—Cur enim non putes animam et puniri et foveri in Infernis, interim sub expectatione utriusque judicii, in quadam usurpatione et candida ejus? *De Anim. cap. 58.* St. Hilary, in his Commentary upon these words of the Psalm, *Dominus custodiet et introitum tuum et exitum tuum ex hoc et usque in*

in sæculum: Non enim temporis hujus et sæculi est ista custodia, non aduri sole atque luna, et ab omni malo conservari; sed futuri boni expectatio est, cum exeuntes de corpore ad introitum illum regni coelestis per custodiam Domini fideles omnes reservabuntur, in sinu scilicet interim Abrahamæ collocati, quo adire impios interjectum chaos inhibet, quousque introeundi rursum in regnum coelorum tempus adveniat. Custodit ergo Dominus exitum, dum de corpore exeuntes, secreti ab impiis interjecto chao quiescunt. Custodit et introitum, dum nos in æternum illud et beatum regnum introducit. *Tract. in Psalm. cxx.* And at the end of the second Psalm, Judicii enim dies vel beatitudinis retributio est æterna, vel pœnæ: tempus vero mortis habet interim unumquemque suis legibus, dum ad judicium unumquemque aut Abraham reservat aut pœna. Thus Gregory Nyssen still leaves the Patriarchs in Abraham's bosom, in expectation of admittance into Heaven: Καὶ γὰρ οἱ περὶ τὸν Ἀβραὰμ πατριάρχαι τῷ μὲν ἰδεῖν τὰ ἀγαθὰ τὴν ἐπιθυμίαν ἔσχον, καὶ ἐκ ἀνῆκαν ἐπιζητῶντες τὴν ἐπεράνιον πατρίδα, καθὼς φησιν ὁ Ἀπόστολος· ἀλλ' ὁμῶς ἐν τῷ ἐλπίζεν ἔτι τὴν χάριν εἰσὶ, τῷ Θεῷ κρείττοντι περὶ ἡμῶν προβλεψάμενος, κατὰ τὴν τῷ Παύλῳ φωνήν, ἵνα μὴ, φησὶ, χωρὶς ἡμῶν τελευτῶσι. *De Hom. Orific. cap. 22.* These therefore which conceived that the souls of the godly now after Christ's ascension do go unto the bosom of Abraham, where the Patriarchs and Prophets were and are, and that both remain together till the general resurrection, did not believe that Christ did therefore descend into Hell, that he might translate the Patriarchs from thence into Heaven.

Pag. 362. (u)

St. Augustin in his book *de Hæresibus* reckons this as the seventy-ninth heresy: Alia, descendente ad Inferos Christo credidisse incredulos, et omnes exinde existimat liberatos. And though he gives the heresy without a name, as he found it in Philastrius, yet

A R T. yet we find the opinion was not very singular. For
v. Euodius propounded it to St. Augustin as a question in which he desired satisfaction, An descendens Christus omnibus evangelizavit, omnesque a tenebris et poenis per gratiam liberavit, ut a tempore resurrectionis Domini iudicium expectetur, exinanitis Inferis? *Epist. 98. ad S. August.* And in his answer to that question, he looks not upon the affirmative part as an heresy, but as a doubtful proposition. His resolution, first, is, that it did not concern the Prophets and the Patriarchs, because he could not see how they should be thought to be in Hell, and so capable of a deliverance from thence: Addunt quidem hoc beneficium antiquis etiam Sanctis fuisse concessum, Abel, Seth, Noe, et domui ejus, Abraham, Isaac, et Jacob, aliisque Patriarchis et Prophetis, ut cum Dominus in Infernum venisset, illis doloribus solverentur. Sed quonam modo intelligatur Abraam, in cujus sinum pius etiam pauper ille susceptus est, in illis fuisse doloribus, ego quidem non video: explicant fortasse qui possunt. *Epist. xcix. ad Euodium, cap. 3.* Et paulo post: Unde illis justis qui in sinu Abrahamæ erant, cum ille in Inferna descenderet, nondum quid contulisset inveni, a quibus eum secundum beatificam præsentiam suæ divinitatis nunquam video recessisse. And yet in another place he will not blame them that believed the contrary, nor did he think their opinion absurd. Si enim non absurde credi videtur, antiquos etiam Sanctos, qui venturi Christi tenuerunt fidem, locis quidem a tormentis impiorum remotissimis, sed apud Inferos, fuisse, donec eos inde sanguis Christi ad ea loca descensus erueret, &c. *De Civit. Dei, lib. xx. cap. 15.* His second resolution was, that Christ did by his descent relieve some out of the pains of Hell; taking Hell in the worst sense. Quia evidentia testimonia et Infernum commemorant et dolores, nulla causa occurrit, cur illo credatur venisse Salvator, nisi ut ab ejus doloribus salvos faceret. *Epist. xcix. cap. 3.* Quamobrem

obrem teneamus firmissime quod fides habet fundatissima auctoritate firmata, *quia Christus mortuus est secundum Scripturas, et quia sepultus est, et quia resurrexit tertia die secundum Scripturas*; et cætera quæ de illo, testatissima veritate, conscripta sunt. In quibus etiam hoc est, quod apud Inferos fuit, solutisque eorum doloribus, quibus cum erat impossibile teneri, a quibus etiam recte intelligitur solvisse et liberaſſe quos voluit. *Ibid. cap. 5.* His third resolution was, that how many these were which were delivered out of Hell was uncertain, and therefore temerarious to define. Sed utrum omnes quos in eis invenit, an quosdam quos illo beneficio dignos judicavit, adhuc requiro. *Ibid. cap. 3.* Hoc scilicet quod scriptum est, *Solutis doloribus Inferni*, non in omnibus, sed in quibusdam accipi potest, quos ille dignos ista liberatione judicabat: ut neque frustra illuc descendisse existimetur, nulli eorum profuturus qui ibi tenebantur inclusi; nec tamen sit consequens, ut quod divina quibusdam misericordia justitiaque concessit, omnibus concessum esse putandum sit. *Ibid. cap. 2.* Potest et sic, ut eos dolores eum solvisse credamus, quibus teneri ipse non poterat, sed quibus alii tenebantur quos ille noverat liberandos. Verum quinam isti sint, temerarium est definire. Si enim omnes omnino dixerimus tunc esse liberatos, qui illuc inventi sunt, quis non gratuletur, si hoc possimus ostendere? *Ibid. cap. 2.* Thus the opinion of St. Augustin is clear, that those which departed in the faith of Christ were before in happiness and the beatifical presence of God, and so needed no translation by the Descent of Christ; and of those which were kept in the pains of Hell, some were loosed and delivered from them, some were not: and this was the proper end or effect of Christ's Descent into Hell. Thus Capreolus; Ipse in homine est visitare Inferorum dignatus abstrusa, et præpositos mortis præsentia invictæ majestatis exterruit, et propter liberandos quos voluit, Inferorum portas referari præcepit. *Epist. ad Vital.*

A. R. T.
V.

- A R T.** *Vital. et Constant.* St. Ambrose.; Ipse autem inter mortuos liber, remissionem in Inferno positis, soluta mortis lege, donabat. *De Incarn. car.* 5. Ὅλον γὰρ εὐθὺς σκυλεύσας τὸν ἄδην, καὶ τὰς ἀφύκτες τοῖς τῶν κεκοιμημένων πνεύμασιν ἀναπετάσας πύλας, ἔρημόν τε καὶ μόνον ἀφείς ἐκείσε τὸν διάβολον ἀνέστη. *S. Cyril. Homil. Pasch.* 7. who speaks full as high as those words of Euodius, or that heretic, whosoever it was, which is mentioned, though not named, by Philastrius: for ἔρημος καὶ μόνος διάβολος is as much as *Inferi exinaniti*: and κενώσας τῷ θανάτῳ μυχὸν (which he useth in another Homily) is the same.

Pag. 362. (x)

This preaching of the gospel to the dead was the general opinion of the Fathers, as the end of his descent, or means, by which that good was wrought for the souls below, which was effected by his death. Propter hoc Dominum in ea, quæ sunt sub terra, descendisse, evangelizantem et illis adventum suum, remissione peccatorum existente his qui credunt in eum. Crediderunt autem in eum omnes qui sperabant in eum, id est, qui adventum ejus prænuñciaverunt, et dispositionibus ejus servierunt, justi, et Prophetæ, et Patriarchæ; quibus similiter ut nobis remisit peccata. *S. Iren. adv. Hæres. lib. iv. cap. 45.* Ἐνεργεῖ δὲ, οἶμαι, καὶ ὁ Σωτὴρ, ἐπεὶ τὸ σῶζεν ἔργον αὐτοῦ· ὅπερ ἔν καὶ πεποίηκεν τὰς εἰς αὐτὸν πιστεῦσαι βεβλημένους διὰ τοῦ κηρύγματος, ὅποι ποτ' ἔτυχον γεγονότες, ἐλκύσας εἰς σωτηρίαν. Εἰ γ' ἔν ὁ Κύριος δι' ἑδὲν ἕτερον εἰς ἄδην κατήλθεν, ἢ διὰ τὸ εὐαγγελίσασθαι, ὥσπερ κατήλθεν, ἦτοι πάντας εὐαγγελίσασθαι, ἢ μόνους Ἑβραίους. Εἰ μὲν ἔν πάντας, σωθήσονται πάντες οἱ πιστεύσαντες, καὶ ἐξ ἱθύνων ὄντες τύχωσιν, ἑομολογησάμενοι ἤδη ἐκεί. *S. Clem. Alex. Strom. lib. vi.* Τριττος γὰρ ἀνέβη, κηρύξας καὶ τοῖς ἐν φυλακῇ πνεύμασι. Πληρεστάτη γὰρ ἦτορ ἢ τῆς φιλανθρωπίας ἐπίδειξις ἦν, τῷ μὴ μόνον ἀνασῶσαι φημί, τὰς ἐν ζῶντας ἐπὶ τῆς γῆς, ἀλλὰ καὶ τοῖς ἤδη κατειχομένοις, καὶ ἐν τοῖς τῆς ἀβύσσου μυχοῖς καθημένοις ἐν σκοτῷ, κατὰ τὸ γεγραμμένον, διακηρύξαι τὴν ἄφρον.

S. Cyril.

S. Cyril. Alex. in Joan. cap. xvi. v. 16. Πολλαχῇ δια- A R T.
μαρτύρεται ἡ γραφή, ὅν τρόπον τοῖς τήνικαδε ζῶσι, τὸν αὐτὸν V.
καὶ τοῖς ἐν ᾧ δια Χριστῇ τὴν ἀπολύτρωσιν παραγενέσθαι.
Λέγει γὰρ ὁ τῶν μαθητῶν κορυφαῖος, Εἰς τῆτο γὰρ ἀπέθανε
καὶ ἀνέστη, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ· καὶ πάλιν,
Τοῖς ἐν φυλακῇ πορευθεῖς ἐκήρυξε πνεύμασιν, ἵνα κριθῶσι μὲν
σαρκί, ζῶσι δὲ πνεύματι· ταῦτέστιν, ὅπως οἱ μὲν ἄπιστοι καὶ διὰ
τῆτο ἁμαρτωλοὶ μέμνηκότες κατακριθῶσιν, ἅτε δὴ ὁλοκλήρως
ἀπὲρ γενοῦντες, καὶ διχοτομηθέντες τῷ πνεύματι· ὅσοι δὲ
κἄν ἐν ᾧ Χριστῇ τῇ δικαιοσύνῃ πεπιστεύκασι, τῆς πνευματικῆς
εὐφροσύνης ἀπολαύωσι. *Jobius apud Phot. lib. ix. cap. 38.*

Pag. 362. (y)

Justin Martyr in his Dialogue with Trypho the Jew; Καὶ ἀπὸ τῶν λόγων τῷ αὐτῷ Ἱερεμίᾳ ὁμοίως ταῦτα περιέκοψαν· Ἐμνήσθη δὲ Κύριος ὁ Θεὸς ἀπὸ Ἰσραὴλ τῶν νεκρῶν αὐτῷ τῶν κεκοιμημένων εἰς γῆν χύματος, καὶ κατέβη πρὸς αὐτὸς εὐαγγελίσασθαι αὐτοῖς τὸ σωτήριον αὐτῷ. §. 72. This place is first brought by Irenæus, to prove that he which died for us was not only man, but God: Et quoniam non solum homo erat qui moriebatur pro nobis, Esaias ait, *Et commemoratus est Dominus sanctus Israel mortuorum suorum, quia (leg. qui) dormierant in terra sepultionis, et descendit ad eos evangelizare salutem quæ est ab eo, ut salvaret eos. Adv. Hæres. lib. iii. cap. 23.* Only he names Isaiah instead of Jeremiah, whom he rightly names again; Sicut Hieremias ait, *Recommemoratus est Dominus sanctus Israel mortuorum, &c. lib. iv. cap. 39.* and as there, so more plainly, *lib. v. cap. 26.* applies it to the soul of Christ while it was absent from his body; Nunc autem tribus diebus conversatus est ubi erant mortui, quemadmodum prophetia ait de eo, *Commemoratus est Dominus sanctorum (leg. sanctus Israel) mortuorum suorum, eorum qui ante dormierunt in terra stipulationis (leg. sepultionis), et descendit ad eos, extrahere eos, et salvare eos.* Thus did Irenæus make use of this verse, to show Christ preached unto the dead, rather than that of St. Peter; and yet there is no authority in

A R T. in it. For it is not to be found in the Hebrew text, and Justin Martyr charges the Jews only of rasing it out of the LXX: which how they could do out of those copies which were in the Christians' hands is scarce intelligible; and yet it is not now to be found there.

Pag. 363. (x)

St. Clemens Alexandrinus first brings a strange place of Scripture to prove Christ's preaching in Hell; *Strom. lib. vi.* Διόπερ ὁ Κύριος εὐηγγελίσατο καὶ τοῖς ἐν ᾅδῃ. Φησὶ γ' ἔν ἡ γραφῇ, Λέγει ὁ ᾅδης τῇ ἀπωλείᾳ, Εἶδος μὲν αὐτῷ ἔκ εἶδομεν, φωνὴν δὲ αὐτῷ ἠκούσαμεν· which he thus interprets; Οὐχ ὁ τόπος δῆπερ φωνὴν λαβὼν, εἶπεν τὰ προκηρμημένα, ἀλλ' οἱ ἐν ᾅδῃ καταταγέντες καὶ εἰς ἀπώλειαν ἑαυτὰς ἐκδεδωκότες, καθάπερ ἔκ τινος νεῶς εἰς θάλασσαν ἐκόντες ἀπορρίψαντες· αὐτοὶ τοίνυν εἰσὶν οἱ ἐπακούσαντες τῆς θείας δυνάμεως καὶ φωνῆς· and then seeming to aim at the place of St. Peter, he passes to another proof, which he had produced in his second book: Δέδοκται δὲ καὶ τῷ δευτέρῳ Στρωματεῖ, τὰς Ἀποστόλους, ἀκολούθως τῷ Κυρίῳ, καὶ τὰς ἐν ᾅδῃ εὐηγγελισμένους· which he there proved by the authority of the book called *Pastor*, and attributed to Hermes; Ὁ Ποιμὴν δὲ—φησὶ τὰς Ἀποστόλους καὶ διδασκάλους, τὰς κηρύξαντας τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ, καὶ κοιμηθέντας, τῇ δυνάμει καὶ τῇ πείρῃ κηρύξαι τοῖς προκεικοιμημένοις· *Strom. lib. ii.* which words are thus in the old Latin translation of Hermes; Quoniam hi Apostoli et doctores qui prædicaverunt nomen Filii Dei, cum habentes fidem ejus et potestatem defuncti essent, prædicaverunt illis qui ante obierunt. *Lib. iii. Simil. 9.* And then Clemens supplies that authority with a reason of his own, that as the Apostles were to imitate Christ while they lived, so did they also imitate him after death: Ἐχρὴν γὰρ, οἶμαι, ὥπερ καὶ νῦν ταῦτα, ἔτι καὶ κεῖσε, τὰς ἀρίστες τῶν μαθητῶν μιμητὰς γενέσθαι τοῦ διδασκάλου· *Strom. lib. vi.* and therefore they preached to the souls in Hell, as Christ did before them. This is the doctrine of Clemens Alexandrinus out of his apocryphal authorities.

Pag.

Pag. 365. (a)

A R T:
V.

The Vulgar Latin renders it thus, *Quem Deus suscitavit, solutis doloribus Inferni*: So also the Syriac, **ܩܕܝܫܐ ܕܥܠܡܐ ܕܡܝܬܐ**. So some of the ancient Fathers read it; as Irenæus, or rather his Interpreter, *Quem Deus excitavit, solutis doloribus Inferorum*: *Adv. Hæres. lib. iii. cap. 12.* Capreolus Bishop of Carthage, *Resolvere, sicut scriptum est, Inferorum parturitiones*: *Epist. ad Vital. et Constant.* and before these Polycarpus—**Ὁν ἤγειρεν ὁ Θεὸς, λύσας τὰς ὠδῖνας τοῦ ᾄδου**. *Quem resuscitavit Deus, dissolvens dolores Inferni*: *Epist. ad Phil.* whom I suppose Grotius understood, when he cited Barnabas: and thus St. Augustin read it, and laid the stress of his interpretation upon this reading; *Quia evidentia testimonia et Infernum commemorant et dolores, &c. Epist. xcix. cap. 3.* But in the original Greek it is generally written **ὠδῖνας θανάτου**, and in all these many copies of it, only that of Petrus Fraxardus, and two of the sixteen copies which Robertus Stephanus made use of, read it **ᾄδου**. And this mistake was very easy: for in the eighteenth Psalm, verse the fifth, there is **חבלי מות ὠδῖνες θανάτου**, and verse the sixth, **חבלי שאול ὠδῖνες ᾄδου**. And we find twice in the Proverbs, xiv. 12. and xvi. 25. **דרכי מות** translated **πυθμένα ᾄδου**, and 2 Sam. xxii. 6. **חבלי שאול ὠδῖνες θανάτου**.

Pag. 365. (b)

Quod si movet, quemadmodum accipiendum sit Inferni ab illo solutos dolores (neque enim coeperat in eis esse tanquam in vinculis, et sic eos solvit tanquam si catenas solvisset quibus fuerat alligatus): facile est intelligere sic eos solutos esse quemadmodum solvi possunt laquei venantium, ne teneant; non quia tenuerunt. S. August. Epist. xcix. cap. 2.

Pag. 366. (c)

This is the argument of Gregory the Great; *Si fideles nunc sine bonis operibus non salvantur, et infideles*

- A B T. fideles ac reprobi sine bona actione, Domino ad Inferos descendente, salvati sunt; melior illorum fors fuit, qui incarnationem Domini minime viderunt, quam horum qui post incarnationis ejus mysterium nati sunt. Quod quantæ fatuitatis sit dicere vel sentire, ipse Dominus testatur discipulis, dicens, *Multi Reges et Prophetæ cupierunt videre quæ vos videtis, et non viderunt. Lib. vii. Epist. 15.*

Pag. 367. (d)

So Gregory the Great, after he had proved that none of the damned were released by Christ's descent, thus infers and concludes: *Hæc itaque omnia pertractantes nihil aliud teneatis nisi quod vera fides per Catholicam Ecclesiam docet: quia descendens ad Inferos Dominus illos solummodo ab Inferni claustris eripuit, quos viventes in carne per suam gratiam in fide et bona operatione servavit. Lib. vii. Epist. 15.* So Isidore Hispalensis by way of opposition; *Ideo Dominus in Inferno descendit, ut his, qui ab eo non pœnaliter detinebantur, viam aperiret revertendi ad coelos. Sentent. lib. i. cap. 16.* So Venerable Bede upon the place of St. Peter; *Catholica fides habet, quia descendens ad Inferna Dominus non incredulos inde, sed fideles tantummodo suos educens, ad cœlestia secum regna perduxerit; neque exutis corpore animabus, et Inferorum carcere inclusis, sed in hac vita vel per seipsum, vel per suorum exempla, sive verba fidelium, quotidie viam vitæ demonstret.*

Pag. 367. (e)

These are the words of Suarez; *Primo ergo certum est, Christum descendendo ad Inferos animabus sanctis, quæ in sinu Abrahamæ erant, essentialem beatitudinem, et cætera animæ dona, quæ illam consequuntur, contulisse. Hoc de fide certum existimo: quia de fide est illas animas non vidisse Deum ante Christi mortem—Deinde est de fide certum, Christum per mortem aperuisse hominibus januam regni—*
ideoque

ideoque de fide etiam certum est, animas sanctorum omnium post Christi mortem decedentium (si nihil purgandum habeant) statim videre Deum: ergo idem est de prædictis animabus. *Com. in tertiam partem D. Thomæ, Tom. ii. Disp. 43. Sect. 3.*

A R T.
V.

Pag. 367. (f)

We have shewed this before to have been the opinion of the most ancient, producing the express testimonies of Justin Martyr, Irenæus, Tertullian, Hilary, Gregory Nyssen. So also Novatian; Quæ infra terram jacent, neque ipsa sunt digestis et ordinatis potestatibus vacua. Locus enim est, quo piorum animæ impiorumque ducuntur futuri judicii præjudicia sentientes. *Lib. de Trin. cap. 1.*

Pag. 368. (g)

We have already shewn that many did believe all the damned souls were saved then; and St. Augustin had his *adhuc requiro*, when he wrote unto Euodius concerning that opinion. Beside, the doubt of that great divine, Gregory Nazianzen, is very observable, who in his second Oration *de Paschate* hath these words; Ἄν εἰς ἅδης κατή, συγκατέλθῃ γινῶσι καὶ τὰ ἐκεῖσε τῷ Χριστῷ μυθήρια· τίς ἡ οἰκονομία τῆς διπλῆς καταβάσεως; τίς ὁ λόγος; ἀπλῶς σώζει πάντας ἐπιφανείς, ἢ καὶ κεῖ τὰς πεινῶντας; Where his question is clearly this, whether Christ appearing in Hell did save all without exception, or did save there, as he does here, only such as believed. To this it is answered by Suarez two ways, that it is the ordinary and universal law, that none of the damned should be saved: An vero ex speciali privilegio sua voluntate et arbitrio aliquem damnatum a Gehenna Christus eduxerit, dubitari quoquo modo potest—Et juxta hæc possent intelligi Nazianzenus et Augustinus. But this will by no means salve their authorities; for neither of them did doubt or question whether some of the damned were released, but whether all were

A. R. T. released or some only: which Suarez did very well perceive, and therefore was ready in the same sentence with another answer; Quanquam Nazianzenus non videatur illa scripsisse verba, quoniam de hac veritate dubitaret, sed solum ut proponeret quid de hoc mysterio inquirere ac scire oporteat. Which is as much as to say, that he was satisfied of the truth, but desired to satisfy no man else. Whereas it is clear that it was a doubt in his age, as we have before shewn, and that he would leave it still a doubt and undetermined. And as for the other, Augustinus recte potest intelligi de animabus Purgatorii, it is certainly false, unless they will enlarge that Purgatory as wide as Hell; for the question was of emptying that. *Com. in tertiam partem D. Thomae Disp. 43. sect. 3.*

Pag. 370. (h)

Although the *bosom of Abraham* in express and formal terms be spoken only of Lazarus, whom Christ being yet alive in the flesh supposed dead; yet the same bosom is virtually and in terms equivalent promised to those which afterwards should believe. For the joys of the life to come are likened to a feast, in which, according to the custom then in use, they lay down with the head of one toward the breast of the other, who is therefore said to lie in his bosom, as we read of St. John, ἢ ἀνακείμενος—ἐν τῷ κόλπῳ τῷ Ἰησοῦ. St. John xiii. 23. Thus in that heavenly feast in the kingdom of God, Lazarus is ἀνακείμενος ἐν τῷ κόλπῳ Ἀβραάμ. St. Luke xvi. 23. and in St. Matt. viii. 11. Christ saith, that *Many shall come from the east and from the west, καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ, discumbent cum Abrahamo, sit down with Abraham*, as we translate it after our custom, at the same feast, that is, ἀνακλιθήσονται ἐν ταῖς κόλποις τῷ Ἀβραάμ, &c. as Euthymius, Quia Deus Abraham, cœli conditor, Pater Christi est; idcirco in regno cœlorum est et Abraham, cum quo accubituræ sunt nationes quæ crediderunt in Christum filium Creatoris.

Pag.

A R T.
V.

Pag. 372. (*k*)
So the Vulgar Latin, *Palam triumphans illos in se-*
metsipso; as also the Syriac, :ܡܝܬܐܢܐ So Novatian;
Triumphatis illis in semetipso. De Trin. cap. 16. St.
Hilary; *Triumphans eos in semetipso.* So St. Ambrose,
St. Augustine, and Pacianus.

Oecumenius sheweth their reading, Θριαμβεύσας αὐ-
τὲς ἐν αὐτῷ, and interpretation, Θρίαμβος λέγεται ἡ κατὰ
τῶν ἡττωμένων πόμπη καὶ πανήγυρις. Ἐθρίαμβευσεν ἔν αὐ-
τὸν διὰ τῆ σταυροῦ, τετίθει, ἐνίκησε, καὶ κατ' αὐτῆ θρίαμβον
νοητὸν ἐπιτίλισι. *Com. in Epist. ad Coloss. cap. 7.* Ἐν
αὐτῷ then is διὰ τῆ σταυροῦ, and this θρίαμβος νοητὸς on
the cross will no way agree with that actual triumph
in

A R T. in Hell. But Theophylact yet more clearly ; **Θριαμβεύσας αὐτὰς ἐν αὐτῷ· τετέστιν, ἐν τῷ σταυρῷ τὰς δαίμονας ἡττωμένους δείξας.** **Θριάμβος** γὰρ λέγεται, ὅταν τις ἀπὸ νίκης πολεμίων ἱπανελθὼν, δημοσίαν πομπὴν τελῇ, τὰς ἡττηθέντας δειμῖας πᾶσι δεικνύων. Ἐν τῷ σταυρῷ ἔν τὸ τρόπαιον γήσας ὁ Κύριος, ὥσπερ ἐν δημοσίῳ θιάτρῳ Ἑλλήνων, Ῥωμαίων, Ἰσδαίων, τὰς δαίμονας ἱθριάμβευσε. *In loco.* And this exposition they received from St. Chrysostom, who makes the δειγματισμὸς on the cross to consist in the death upon it ; Ἐκεῖ τὴν πληγὴν ἔλαβεν ὁ διάβολος, ὑπὸ σώματος νεκροῦ τὴν καιρίαν λαβὼν. *In Epist. ad Coloss. Homil. 6.* Where it is to be observed, that the triumph is not attributed to the soul departed from the body and descended into Hell, but rather to the body left by the soul and hanging on the cross ; Διὰ τῆ οἰκίης σώματος πᾶσιν ἡμῖν τὴν κατ' αὐτῶν χαρισάμενος νίκην, says Theodore*t in loco.* And before all these Origen most expressly ; Visibiliter quidem Filius Dei in carne crucifixus est : invisibiliter vero in ea cruce diabolus cum principatibus suis et potestatibus affixus est cruci. Non tibi hoc videbitur verum, si tibi horum testem produxero Apostolum Paulum ? *Quod erat,* inquit, *contrarium nobis, tulit illud de medio, affigens cruci suæ, exuens principatus et potestates traduxit, libere triumphans eas in ligno crucis.*—Ergo duplex ratio dominicæ crucis ; una illa, qua dicit Petrus quod Christus crucifixus *nobis reliquit exemplum* ; et hæc secunda, qua crux illa trophæum diaboli fuit, in quo et crucifixus est et triumphatus. *Homil. 8. in Josuam.* Requievit ut Leo, cum in cruce positus principatus et potestates exuit, et triumphavit eos cum ligno crucis. *Idem.*

Pag. 372. (m)

Tertullian ;

Serpentis spoliū, devicto principe mundi,
Affixit ligno, refugarum immane trophæum.

Adv. Marcion. lib. ii.

Prudentius ;

Dic

Dic trophæum passionis, dic triumphalem crucem. **A R T.**
Cathem. Hymn. ix. v. 83. V.

St. Hilary most expressly; *Manus ejus edoctæ ad bellum sunt cum vicit sæculum. Ego enim, ait, vici mundum*, cum extensus in crucem invictissimis armis ipse passionis instruitur. *Et posuisti, inquit, ut arcum æreum brachia mea*, cum de omnibus virtutibus ac potestatibus in ipso trophæo gloriosæ crucis triumphat, et principatus et potestates *traduxit cum fiducia triumphans in semetipso. Tract. in Psal. 143.* Where it is observable that the Father does read it *in semetipso*, and interprets it *in cruce*. Nos quoniam trophæum jam videmus, et quod currum suum triumphator ascendit, consideremus quod non arborum, non quadrijugis plaustrum manubias de mortali hoste quæsitæ, sed patibulo triumphali captiva de sæculo spolia suspendit. *S. Ambros. lib. x. in cap. 23. S. Lucæ*; and amongst the rest of the captives he reckons afterwards, captivum principem mundi, et spiritualia nequitie quæ sunt in cœlestibus. To this alludes Fulgentius; Sic oportuit nostrorum peccatorum deleri chirographum, ut dum vetus homo noster simul cruci affigitur, tanquam in trophæo, triumphatoris victoria panderetur. *Ad Thrasim. lib. iii. cap. 29.* Whether therefore we read it *ἐν αὐτῷ* with the Greeks, that is, *ἐν σαυρῷ*, or *ἐν αὐτῷ*, with the Latins, *in seipso*, it is the same: for he triumphed over the Devil by himself upon the cross, as in the same case it is written, Eph. ii. 16. *Καὶ ἀποκατάλλαξεν τὰς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ τῆς σαυρῆς, ἀποκτείναντες τὴν ἰχθύν ἐν αὐτῷ*,

Pag. 373. (n)

The original words do manifestly shew that this triumphant act did not precede this ascent; for had it been *Αἰχμαλωτεύσας αἰχμαλωσίαν ἀνέβη εἰς ὕψος*, we might well have expounded it thus; Christ did lead Sin and Death and Satan captive; and when he had done so, ascended up on high: but being it is writ-

- A B T. ten 'Αναβὰς εἰς ὕψος, that is, *having ascended up on high*,
 V. αἰχμαλώτισεν αἰχμαλωσίαν, *he captivated a captivity*, the
 ascent must here precede the captivation, though
 not in time (as it did the giving of gifts) yet in na-
 ture: so that it is not proper to say, by captivating
 he ascended; but it is proper to express it thus, by
 ascending he led captive a captivity.

Pag. 374. (o)

So St. Jerom on that place of the Ephesians; Inferiora autem terræ, Infernus accipitur, ad quem Dominus noster Salvatorque descendit, ut sanctorum animas, quæ ibi tenebantur inclusæ, secum ad cœlos victor abduceret. And on Matt. xii. 29. Alligatus est fortis, et religatus in Tartarum, et Domini contritus pede; et direptis sedibus tyranni, captiva ducta est captivitas. So Arnoldus Carnotensis is to be understood; Passus est rex illudi, et vita occidi; descendensque ad Inferos captivam ab antiquo captivitatem reduxit; *De Unctione Chrismatis*. Applying it to the custom of the Church, Omnino convenit, ut eo tempore quo Christus captivos eduxit ab Inferis, reconciliati peccatores ad Ecclesiam reducantur. *Ibid.* Thus Athanasius, when he speaks of Christ's triumphing over Satan in Hell, he mentions τὸν ἄδην σκυλευδίντα, *Hell spoiled*, to wit, of those souls which before it kept in hold. Otherwise in the same oration, in *Passionem et Crucem*, he acknowledgeth the triumph on the cross; Ἐδε γὰρ τὸν νικητὴν τὸν θριαμβεύοντα (not θριαμβεύσοντα) κατὰ τὴν διαβολὴν, μὴ ἄλλω συγχωρεῖν, ἀλλ' ἑαυτῷ βασιλεῖν τὸ τρόπαιον. Thus Leo the emperor; Χριστὸς ἀνέστη τὸν ἄδην αἰχμαλωτίσας, καὶ τοῖς αἰχμαλώτοις ἐλευθερίαν κηρύξας. *Homil. de Resur.* And thus Macarius supposeth Christ victoriously speaking unto Hell and Death, Κελεύω σοὶ ἄδη καὶ σκότος, καὶ θάνατε, ἔβαλε τὰς ἐγκλωπισμένας ψυχάς. *Homil. 11. Authar Libelli de Paschate*, under the name of St. Ambrose; Expers peccati Christus, cum ad Tartari ima descenderet, seras Inferni januasque confringens, vincetas peccato

peccato animas, mortis dominatione destructa, e dia- A B T.
boli faucibus revocavit ad vitam : atque ita divinus R.
triumphus æternis characteribus est conscriptus, dum
dicit, *Ubi est, mors, aculeus tuus ? Ubi est, mors, victo-*
ria tua ? Cap. 4. And the Commentaries under the
same name ; Gratia Dei abundavit in descensu Salva-
toris, omnibus dans indulgentiam, cum triumpho sub-
latis eis in coelum. *Ad Rom. cap. v. v. 15.* Secundum
animam descendit ad Inferna et spoliavit principes
tenebrarum ab animabus electorum. *Ecbert. Serm.*
9. cont. Catharos. Thus still the Fathers which
speak of spoiling Hell, of leading captivity captive,
of triumphing over Satan in his own quarters, are to
be understood in respect to those souls which they
thought were taken out of the custody, possession,
or dominion of Satan, whether just or unjust.

Pag. 376. (p)

St. Irenæus so calls his Descent, Legem mortuorum
fervare ; *Adv. Hæres. lib. v. cap. 26.* and St. Hilary
expresses that which I intend very clearly ; Morte non
interceptus est unigenitus Dei Filius ; ad explendam
quidem hominis naturam, etiam morti se, id est,
discessioni se tanquam animæ corporisque subjecit, et
ad Infernas fedes, id quod homini debitum videtur
esse, penetravit. *Tract. in Psal. 53.* And before him
Tertullian ; Christus Deus, quia et homo, mortuus
secundum Scripturas, et sepultus secus easdem, huic
quoque legi satisfecit, forma humanæ mortis apud
Inferos functus. *De Anim. cap. 55.* Ἡλθεν αὐτὸς ὁ τῶν
πάντων σωτὴρ, καὶ τὰς ἡμῶν χρεωσμένας τιμωρίας εἰς τὴν ἐξ
ἡμῶν, ἀντ' ἡμῶν, ὑπὲρ ἡμῶν, ἀναμάρτητον αὐτὸς ὑπεδέξατο σάρκα.
Καταφερόμεθα κατὰ τὸν θάνατον εἰς τὸν ᾧδην· ἀνεδίξατο καὶ
τῆτο, καὶ κατήλθεν ἐκστῶς εἰς αὐτόν. *Gelas. Aët. Concil.*
Nic. lib. ii. cap. 24. This St. Augustin calls Pro-
prietatem carnis : Scio ad Inferos Divinitatem Filii
Dei descendisse proprietate carnis, scio ad coelum
ascendisse carnem merito Deitatis : *Cont. Felician.*
cap. 11. and afterwards he calls it, Injuriam carnis :

A R T. Erat uno atque eodem tempore ipse totus etiam in
V. Inferno, totus in cœlo; illic patiens injuriam carnis, hic non relinquens gloriam Deitatis. *Cap. 14. Impleta est Scriptura quæ dicit, Et cum iniquis reputatus est. Quod et altius intelligi potest, dicente de semetipso Domino, Reputatus sum cum descendantibus in lacum: factus sum sicut homo sine adjutorio, inter mortuos liber.* Vere enim reputatus est inter peccatores et iniquos, ut descenderet ad Infernum. *S. Hieron. in Isaia cap. liii. v. 12.* Ruffinus, in his Exposition of the Creed, descanting upon that place in the Psalms, *Factus sum sicut homo sine adjutorio, inter mortuos liber;* Non dixit *homo*, sed *sicut homo*. *Sicut homo* enim erat, quia etiam descenderat in Infernum; sed *inter mortuos liber* erat, quia a morte teneri non poterat. Et ideo in uno natura humanæ fragilitatis, in alio divinæ potestas majestatis ostenditur. And yet more pertinently Fulgentius; Restabat ad plenum nostræ redemptionis effectum, ut illuc usque homo sine peccato a Deo susceptus descenderet; quousque homo separatus a Deo, peccati merito cecidisset, id est, ad Infernum, ubi solebat peccatoris anima torqueri, et ad sepulchrum, ubi consueverat peccatoris caro corrumpi. *Ad Thrasim. lib. iii. cap. 30.* Εἰ ἔν καὶ αὐτὸς εἴλετο, κύριος ὢν τῆ παντὸς καὶ δεσπότης, καὶ φῶς τῶν ἐν σκότει, καὶ ζωὴ τῶν ἀπάντων, θανάτῃ γεύσασθαι, καὶ τὴν εἰς ἄδης κατάβασιν ἐπιδέξασθαι, ὡς ἂν κατὰ πάντα ἡμῖν ὁμοιωθῇ χωρὶς ἁμαρτίας, &c. *Andreas Cret. Serm. de vita hum.* I conclude this with that exposition of St. Hilary upon those words of the Psalmist, *If I go down into Hell, thou art there also;* Humanæ ista lex necessitatis est, ut conssepultis corporibus ad Inferos animæ descendant: quam descensionem Dominus ad consummationem veri hominis non recusavit. *Tract. in Psal. 138.*

Pag. 376. (q)

As we read of the opinion in Tertullian's time, though not of him; Sed in hoc, inquiunt, Christus Inferos adiit, ne nos adiremus. Cæterum, quod discrimen

crimen Ethnicorum et Christianorum, si carcer mortuis idem? *De Anim. cap. 55.* Aut ipsius vox est hic, *Eruiſti animam meam ab Inferno inferiori*; aut nostra vox per ipsum Christum Dominum nostrum; quia ideo ille pervenit usque ad Infernum, ne nos remaneremus in Inferno. *S. Augustin. in Psalm. 85.* Πάσχω γὰρ αὐτὸς ἡμᾶς ἀνέλαβε, καὶ πεινῶν αὐτὸς ἡμᾶς ἔτρεφε, καὶ εἰς τὸν ᾅδην καταβαίνων, ἡμᾶς ἀνέφερε. *S. Athanas. in Omnia mihi trad. &c.*

Pag. 377. (r)

For though Eusebius Gallicanus and Venantius Fortunatus leave out the last word, *a mortuis*, and some copies in Ruffinus have it not; yet is it generally expressed in all the rest, which are more ancient than Eusebius or Fortunatus: and therefore that omission is to be imputed rather to negligence either of the author or the scribe, than to the usage of the Church in their age. Quod die tertio resurrexit a mortuis Dominus Christus, nullus ambigit Christianus. *S. August. Serm. in Vigiliis Paschæ.*

Pag. 379. (s)

Post duos annos dierum, tertio incipiente, de carcere educitur Joseph. Et noster Joseph Christus Dominus die tertio a mortuis resurrexit. Præsentatur Pharaoni; mundo resurrectionis declaratur—Data est Joseph a Pharaone in tota Ægypto potestas. Et noster Joseph Christus Dominus post resurrectionem dicit, *Data est mihi omnis potestas in cælo et in terra.* *Prosper. de Promiss. et Prædict. p. i. cap. 29.*

Pag. 380. (t)

Ideo Isaac immolatus non est, quia resurrectio Filio Dei servata est. *Prosper. de Promiss. et Prædict. p. i. cap. 17.* Οὕτως γὰρ τῷ ἁγίῳ πνεύματι τὸ μέγα μυστήριον τυπικῶς ἀμφοτέροις ἐπιμερίσαντος, τῷ τε ἡγαπημένῳ υἱῷ καὶ τῷ συμπαραδιδόντι προβάτῳ, ὥς τε δεῖχθῆναι ἐν μὲν τῷ προβάτῳ τὸ τῷ θανάτῳ μυστήριον, ἐν δὲ τῷ μονογενεῖ τῇ ζωῇ, τὴν μὴ

A R T. ab eodem Christo vita. *Confessionis Sociniane Vindices.*

Pag. 387. (c)

Ἐγείρειν τὰς νεκρὰς and ζωοποιεῖν is the same thing ; and therefore one in the Apodosis answereth to both in the Protasis, and sheweth that Christ raiseth and quickeneth whom he will, which demonstrateth his infinite and absolute power. Καί τοι τὸ, ὅθεν δύναται ἀφ' ἑαυτῆς ποιεῖν, τῷ, ὅς θέλει, ἐναντίον ἐστίν. Εἰ γὰρ ὅς θέλει, δύναται ἀφ' ἑαυτῆς ποιεῖν· τὸ γὰρ θελεῖν ἐξουσίας· εἰ δὲ ὅς δύναται ἀφ' ἑαυτῆς, ἔκτετι ὅς θέλει. Τὸ μὲν γὰρ, ὥσπερ ὁ πατὴρ ἐγείρει, τῆς δυνάμεως δείκνυσι τὴν ἀπαρραλαξίαν· τὸ δὲ, ὅς θέλει, τῆς ἐξουσίας τὴν ἰσότητα. *S. Chrysost. Homil. 38. in Joan.* Where it is very observable that though ἐγείρειν τὰς νεκρὰς and ζωοποιεῖν be the same in the language of the Scriptures, yet ἐγείρειν and ζωογονεῖν are not the same. By which observation the late learned Bishop of Ely hath most evidently detected that Socinian cavil. Si quis obstinate vocem *excitabo* [ἐγερῶ] urgere vult, is animadvertet quid D. Jesus alibi dicat, *Eum qui perdidit animam, vivificaturum eam.* Ubi si quis insistere vellet ipsis verbis, eum colligere oporteret, credentes etiam ipsos sese vivificaturos, et a mortuis excitaturos. *Catech. Racov.* For ἐγερῶ hath manifest relation to the dead, but ζωογονῶ unto the living. And therefore our translation hath very well rendered those words, Luke xvii. 33. “Ὁς ἐὰν ἀπολέσῃ αὐτήν, ζωογονήσῃ αὐτήν, *Whosoever shall lose his life shall preserve it* : so that ζωογονεῖν ψυχὴν is *to preserve life*, which interpretation is most evident out of the antithesis of the same place ; “Ὁς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτῆς σῶσαι, ἀπολέσῃ αὐτήν. For σῶσαι and ἀπολέσῃ in the former part are the same with ἀπολέσῃ and ζωογονήσῃ in the latter. And beside, this is the language of St. Luke, who, Acts vii. 19. says that the Egyptians ill treated the Israelites, τῆς ποιεῖν ἔκθρα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι, *So that they cast out their young children, to the end they might not live*, that is, *remain alive* ; Syr. ܡܬܢ ܠܬܝ, *ne servarentur*,

tur, ne viverent, as the Arabic. In which words there A R T.
V. is a manifest reference to that place in Exodus, where thrice this word is used in that sense by the LXX; as i. 17. וְיָצִיטוּ אֹתָם, *Kai' ézwoyónen ta ársena*. *Vulg. Tr. Sed conservabant mares*; *Chald. נִמְרִי נִבְנִי*; so verse 18. *Ézwoyoneíte ta ársena*, and 22. *Kai' pán th̄lu, zwoyoneíte autó*. And indeed וְיָצִיט in Piel is often used for *keeping* or *preserving alive*, and is so several times translated, *zwoyonō* as well as *zwoyō*; as Jud. viii. 19. וְיָצִיטוּ אֹתָם, *Ei ézwoyonēkete autēs, ēk ān āpēktēna ūmās*. *Vulg. Tr. Si servassetis eos, non vos occiderem*: *If ye had saved them alive, I would not slay you*. i Sam. xxvii. 9. וְיָצִיט אֹתוֹ, *Kai' ēk ézwoyōnei āndra, ē gynāika*. *Vulg. Tr. Nec relinquebat viventem virum et mulierem*; *And left neither man nor woman alive*: and which is yet nearer to our purpose, i Kings xx. 31. וְיָצִיט אֹתָם, LXX, *Eĩpws zwoyonēsei tas psyxās h̄mōn*. *Vulg. Tr. Forſitan ſalvabit animas noſtras*; *Peradventure he will ſave thy life*. So that *zwoyoneĩn* in the language of the LXX, is *to ſave alive*, and *zwoyoneĩn tēn psyxēn*, is *to preſerve one's life*. So that St. Luke, in the text cited by the Socinians, could intend no more than that he which was ready to loſe his life for Chriſt ſhould thereby preſerve it, and conſequently he ſpeaks nothing of the raiſing of the dead.

Pag. 388. (d)

Kai' alēthōs ēpaθen, ws kai' alēthōs anēsēsen ēautón. S. Ignat. Epist. ad Smyrn. cap. 2. Si peccati confessor revixit a morte, quis eum suscitavit? Nullus mortuus est sui ipsius suscitator. Ille se potuit suscitare, qui mortua carne non mortuus est. Etenim hoc suscitavit quod mortuum fuerat. Ille se suscitavit qui vivebat in se, in carne autem sua suscitanda mortuus erat. Non enim Pater solus Filium suscitavit, de quo dictum est ab Apostolo, Propter quod et Deus eum exaltavit: sed etiam Dominus seipsum, id est, corpus suum; unde dicit, Solvite templum hoc, et in triduo

A R T. *triduo suscitabo illud* S. August. de Verb. Dom. Serm. vii. cap. i.

Pag. 391. (e)

De cruce descendere poterat, sed differebat ut de sepulchro resurgeret. S. August. Tract. 12. in Joan.

Pag. 391. (f)

Ἡδύνατο μὲν καὶ παρ' αὐτὰ τῷ θανάτῳ τὸ σῶμα διεγῆραι καὶ πάλιν διῆξαι ζῶν· ἀλλὰ καὶ τῷτο καλῶς προῖδων ὁ Σίμων ἢ πιστοῖμεν· εἴπε γὰρ ἂν τις μὲθ' ὅλας αὐτὸ τεθνηκέναι, ἢ μὲθ' ἑτέρον αὐτῷ τὸν θάνατον ἐφανέναι, εἰ παρ' αὐτὰ τὴν ἀνάστασιν ἢ ἐπιδείξας. Τάχα δὲ καὶ ἐν ἱσθ' τῷ διαστήματι ὅλος τῷ τε θανάτῳ καὶ τῇ ἀναστάσει, ἄδηλον ἐγένετο τὸ περὶ τῆς ἀφθαρσίας κλῆος. Ὅστιν ἵνα δειχθῇ νεκρὸν τὸ σῶμα, καὶ μίαν ὑπάρχον μίσην ὁ Λόγος, καὶ τριταῖον τῷτο πᾶσι ἔδειξεν ἀφθαρτον. S. Athanas. de Incarn. Verbi. Καὶ τρεῖς δὲ ἡμέρας διὰ τῷτο συγχώρησεν, ἵνα πιστευθῇ ὅτι ἀπέθανεν, ἢ γὰρ τῷ σαρκεῖ αὐτῇ μόνον βιβαῖται, καὶ τῇ πάντων ὄψα. ἀλλὰ καὶ τῷ χρόνῳ τῶν ἡμερῶν. S. Chrysost. Homil. 43. ἐν Μάρτ.

Pag. 392. (g)

Ἐνθα μὲν ἐν τῷ δειχθῆναι τὸν θάνατον ἐν τῷ σώματι, τριταῖον αἰτίηται τῷτο· ἵνα δὲ μὴ ἐπὶ πολὺ διαμαῖναι καὶ φθαρὲν τέλειον ὕστερον ἀναστήσας ἀπιστευθῇ, ὡς εἶχε αὐτὸ, ἀλλ' ἕτερον σῶμα φέρων· (ἡμελλε γὰρ ἂν τις καὶ δι' αὐτὸν χρόνον ὀπισθεῖν τῷ φαινομένῳ, καὶ ἐπιλανθάνεσθαι τῶν γενομένων) διὰ τῷτο ἢ πλείω τῶν τριῶν ἡμερῶν ἠνέσχετο, εἰδὲ ἐπὶ πολὺ τῆς ἀκυσταίας αὐτῷ περὶ τῆς ἀναστάσεως παρείλκεσθαι· ἀλλ' ἔτι τῶν ἀκοῶν αὐτῶν ἐνκυλὸν ἔχοντων τὸν λόγον, καὶ ἔτι τῶν ὀφθαλμῶν αὐτῶν ἀνδεχομένων, καὶ τῆς διανοίας αὐτῶν ἠρτημένης, καὶ ζήντων ἐπὶ γῆς ἔτι, καὶ ἐπὶ τόπων ὅντων τῶν θανατουσάντων, καὶ μαρτυρούντων περὶ τῷ θανάτῳ τῷ κυριακῷ σώματος, αὐτὸς ὁ τῷ Θεῷ υἱὸς ἐν τριταίῳ διαστήματι τὸ γενόμενον νεκρὸν σῶμα ἔδειξεν ἀθάνατον καὶ ἀφθαρτον, S. Athanasius de Incarnatione Verbi.

Pag. 393. (b)

These several phrases are used; first that Christ was in the heart of the earth τρεῖς ἡμέρας, καὶ τρεῖς ὥ-
ρας·

ταῖς· secondly, that he was to rise *μετὰ τρεῖς ἡμέρας*· A B A.
 thirdly, that he would rebuild this temple ἐν τρεῖσιν· V.
 ἡμέραις, and διὰ τριῶν ἡμερῶν· and lastly, that he rose
 τῇ τριτῇ ἡμέρᾳ, which is the most general and constant
 form of speech.

Pag. 393. (f)

Lazarus is said to be τετάρταῖος, four days dead,
 that is counting the day on which he died, and the
 day on which his sister spake so to our Saviour at his
 sepulchre : and being he was raised then, he rose τῇ
 τετάρτῃ ἡμέρᾳ, *the fourth day*. Our Saviour rose τῇ
 τρίτῃ ἡμέρᾳ, and therefore he was τριταῖος when he
 arose ; and so the Fathers call him, as you may ob-
 serve in the words last cited out of St. Athanasius.

Pag. 393. (A)

As we read in Plutarch, Σολεὺς ὁ Θεωπίσιος—ἔξιδανε,
 καὶ τριταῖος ἦδη περὶ τὰς ταρὰς αὐτὰς ἀνήνεγκε· *De his
 qui fero pan.* and of that spirit in a boy possessed,
 who hated all women, Ἐπεὶ ἡ γυνὴ περὶ τὴν εὐνὴν ὕβρισε,
 τριταῖς καμένε γαμηθεῖσα ἰτέρῳ. *Philostat. de Vit. Apoll.
 Tyan. lib. iii. cap. 12.* What this τριταῖος is, the
 Greek grammarians will teach us : Πρὸς μὲν τὸ πᾶσα
 ἀπαντᾷ τὸ τρία τυχὸν ἢ τέσσαρα, πρὸς δὲ τὸ πᾶσον τὸ τρίτον
 ἢ τετάρτον ἐπὶ ταῖς, πρὸς δὲ τὸ ποσαῖον τὸ τριταῖον ἢ τεταρ-
 ταῖον· οἷον πρὸς τὸ, ποσαῖον ἀπ' ἑβραῦς πᾶρει ; ἀπαντήσῃ τὸ,
 τριταῖος τυχὸν ἢ τεταρταῖος, ἢ γὰρ τρίτην ἡμέραν ἔχω ἀφ' ἧς
 πᾶραιμι ἢ τετάρτην. *Schol. Eurip. Hec. v. 32.* Τριταῖος
 then, in respect of his coming to or from any place, is
 that person which is now the third day in or from that
 place ; which cannot be better interpreted, as to the
 Greek language, than in the expression of a Tertian
 fever, called so because the second accession is upon
 the third day from the first, and the third from the
 second, &c. In which case there is but one day be-
 tween, in which the patient is wholly free from his
 disease : from whence *παρα μίαν* and *τριταῖνως* is the
 same in the language of the physicians. This is ex-
 cellently

A R T. cellently expressed by Alexander Aphrodisæus in
V. that problematical question, Διὰ τί ὁ μὲν τριταῖος ἐκ θερμῆς χυμῆς γιγνόμενος, καὶ ἔχων μαρίζουσιν καὶ καταλείπουσιν χολήν, παρὰ μίαν κινεῖται· ὁ δὲ ἀμφημερινός, ἔχων πιδῆσαν τὸ φλέγμα τῇ βαρύτητι καὶ ψυχρότητι κατ' ἡμέραν· ὁ δὲ τεταρταῖος διὰ δύο ἡμερῶν μέσων. *Probl. 10. lib. ii.* The Quotidian ague hath its accessions κατ' ἡμέραν· the Tertian παρὰ μίαν (*sub. ἡμέραν*) after one day of perfect intermission; the Quartan διὰ δύο ἡμερῶν μέσων. In the same manner he mentions the πεμπταῖον, the ἑβδομαῖον, and ἑνναταῖον: in all which this is constantly observable, that the days of perfect intermission are fewer by two, than the number in the name of the fever: for if the fever be a τριταῖος, the day of intermission is but one, if τεταρταῖος two, if πεμπταῖος three, if ἑβδομαῖος five, if ἑνναταῖος seven. Thus if our Saviour were one whole day in the grave, and died the day before, and rose the day after, he did rise τριταῖος; if he were two whole days in the grave, he rose τεταρταῖος. So Aristotle; Διὰ τί ὁ νυκτερινὸς βορέας τριταῖος λήγει; πότῃρον ὅτι ἀπὸ μικρᾶς καὶ ἀσθενῆς ἀρχῆς; ἡ τρίτη δὲ κρίσιμος. *Probl. 15. Sect. xxvi.* Τῇ τρίτῃ therefore and τριταῖος is the same. For from τρίτη comes τριταῖος, and from τετάρτη, τεταρταῖος, in which ἡμέρα is always understood. Τεταρταῖος, τετραήμερος. *Suid.* Τριταῖος then is τριήμερος· πυρετὸς τριταῖος, διὰ τρίτης· and τεταρταῖος, διὰ τετάρτης. Thus being Christ did certainly rise τῇ τρίτῃ ἡμέρᾳ, he did rise according to the Greeks τριταῖος· and according to the same then he must also rise παρὰ μίαν, that is, one day only interceding between the day of his death, and the day of his resurrection.

Pag. 394. (1)

A night and a day in the Hebrew language, not used to compositions, is the same with the Greek νυχθήμερον or ἡμερονύκτιον: *וַיְהִי עֶרְבַּ וַיְהִי בֹקֶר יוֹם אֶחָד* *The evening and the morning were the first day.* For though God called the light Day, and the darkness he called

called *Night*, yet at the same time that day and that night was called *day*. So that the same word דַּי in the same verse signifieth both the natural and artificial day. And the evening and the morning are sometimes put instead of the day; as Dan. viii. 14. עַד עֶרֶב בָּקָר אֲלֵפִים וְשָׁלֹשׁ מֵאוֹת, *Unto two thousand and three hundred days*, and verse 26. מִרְאֵה הָעֶרֶב וְהַבֹּקֶר, which we translate, *The vision of the evening and the morning*, but might be rather translated, in reference to the former, *The vision of the days*, viz. the 2300 days before spoken of. Now though a day be thus diversely taken, yet in the measuring of any time which containeth in it both days and nights, a day is always taken in that sense in which it comprehendeth both day and night. Thus Galen, who is very punctual and exact in all his language, and full of expositions of the words he uses to prevent mistakes, being to speak of the critical days, gives notice that by a day he understands not that space of time which is opposed to the night, but that which comprehendeth both the night and the day: Ἡμέραν δηλονότι παρ' ὅλον τὸν λόγον εἰρησομένοις, ἕκ ἐκ τῆς ἡμέρας αὐτῆς μόνης συνεσῶσαν, ἀλλὰ καὶ τῆς νυκτὸς χρόνον· καθάπερ ἔν, καὶ τὸν μῆνα τριάκοντα ἡμερῶν εἶναι λέγομεν, ἢ μόνον τῆτον τὸν χρόνον, ὃν ὑπὲρ τῆς γῆς ὁ ἥλιος φαίνεται προσαγορεύοντες ἡμέραν, ἀλλὰ καὶ τὸν τῆς νυκτὸς αὐτῷ πρὶςιθύντες· ἔτι δέ πως, καὶ τὸν ἐνιαυτὸν πέντε, καὶ ἑξήκοντα, καὶ τριακασίων ἡμερῶν εἶναί φαμεν. *De Crifibus, lib. ii. cap. 2.* This is observed by St. Basil to be also the custom of the Scriptures, upon these words in Genesis, Ἐγένετο ἔν ἑσπέρα, καὶ ἐγένετο πρωί· τὸ ἡμερονύκτιον λέγει· καὶ ἕκτι προσηγόρευσεν, ἡμέρα καὶ νύξ, ἀλλὰ τῷ ἐπικρατῶντι τὴν πᾶσαν προσηγορίαν ἀπένεκε. Ταύτην αὖ καὶ ἐν πάσῃ τῇ γραφῇ τὴν συνήθειαν εὗροισ, ἐν τῇ τῷ χρόνῳ μετρήσει ἡμέρας ἀριθμημέναις, ἕχὶ δὲ καὶ νυκτὰς μετὰ τῶν ἡμερῶν. *In Hexaem. Homil. 2.* Now being generally in all computations of time, as St. Basil observeth, ἐν τῇ τῷ χρόνῳ μετρήσει, a day was taken for the whole space of day and night; and as the evening and morning signifieth the same,

A. R. T. that is, a day ; and 2300 evenings and mornings no more than so many days ; and so three days and three nights in the computation of time signify no more than three days ; (*For God called the light Day, and the darkness he called Night, and the evening and the morning were the first day, and the evening and the morning were the second day, &c.*) being three days in the language of the Scripture are said to be fulfilled when the third day is come, though it be not wholly passed over ; it followeth that to be three days dead, or to be three days and three nights dead, in the Hebrew language, cannot necessarily infer any more, than that the person spoken of did continue dead till the third day.

Pag. 394. (m)

As we read of the circumcision of our Saviour, *Ἐπλήσθησαν ἡμέραι ὀκτώ* St. Luke ii. 21. so of Zachary, *Ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λείψυργίας αὐτῆς* St. Luke i. 23. and though the number *ὀκτώ* were not expressed, yet it is to be understood according to the language of the Scripture in other cases, and of Josephus particularly in this ; *Διέταξε δὲ μίαν πατριὰν διακονεῖσθαι τῷ Θεῷ ἐπὶ ἡμέρας ὀκτώ, ἀπὸ σαββάτου ἐπὶ σάββατον.* *Jud. Antiq. lib. vii. cap. 11.*

Pag. 395. (n)

So St. Jerom on Jonas ii. 1. *Et erat Jonas in ventre piscis tribus diebus et tribus noctibus.* Hujus loci mysterium in Evangelio Dominus exponit : et superfluum est vel idipsum, vel aliud dicere quam exposuit ipse qui passus est. Hoc solum quærimus, quomodo tres dies, et tres noctes fuerit in corde terræ. Quidam *παρασκευὴν*, quando solis fugiente ab hora sexta usque ad horam nonam, nox successit diei, in duas dies et noctes dividunt, et apponentes sabbatum, tres dies et tres noctes æstimant supputandas : nos vero *συνεχόχικῶς* totum intelligamus a parte : ut ex eo quod in *παρασκευῇ* mortuus est, unam diem supputemus et noctem, et sabbati alteram : tertiam vero noctem, quæ diei dominicæ nuncupatur, referamus

mus ad exordium diei alterius; nam et in Genesi A R T:
v. nox præcedentis diei (*add* non) est, sed sequentis, id est, principium futuri, non finis præteriti. To the same purpose St. Augustin; Ipsum autem triduum non totum et plenum fuisse, Scriptura testis est; sed primus dies a parte extrema totus annumeratus est; dies vero tertius a parte prima, et ipse totus; medius autem inter eos, i. e. secundus dies absolute totus viginti-quatuor horis suis, duodecim nocturnis, et duodecim diurnis. Crucifixus est enim primo Judæorum vocibus hora tertia, cum esset dies sexta sabbati. Deinde, in ipsa cruce suspensus est hora sexta, et spiritum tradidit hora nona. Sepultus est autem cum jam fero factum esset, sicut sese habent verba Evangelii, quod intelligitur in fine diei. Unde libet ergo incipias, etiam si alia ratio reddi potest, quomodo non sit contra Evangelium Joannis, ut hora tertia ligno suspensus intelligatur: totum diem primum non comprehendis. Ergo a parte extrema totus computabitur, sicut tertius a parte prima. Nox enim usque ad diluculum, quo Domini resurrectio declarata est, ad tertium diem pertinet. *De Trin. lib. iv. cap. 6.* And after him Leo the Great; Ne turbatos Discipulorum animos longa moestitudo cruciaret, denunciata tridui moram tam mira celeritate breviavit, ut dum ad integrum secundum diem pars primi novissima, et pars tertii prima concurrir, et aliquantum temporis spatio decideret, et nihil dierum numero deperiret. *Serm. 1. De Resur. Dom. Isidor. Pelus. lib. i. Epist. 114.*

Pag. 395. (o)

Παρασκευή, *Parasceue* interpretatur præparatio, saith St. Augustin, *De Conf. Evang. lib. iii. cap. 13.* and in the Greek language it signifieth generally any preparation of what nature soever: but in this case it signifieth rather the time in which preparation was made, as St. Luke xxiii. 54. Καὶ ἡμέρα ἦν παρασκευή and that preparation among the Jews for the Sabbath;

A R T. bath; as St. Mark xv. 42. Ἐπεὶ ἦν παρασκευὴ, ὃ ἐστὶ
V. προσάββατον and in the edict of Augustus Cæsar,
 Ἐγλύας τε μὴ ὁμολογεῖν ἐν σάββασιν, ἢ τῇ πρὸ ταύτης παρα-
 σκευῇ ἀπὸ ὥρας ἐννάτης. *Joseph. Jud. Antiq. lib. xvi. cap.*
 10. which is well expressed by Synesius; Ἡμεῖρα μὲν
 ἦν ἡν, ἡν τινα ἄγασιν οἱ Ἰουδαῖοι παρασκευὴν τὴν δὲ νύκτα τῇ
 μετ' αὐτὴν ἡμέρα λογίζονται, καὶ ἡν ἕδινι θέμις ἐστὶν ἐνεργὸν
 ἔχειν τὴν χειρὰ, ἀλλὰ τιμῶντες διαφερόντως αὐτὴν, ἄγασιν
 ἀπραξίαν. *Epist. 4.* This παρασκευὴ of the Hebrews was
 answerable to the cœna pura of the Gentiles, as the
 old Glossary; Cœna pura, προσάββατον, *et in Gloss.*
Latino-Arabico, Parasceue, cœna pura, id est, præpa-
 ratio quæ fit pro sabbato. From whence some of the
 Fathers did so interpret the eves of the Jewish Sab-
 baths; as Tertullian; Dies observatis, et menses, et
 tempora, et annos, et sabbata, ut opinor, et cœnas
 puras, et jejunia, et dies magnos. *Adv. Marcion. lib.*
v. cap. 4. Acceleratam vult intelligi sepulturam, ne
 advesperasceret: quando jam propter parasceuen,
 quam cœnam puram Judæi Latine usitatius apud
 nos vocant, facere tale quid non licebat. *S. August.*
Tract. 120. in Joan. And the ancient translators of
 the Greek Fathers did use the Latin cœna pura for
 the Greek παρασκευή. As the Interpreter of St.
 Chrysostom; Qua enim die conceptus est Dominus
 eadem die et passus est; eadem ipsa die cœna pura
 fuit, in qua et luna quarta-decima occurrit. *Serm. in*
Natalem Joan. Bapt. So likewise the old Interpreter of
 Irenæus; Parasceue, quæ dicitur cœna pura, id est,
 sexta feria, quam et Dominus ostendit passus in ea.
Adv. Hæres. lib. v. cap. 19.—Μοσὴν in sexta die
 dixisse, quæ est in cœna pura, &c. *Ibid. lib. i. cap. 10.*
 As therefore the cœna pura among the Gentiles was
 that time in which they prepared and sanctified
 themselves for their sacred solemnities, so the Jews
 did make use of that word to signify their sanctifi-
 cation, and of the Greek παρασκευὴ to testify the
 preparation of all things used on their holy days,
 upon the eve thereof, or day before. Parasceue La-
 tine

tine præparatio est : sed isto verbo Græco libentius A R T.
utuntur Judæi in hujusmodi observationibus, etiam V.
qui magis Latine quam Græce loquuntur, saith St.
Augustin: *Tract. 117. in Joan.* So that the same Fa-
ther testifieth that the Jews speaking Latin in his
time, did sometimes use *parasceue*, sometimes *cæna*
pura, for their eve of preparation. Otherwise in
their own language they called it ערב or ערבתא;
by which generally they understood the sixth day of
the week, the day before the sabbath. For so they
reckoned the days of the week in *Beresith Rabba*;
א בשבתא, *the first of the week*; ב, *the second*;
ג, *the third*; ד, *the fourth*; ה, *the fifth*;
ו, *the eve*; ז, *the sabbath*. Thus
in Hebrew, ערבתא, in Greek, παρασκευή, in Latin,
cæna pura, were used by the Jews for the same day,
the Friday or sixth of the week; but not for that
alone, but for the eve of any great festival which an-
swered to a sabbath; so that they had their ערב
השבת, and ערב חמץ, as παρασκευή τῆ σαββάτου,
and παρασκευή τῆ Πάσχα. And when a great festival
fell upon the sabbath, then as the festivities were
both one day, so the eve to both was the same Fri-
day. And such was the day of preparation on which
our Saviour was crucified.

Pag. 396. (p)

Ὁρᾶτε, πῶς λέγει, ὅτι τὰ νῦν σαββάτα ἑμοὶ δεκτὰ, ἀλλὰ ἃ
πεποίηκα, ἐν ᾧ καταπαύσας τὰ πάντα, ἀρχὴν ἡμέρας ὀγδόης
ποιήσω, ὃ ἐστὶν ἄλλος κόσμος ἀρχήν· διὸ καὶ ἄγομεν τὴν ἡμέραν
τὴν ὀγδόην εἰς εὐφροσύνην, ἐν ᾗ καὶ ὁ Ἰησοῦς ἀνέστη ἐκ νεκρῶν,
καὶ φανερῶθεις ἀνέβη εἰς τὰς ὑβανύς. *S. Barnabæ Epist.*
cap. 15. Ἡ μὲν ἔν τῶν πνευματικῶν ἀνάπαυσις ἐν κυριακῇ
ἐν ὀγδοαίᾳ ἡ κυριακὴ ὀνομάζεται. *Theodorus, Epist. 1.* Ἡ
δὲ ἐντολὴ τῆς περιτομῆς, κελεύσας τῇ ὀγδοῇ ἡμέρᾳ ἐκ παντὸς
περιτέμνειν τὰ γεννώμενα, τύπος ἦν τῆς ἀληθινῆς περιτομῆς
ἣν περιετμήθημεν ἀπὸ τῆς πλάνης καὶ πονηρίας διὰ τῆ ἀπὸ
νεκρῶν ἀναστάσεως ἐν μιᾷ τῶν σαββάτων ἡμέρᾳ Ἰησοῦ Χριστοῦ
τῆ Κυρίου ἡμῶν. Μία γὰρ τῶν σαββάτων, πρώτη μένεται τῶν

A R T. πασῶν ἡμερῶν, κατὰ τὸν ἀριθμὸν πάλιν τῶν πασῶν ἡμερῶν
 V. τῆς κυκλοφορίας, ὁγδόη καλεῖται, καὶ πρώτη ἔσα μέγα. *S. Justin. Mart. Dial. cum Tryph. §. 41.* Cum in septimo die sabbati nomen fit et observantia constituta; tamen nos in octava die, quæ et ipsa prima est, perfecti sabbati festivitate lætamur. *S. Hilar. Com. in Psal. Prol.* Hæc octava sententia, quæ ad caput redit, perfectumque hominem declarat, significatur fortasse et circumcissione octava die in veteri Testamento, et Domini resurrectione post sabbatum, quod est utique octavus, idemque primus dies. *S. August. de Serm. Dom. in monte, lib. i. cap. 4.* Καὶ τὸ ἔθος καὶ τὸ πρέπον ἡμᾶς ἀπαιτεῖ πᾶσαν Κυριακὴν τιμᾶν καὶ ἐν ταύτῃ πανηγυρίζειν, ἐπειδήπερ. ἐν ταύτῃ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς τὴν ἐκ νεκρῶν ἀνάστασιν ἡμῖν ἐπευλόγησε· διὰ καὶ ἐν ταῖς ἱεραῖς γραφαῖς καὶ πρώτη κέκληται, ὡς ἀρχὴ ζωῆς ἡμῶν ὑπάρχουσα, καὶ ὁγδόη, ὅτε ὑπερβέβηκυῖα τὸν τῶν Ἰουδαίων σαββατισμὸν. *Theophil. Alex. Edict.*

Pag. 399. (q)

Τῇ τῇ ἡλίῃ λεγομένη ἡμέρα πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται. *S. Justin. Mart. Apol. i. §. 67. et paulo post.* Τὴν δὲ τῇ ἡλίῃ ἡμέραν κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα· ἐπειδὴ πρώτη ἐστὶν ἡμέρα, ἐν ᾗ ὁ Θεὸς, τὸ σκότος καὶ τὴν ὕλην τρέψας, κόσμον ἐποίησε, καὶ Ἰησοῦς Χριστὸς ὁ ἡμέτερος σωτὴρ τῇ αὐτῇ ἡμέρᾳ ἐκ νεκρῶν ἀνέστη. Τῇ γὰρ πρὸ τῆς κρονικῆς ἐσαύρωσαν αὐτόν· καὶ τῇ μετὰ τὴν κρονικὴν, ἥτις ἐστὶν ἡλίῃ ἡμέρα, φανείς τοῖς ἀποστόλοις αὐτῇ καὶ μαθηταῖς, ἐδίδαξε ταῦτα, ὅπερ εἰς ἐπίσκεψιν καὶ ὑμῖν ἀνέδωκαμεν. This I take to be, without question, that *stativus dies* which is mentioned by Pliny in his epistle to Trajan: Affirmabant hanc fuisse summam vel culpæ suæ, vel erroris, quod essent soliti stato die ante lucem convenire, carmenque Christo quasi Deo dicere. *Lib. x. Epist. 97.* Nobis, quibus sabbata extranea sunt et neomeniæ et feriæ a Deo aliquando dilectæ—munera commendant? strenæ consonant? lusus, convivia constrepunt? O melior fides nationum in suam sectam, quæ nullam solennitatem Christianorum sibi vindicat! Non Dominicum diem, non Pentecosten, etiam

etiam si nossent, nobiscum communicassent. *Ter- A R T:*
tul. de Idol. cap. 14. Nam quod in Judaica circum- V:
 cisione carnali octavus dies observabatur, sacramen-
 tum est in umbra atque imagine ante præmissum;
 sed veniente Christo in veritate completum. Nam
 quia octavus dies idem post sabbatum primus dies
 futurus erat, quo Dominus resurgeret et nos vivifi-
 caret, et circumcisionem nobis spirituales daret, hic
 dies octavus, id est, post sabbatum primus et Do-
 minicus præcessit in imagine. *S. Cyprian. lib. iii.*
Epist. 8. Eusebius reports how Constantine taught
 his soldiers to observe the Lord's-day; *Ναὶ μὲν καὶ*
ἡμέραν εὐχῶν ἡγεῖσθαι κατάλληλον, τὴν κυρίαν ἀληθῶς καὶ
πρώτην ὄντως κοριακὴν τε καὶ σωτήριον, τὴν δὴ καὶ φωτὸς καὶ
ζωῆς, ἀθανασίας τε καὶ ἀγαθῆς παντὸς ἐπώνυμον. *Orat. de*
Laudib. Constant. cap. 9. Quid est secunda sabbati,
 nisi Dominica dies quæ sabbatum sequebatur? Dies
 autem sabbati erat dierum ordine posterior, sanctifi-
 catione Legis anterior. Sed ubi finis Legis advenit,
 qui est Christus Jesus,—et resurrectione sua octavam
 sanctificavit, coepit eadem prima esse, quæ octava est,
 et octava quæ prima; habens ex numeri ordine præ-
 rogativam, et ex resurrectione Domini sanctitatem,
S. Ambros. Enar. in Psal. xlvii. Dicat aliquis; Si dies
 observari non licet, et menses, et tempora, et annos;
 nos quoque simile crimen incurrimus, quartam sab-
 bati observantes, et parasceuen, et diem Dominicam;
S. Hieron. in Epist. ad Gal. cap. iv. v. 10. And St.
 Augustin in answer to that objection; Nam nos quo-
 que et Dominicum diem et Pascha sollemniter cele-
 bramus, et quolibet alias Christianas dierum festivi-
 tates. *Cont. Adimant. cap. 16.* Dies Dominicus non
 Judæis, sed Christianis resurrectione Domini declara-
 tus est, et ex illo habere coepit festivitatem suam. *S.*
August. Epist. cxix. cap. 13. Hæc tamen septima erit
 sabbatum nostrum, cujus finis non erit vespera; sed
 Dominicus dies velut octavus æternus, qui Christi
 resurrectione sacratum est, æternam non solum spiri-
 tus, verum etiam corporis requiem præfigurans.

- A R T. *Idem, de Civit. Dei, lib. xxii. cap. 30.* Dominicum
 v. diem Apostoli et Apostolici viri ideo religiosa solennitate habendum sanxerunt, quia in eodem Redemptor noster a mortuis resurrexit: quique ideo Dominicus appellatur, ut in eo a terrenis operibus vel mundi illecebris abstinentes, tantum divinis cultibus serviamus: dantes scilicet diei huic honorem et reverentiam, propter spem resurrectionis nostræ, quam habemus in illa. Nam sicut ipse Dominus Jesus Christus et Salvator resurrexit a mortuis, ita et nos resurrecturos in novissimo die speramus. *Author Serm. de Tempore, Serm. 251.* Sancti doctores ecclesiæ decreverunt omnem gloriam Judaici sabbatismi in illam transferre; ut quod ipsi in figura, nos celebraremus in veritate. *Ibid.* Dominica nobis ideo venerabilis est atque solennis, quia in ea Salvator velut sol oriens, discussis Infernorum tenebris, luce resurrectionis emicuit, ac propterea ipsa dies ab hominibus sæculi dies solis vocatur, quod ortus eum Sol justitiæ Christus illuminet. *Max. Taurin. de Pentecost. Homil. 3.* Περιέχει ἔν ἡ μὲν παρασκευὴ τὸ πᾶθος, τὸ σάββαλον τὴν ταφὴν, ἡ Κυριακὴ τὴν ἀνάστασιν. *Author Clem. Constitut.* Ὅτι ἔ δει Χριστιανὲς Ἰουδαΐζειν καὶ ἐν τῷ σαββάτῳ σχολάζειν, ἀλλὰ ἐργάζεσθαι αὐτὲς ἐν τῇ αὐτῇ ἡμέρᾳ τὴν δὲ Κυριακὴν προτιμῶντας, εἴγε θύκαιντο, σχολάζειν, ὡς Χριστιανοί· εἰ δὲ εὐρηθεῖεν Ἰουδαῖσαι, ἔξωσαν ἀγάθημα παρὰ Χριστοῦ, *Concil. Laodic. Can. 29.*

Pag. 400. (r)

Quid hac die felicius, in qua Dominus Judæis mortuus est, nobis resurrexit? in qua Synagogæ cultus occubuit, et est ortus Ecclesiæ; in qua nos homines fecit secum surgere et vivere et sedere in cœlestibus, et impletum est illud quod ipse dixit in Evangelio, *Cum autem exaltatus fuero a terra, omnia traham ad me?* Hæc est dies quam fecit Dominus, exultemus et lætemur in ea. Omnes dies quidem fecit Dominus, sed cæteri dies possunt esse Judæorum, possunt esse Hæreticorum, possunt esse Gentilium; dies

dies Dominica, dies resurrectionis, dies Christiano- A R T.
rum, dies nostra est. *Explan. in Psal. cxvii. sub nomi-* V.
ne Hieron.

Pag. 401. (s)

St. Chrysostom excellently upon that place ; Ὅρα
πῶς τὴν αἰτίαν εἰπὼν τῷ θανάτῳ, τὴν αὐτὴν καὶ ἀπόδειξιν τῆς
ἀναστάσεως ποιεῖται. Διὰ τί γὰρ ἐσαυρώθη, φησὶν ; ὅτι οἱ-
κεῖαν ἁμαρτίαν· καὶ ὅτι ἐκ τῆς ἀναστάσεως· εἰ γὰρ ἦν ἁμαρ-
τωλὸς, πῶς ἀνέστη ; εἰ δὲ ἀνέστη, εὐδὴλον ὅτι ἁμαρτωλὸς ἦν·
εἰ δὲ ἁμαρτωλὸς ἦν, πῶς ἐσαυρώθη ; δι' ἑτέρου· εἰ δὲ δι'
ἑτέρου, πάντως ἀνέστη.

ARTICLE VI.

He ascended into Heaven, and sitteth on the right hand of God the Father Almighty.

Pag. 404. (1)

ASCENDIT in coelos, sedet ad dextram Patris. *Ruffin. in Symb.* St. Augustin, in *Enchirid.* Maximus Taurinensis, Chrysologus, *Author Expos. Symb. ad Catechumenos*, Venantius Fortunatus, the Latin and Greek MSS set forth by the Archbishop of Armagh. St. Augustin, *de Fide et Symb.* hath it, Sedet ad dextram Dei Patris; to which was afterwards added, omnipotentis. Sedet ad dextram Patris omnipotentis; *Euseb. Gallican.* Sedet ad dextram Dei Patris omnipotentis; *Etherius Uxam. et Author Sermorum de Tempore*, the Greek and Latin MSS in Bennet College Library.

Pag. 405. (11)

Εἴ τις τῆς σκηνῆς κατανοήσῃ τὴν πῆξιν, καὶ τῷ ἱερίῳ ἴδοι τὴν σολήν, τὰ τε σκεύη οἷς περὶ τὴν ἱερουργίαν χρῶμεθα· τὸν τε νομοθέτην εὐρήσῃ θεῖον ἄνδρα, καὶ ματαίως ἡμᾶς ὑπὸ τῶν ἄλλων τὰς βλασφημίας ἀκρόντας· ἕκαστα γὰρ τούτων εἰς ἀπομίμησιν καὶ διατύπωσιν τῶν ὅλων, εἴτις ἀφθόνως ἐθέλοι καὶ μετὰ συνίσεως σκοπεῖν, εὐρήσῃ γεγονότα. Τὴν τε γὰρ σκηνὴν τριάκοντα πηχῶν ἔσαν, νεύμας εἰς τρία, καὶ δύο μέρη πᾶσιν ἀνεῖς τοῖς ἱερεῦσιν, ὥσπερ βέβηλόν τινα καὶ κοινὸν τόπον, τὴν γῆν καὶ τὴν θάλασσαν ἀποσημαίνει· καὶ γὰρ ταῦτα πᾶσιν ἐσιν ἐπίβατα· τὴν δὲ τρίτην μοῖραν μόνῳ περιέγραψε τῷ Θεῷ, διὰ τὸ καὶ τὸν ἄρανὸν ἀνεπίβατον εἶναι ἀνθρώποις, *Joseph. Jud. Antiq. lib. iii. cap. 8.* Where it is to be observed, that the place which St. Paul calls the *first Tabernacle*, Josephus terms βέβηλόν τινα καὶ κοινὸν τόπον, *a common and profane place*, as representing this world in which

which we live, and our life and conversation here : as A R T.
the Apostle seems to speak, Heb. ix. 1. Εἶχε μὲν ἔν VI,
καὶ ἡ πρώτη σκηνὴ δικαιοῦματα λατρείας, τό τε ἅγιον κοσμι-
κόν. For ἅγιον κοσμικόν, *sanctum seculare*, or as the Sy-
riac, *domus sancta mundana*, may well be that part of the tabernacle which represent-
ed this world, and therefore termed common and
profane in respect of that more holy part which
represented heaven.

Pag. 405. (x)

This place must necessarily be understood of the
Messias, by reason of that *high place* to which no
other conqueror ascended. For that *למרום* in the
language of the Prophet is attributed to God, as
Psal. vii. 8. *למרום שובה* *Return on high*, that is in
the language of the Chaldee paraphrase, *לבי שבתך*
Return to the house of thy majesty; and Psal. xciii.
4. *אדיר במרום ידוה*, *The Lord on high is mighty*; Chal.
בשמי מרום, *in the upper heavens*; Psal. lxxi. 19. *Thy*
righteousness, O Lord, is עד מרום, usque ad excelsum;
the Chaldee again, *עד שמי מרום*. In the same man-
ner in this place, *עלית למרום* *Thou hast ascended on*
high, the Chaldee paraphrase translateth *לרקע*
Thou hast ascended the firmament; and it addeth im-
mediately *משה נביא* *O thou Prophet Moses*: yet there
is a plain contradiction in that interpretation; for if
it were meant of Moses, it cannot be the firmament;
if it were the firmament, it cannot be understood of
Moses, for he never ascended thither.

Pag. 405. (y)

This *Breaker up* is by the confession of the Jews,
the title of the Messias. So the author of *Sepher Ab-*
chash Ruchal in his description of the coming of the
Messias maketh use of this place. And the same ap-
peareth farther by that saying of Moses Haddershan in
Beresith Rabba, *ביתן מלמטה וזו תאבדנה במעלה מלמעלה*
The Plantation from below
: *עלה ופרץ לפניהם ות'*

A R T. *below is Abraham, the Plantation from above is Messias,*
 VI. *as it is written, The breaker is come up before them, &c.*
 So he on Gen. xl. 9. Again the same *Bereishith Rabba*,
 Gen. xliv. 18. כְּשֶׁעָמְדוּ רַגְלֵי הַשְּׁכִינָה עַל הַר הַזֶּה *When shall we rejoice? when the feet of*
the Shechinah shall stand upon the mount of Olives; and
 again, כְּשֶׁעָלָו חַגְלֵי מִצְדָּתָם בְּרֹאשׁ הַשָּׁן *When? when the cap-*
tives shall ascend from hell, and Shechinah in the head,
as it is written, (Mic. ii. 13.) Their King shall pass be-
fore them, and the Lord in the head of them.

Pag. 407. (z)

Βλεπόντων μὲν ἔκ ἀνέστη, βλεπόντων δὲ ἐπήρθη· ἐπειδὴν ἔδῃ
 ἐνταῦθα ἢ ὅψις τὸ πᾶν ἰσχυσεῖ καὶ γὰρ τῆς ἀναστάσεως τὸ
 μὲν τέλος εἶδον, τὴν δὲ ἀρχὴν ἔκτετι· καὶ τῆς ἀναλήψεως τὴν
 μὲν ἀρχὴν εἶδον, τὸ δὲ τέλος ἔκτετι· παρείλκε γὰρ ἐκεῖνο τὸ
 τὴν ἀρχὴν ἰδεῖν, αὐτῇ τῇ ταῦτα φθελόμενον παρόντος, καὶ τῇ
 μνήματος δηλῶντος ὅτι ἔκ ἐστὶν ἐκεῖ· ἄλλα τὸ μετὰ τῷτο λό-
 γῳ ἴσα μαθεῖν. S. Chrysoft. Homil. 2. in Act. Apost.

Pag. 408. (a)

Ἐπειδὴν ἔκ ἀρκῶσιν οἱ ὀφθαλμοὶ δεῖξαι τὸ ὕψος, ἔδῃ παι-
 δεῦσαι πότερον εἰς τὸν ἕρανὸν ἀνῆλθεν, ἢ ὡς εἰς τὸν ἕρανὸν, ὅρα
 τί γίνεται· ὅτι μὲν αὐτὸς ἐστὶν ὁ Ἰησοῦς, ἤδισαν ἐξ ὧν διελέγετο
 πρὸς αὐτὸς (πρόρῳθεν γὰρ ἔκ ἐνῆν ἰδόντας γινῶναι)· ὅτι δὲ εἰς
 τὸν ἕρανὸν ἀναλαμβάνεται, αὐτοὶ λοιπὸν εἰδίδασκον οἱ ἄγγελοι,
 S. Chrysoft. Homil. 2. in Act. Apost.

Pag. 408. (b)

The various heresies in the primitive times con-
 cerning the humanity of Christ ascended into hea-
 ven are briefly touched by Tertullian; Ut et illi eru-
 bescant, qui adfirmant carnem in cœlis vacuum sen-
 su, ut vaginam exempto Christo federe; aut qui
 carnem et animam tantundem, aut tantummodo
 animam, carnem vero non jam. *De carne Christi, cap.*
 24. Of which Gregory Nazianzen, Εἴ τις ἀποτεθεῖσ-
 θαι νῦν τὴν σάρκα λέγοι, καὶ γυμνὴν εἶναι τὴν θεότητα σώμα-
 τος,

τος, ἀλλὰ μὴ μετὰ τῷ προσλήμματος καὶ εἶναι καὶ ἦξαν, A B T.
 μὴ ἴδοι τὴν δόξαν τῆς παρυσίας. *Epist. i. ad Cledonium.* VI.
 The Apellitæ taught that Christ left his body dissolved in the air, and so ascended into heaven without it; Hunc Apellem dicunt quidam etiam de Christo tam falsa sensisse, ut diceret eum, non quidem carnem duxisse de cœlo, sed ex elementis mundi accepisse, quæ mundo reddidit, cum sine carne resurgens in cœlum ascendit. S. *August. Hæres. 23.*
 This opinion of Apelles is thus delivered by Epiphanius in his own words: Ἐν τῷ ἔρχεσθαι ἀπὸ τῶν ἱππεράντων ἦλθεν εἰς τὴν γῆν, καὶ συνήγαγεν ἑαυτῷ ἀπὸ τῶν τεσσάρων στοιχείων σῶμα—Ἐδωκεν ὁ Χριστὸς ἑαυτὸν παθεῖν ἐν αὐτῷ τῷ σώματι, καὶ ἐσαυρώθη ἐν ἀληθείᾳ, καὶ ἔδειξεν αὐτὴν τὴν σάρκα τοῖς ἑαυτῇ μαθηταῖς· καὶ ἀναλύσας, φησὶν, αὐτὴν τὴν ἐνανθρώπησιν ἑαυτῇ, ἀπεμέρισε πάλιν ἐκάστῳ τῶν στοιχείων τὸ ἴδιον ἀποδῆς, τὸ θερμὸν τῷ θερμῷ, τὸ ψυχρὸν τῷ ψυχρῷ, τὸ ξηρὸν τῷ ξηρῷ, τὸ ὑγρὸν τῷ ὑγρῷ· καὶ ὕτως διαλύσας ἀπ' αὐτῆς πάλιν τὸ ἑνσαρκον σῶμα, ἀνέπτη εἰς τὸν ἔρανόν, ὅθεν καὶ ἦκε. *Hæres. xliv. §. 2.* Of whom Gregory Nazianzen is to be understood in that Epistle before cited,—ἡ εἰς τὸν αἶρα ἐχέθη καὶ διελύθη, ὡς φωνῆς φύσις, καὶ ὁσμῆς ῥύσις, καὶ αἵματός τινος δρόμος ἔχ' ἱσαμένης.

Pag. 409. (c)

We read it indeed *into the heavens*, but the original imports as much as *through*; διελυθότα τὴν ἔρανόν· *Vulg. qui penetravit cœlos.*

Pag. 410. (d)

The Seleuciani and Hermiani taught that the body of Christ ascended no farther than the sun, in which it was deposited; of whom Philastrius, and out of him St. Augustin thus; Negant Salvatorem in carne sedere ad dexteram Patris, sed ea se exuisse perhibent, eamque in sole posuisse, accipientes occasionem de Psalmo, *In sole posuit tabernaculum suum. Hæres. 59.* The same opinion Gregory Nazianzen attributeth to the Manicheans; Πᾶ γὰρ τὸ σῶμα νῦν, εἰ
 μὴ

- A R T. μὴ μετὰ τῷ προσλαβόντος; ὃ γὰρ δὴ κατὰ τὰς Μανιχαίως
 VI. λήρῃς τῷ ἡλίῳ ἱναποτέθεται, ἵνα τιμηθῇ διὰ τῆς ἀτιμίας.
Epist. i. ad Cleodonium. And St. Augustin says they taught the sun to be Christ; Manichæi solem istum oculis carneis visibilem, expositum, et publicum, non tantum hominibus, sed etiam pecoribus ad videndum, Christum Dominum esse putarunt. *Tract. 34. in Joan.* This opinion is more clearly set down, but without a name, in the *Catena Patrum* on the 18th Psalm; Οὐ γὰρ προσεκτέον τοῖς τῶν Αἱρετικῶν φληνάφοις, οἱ φασιν ὅτι μετὰ τὴν ἀνάστασιν ὁ σωτὴρ ἐν τῇ ἡλιακῇ σφαίρᾳ ἀπέθετο ὃ ἐφόρησε σῶμα, φυλάττεσθαι μέχρι τῆς δευτέρας παρουσίας. This was the old heresy of Hermogenes, as is related by Theodoret; Οὗτος [ὁ Ἑρμογένης] τῷ κυρίῳ τὸ σῶμα ἐν τῷ ἡλίῳ εἶπεν ἀποτεθῆναι, τὸν δὲ διάβολον καὶ τὰς δαίμονας εἰς τὴν ὕλην ἀναχέειν. *Hæret. Fab. lib. i. cap. 19.*

Pag. 410. (e)

Magnarum hic vigor est mentium, et valde fideli-
 lum lumen est animarum incunctanter credere, quæ corporeo non videntur intuitu, et ibi figere desiderium, quo nequeas inferre conspectum. Hæc autem pietas, unde in nostris cordibus nasceretur, aut quomodo quisquam justificaretur per fidem, si in iis tantum salus nostra consisteret, quæ obtutibus subjacerent? *Leo de Ascens. Serm. 2.* Fides, qua eorum qui Deum visuri sunt, quamdiu peregrinantur, corda mundantur, quod non videt credit; nam si vides, non est fides: credenti colligitur meritum, videnti redditur præmium. Eat ergo Dominus et paret locum; eat ne videatur, lateat ut credatur: tunc enim locus paratur, si ex fide vivatur: creditus desideretur, ut desideratus habeatur, desiderium dilectionis, præparatio est mansionis. *S. August. Tract. 68. in Joan.*

Pag. 410. (f)

Christi ascensio nostra provectio est, et quo præcessit gloria capitis, eo spes vocatur et corporis. *Leo de Ascens. Serm. 1.*

Pag.

Pag. 411. (g)

A B T.

VI.

Διὰ τῆτο ἰορτάζαν ὀφείλμεν, πινδαὺν σήμερον τὴν ἀπαρχὴν τῆ ἡμετέρας φηράματος, τρεῖσι, τῇ σαρκι, ἐν ἔρανοῖς Χριστὸς ἀνήγαγε. *S. Chrysoft. Orat. 1. de Ascens.* Διὸ λοιπὸν χρῆσας ἔχομεν τὰς ἐλπίδας, πρὸς τὴν ἡμετέραν ἀπαρχὴν ἀφαιρῶντες. *Idem, Orat. 2. de Ascens.*

Pag. 411. (h)

There is a double notion of πρόδρομος, to this purpose; one of a man sent before to make preparations for others which follow; in which it is well observed by St. Chrysoftom, Ὁ δὲ πρόδρομος, τινῶν ἐπὶ πρόδρομος ὥσπερ Ἰωάννης τῷ Χριστῷ· καὶ ἔκ εἶπεν ἀπλῶς, εἰσῆλθεν, ἀλλ', ὅπως πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν ὡς καὶ ἡμῶν ὀφειλόντων καταλαβεῖν. Οὐ πολὺ γὰρ τῷ προδρόμῳ καὶ τῶν ἐπομένων ὀφείλει εἶναι τὸ μέσον· ἐπεὶ ἔδ' ἂν εἴη πρόδρομος τὸν γὰρ πρόδρομον καὶ τὰς ἐπομένους ἐν τῇ αὐτῇ χρῆ εἶναι ὁδῷ καὶ τὸν μὲν ὁδεύειν, τὰς δὲ ἐπικαταλαμβάνειν. *Homil. 11. in Epist. ad Hebr.* Another notion there is among the Greeks of the fruit which is ripe and come to perfection before the rest, as Isaiah xxviii. 4. Καὶ ἔσται τὸ ἄνθος τὸ ἐκπεσὸν τῆς ἐλπίδος τῆς δόξης, ἐπ' ἅκρας τῷ ὅρῳ τῷ ὑψηλῷ ὡς πρόδρομος σύκα, ἵππικον, *tanquam primitia, ut fructus primogeniti, ficus praecox.* Hesychius, Πρόδρομα, τὰ ἐν τῷ ἄξονι ἔχοντα, ἢ τὰ προακμάζοντα σύκα· *lege πρόδρομοι; for they indeed are properly τὰ προακμάζοντα σύκα, praecoces ficus.* for so Theophrastus, speaking particularly περὶ συκῆς, hath these words; Ὑπολειπομένης γὰρ πλείονος τῆς τοιαύτης ὑγρότητος, ὅταν αἶρ ἐπιγένηται μαλακὸς καὶ ὑγρὸς καὶ θερμὸς, ἐξεκαλέσατο τὴν βλάστησιν· ὅτε δὲ τῆτα συμβαίνει φανερόν, ὅτι ἐκ τῆτου τῷ μέρει, ὁ καρπὸς ἀνίσταται, ὅθεν καὶ οἱ πρόδρομοι. *De causis Plant. lib. v. cap. 1. et paulo post,* Πάλιν δὲ τὰς προδρόμους αἱ μὲν φέρουσιν, οἷον, ἥτε Λακωνικὴ καὶ Λευκομφάλιος, καὶ ἑτέρας πλείους· αἱ δ' ἔ' φέρουσι. The first-fruits of the early figs were called πρόδρομοι, and the tree which bare them προτερική. Now as this early fruit doth fore-run the latter fruit of the same tree, and comes to ripeness and perfection in its kind before the rest;

so

A R T. so our Saviour goes before those men of the same
VI. nature with him, and they follow in their time to the maturity of the same perfection.

Pag. 411. (i)

Τῆς κεφαλῆς καθεζομένης καὶ τὸ σῶμα συγκαίθεται· διὰ τῷτο ἐπήγαγεν, ἐν Χριστῷ Ἰησοῦ. *S. Chrysoft. ad locum.*

Pag. 415. (k)

This Justin Martyr testifies of the Jews in his age ; Καὶ τῷτον τὸν ψαλμὸν ὅτι εἰς τὸν Ἐζεχίαν τὸν βασιλέα ἐξηγεῖσθαι τολμᾷτε, ἐκ ἀγνοῶ, ἐπεῖπον. *Dial. cum Tryph. §. 33.* And out of him Tertullian citing this Psalm ; Sed necesse est, ad meam sententiam pertinere defendam eas Scripturas, quas et Judæi nobis avocare conantur. Dicunt denique hunc Psalmum in Ezechiam cecinisse, quia is federit ad dextram templi, et hostes ejus averterit Deus et absumpserit. *Adv. Marcion. lib. v. cap. 9.*

Pag. 415. (l)

So St. Chrysostom, speaking of the Jews ; Τίνα ἔν ἐκεῖνοι τὸν λέγοντά φασι ; τὸν Θεόν· τὸν δὲ ἀκρόντα ; τὸν Ἀβραάμ· ἕτεροι δὲ τὸν Ζοροβάβελ, καὶ ἄλλοι ἕτερον. *Ad locum. Ita Catena Græca,* Οἱ δὲ Ἰουδαῖοι, τὸ γελοιότερον, εἰς τὸν Ἀβραάμ (εἰρησθαι λέγουσι) καθῆσθαι ἐκ δεξιῶν τῷ Θεῷ. And this exposition is now followed by Solomon Jarchi and Lipmannus ; Jarchi acknowledging it to be ancient, וְשֵׁנִי אֲנִי אֲבִיבִי בְּבִרְיָהּ דְּרַבְּנֵי דְּבִרְיָהּ לְ"ו" בְּבִרְיָהּ דְּבִרְיָהּ

Pag. 415. (m)

This is the exposition of the later Rabbins, as of Aben Ezra and David Kimchi, who attribute the subject of the Psalm to David. And not only they but the ancients Rabbins since our Saviour's time, as appeareth by those words of St. Chrysostom ; Καὶ τὰ ἐπιόντα δὲ δηλοῖ, ὅτι ἔθεν περὶ τῷ Ζοροβάβελ ἐνταῦθα εἴρηται, ἔθεν περὶ τῷ Δαβίδ· ἔθεν γὰρ αὐτῶν ἱερwsύνη τετίμηται. *Ad locum.*

Pag.

Pag. 415. (n)

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Καὶ γὰρ καὶ ἑτέρα τινὰ λέγουσι τῶτων ἐωλότερα· περὶ τῷ λαῷ λέγουσι ταῦτα εἰρῆσθαι· *et paulo post*, Πῶς δ' αὖν ἡ τῷ Δαβὶδ, ἡ τῷ Ζοροβάβελ, ἡ τῷ λαῷ ταῦτα ἀρμόσειεν; S. Chrysoft. *ad locum*.

Pag. 415. (o)

To which purpose saith St. Chrysoftom, concerning the Jews of his time, Τί γάρ φασιν ἄλλοι πάλιν; ὅτι ὁ παῖς τῷ Ἀβραάμ ταῦτα λέγει περὶ τῷ κυρίῳ τῷ ἑαυτοῦ. *Ad locum*.

Pag. 415. (p)

As for that objection which is made by Aben Ezra, that it is not the Psalm of David, but penned for and in the honour of David, because the title is *לדוד*, as if it were a Psalm *for* David, not *of* David: it is by no means to be admitted, because it may not only very well signify a Psalm made by David, but if it do not, there is no title which shews any Psalm to be his, and some of them we are sure are his.

Pag. 415. (q)

Τί ἔν, εἴπέ μοι, Ζοροβάβελ κύριος τῷ Δαβίδ; καὶ πῶς αὖν ἔχοι λόγον; ὅς καὶ αὐτὸς ἀντὶ μεγάλης τιμῆς Δαβίδ κέκληται; S. Chrysoft. *ad locum*.

Pag. 415. (r)

This is the argument which the Fathers used against the Jews; as Justin Martyr, in opposition to their pretence of Ezechias; Ἱερὺς δὲ ὅτι ἔτε γέγονεν Ἐζεχίας, ἔτε ἐστὶν αἰώνιος ἱερὺς τῷ Θεῷ, ὃ δὲ ὑμεῖς ἀνταπεῖν τολμήσετε. *Dial. cum Tryph. §. 33.* and from him Tertullian; Quod et in ipso hic accedit, *Tu es Sacerdos in ævum*. Nec sacerdos autem Ezechias, nec in ævum, etsi fuisset. *Secundum ordinem*, inquit, *Melchisedech*. Quid Ezechias ad Melchisedech Altissimi sacerdotem, et quidem non circumcisum? *Adv. Marcion. lib. v. cap. 9.* and so St. Chrysoftom in the words before mentioned.

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Pag. 416. (j)

VI.

As in the *Midrash Tillim*, Psalm xviii. 36. "אֵין יָדוּ בִּשְׂרָ" וְהָאֵל לְעֵתִיד דְּבָרָה" מוֹשִׁיב מֶלֶךְ וְהַמְּשִׁיחַ לְיָמֵינוּ שֶׁנֶּ"ל
 "וְהָאֵל לְעֵתִיד דְּבָרָה" מוֹשִׁיב מֶלֶךְ וְהַמְּשִׁיחַ לְיָמֵינוּ שֶׁנֶּ"ל
R. Joden in the name of Rabbi Chama said that in the time to come God shall place Messias the king at his right hand, as it is written (Psal. cx. i.), The Lord said unto my Lord, Sit thou at my right hand. So Moses Haddarfan on Gen. xviii. Hereafter God holy and blessed shall set the king Messias לְיָמֵינוּ on his right hand, as it is written (Psal. cx.), The Lord said, &c.

Pag. 417. (t)

Credimus etiam quod sedet ad dextram Dei Patris. Nec ideo tamen quasi humana forma circumscriptum esse Deum Patrem arbitrandum est, ut de illo cogitantibus dextrum aut finistrum latus animo occurrat. S. August. de Fide et Symb. cap. 7.

Pag. 417. (u)

Succedunt brachia et validi lacertorum tori, validae ad operandum manus, et proceribus digitis habiles ad tenendum. Hinc aptior usus operandi, hinc scribendi elegantia, et ille calamus scribæ velociter scribentis, quo divinæ vocis exprimuntur oracula. Manus est quæ cibum ori ministrat: manus est quæ præclaris enitet factis, quæ conciliatrix divinæ gratiæ sacris infertur altaribus, per quam offerimus et sumimus sacramenta coelestia: manus est quæ operatur pariter atque dispensat divina mysteria, cujus vocabulo non dedignatus est se Dei Filius declarari, dicente David, *Dextra Domini exaltavit me*. Manus est quæ fecit omnia, sicut dixit Deus omnipotens, *Nonne manus mea fecit hæc omnia?* S. Ambros. *Hexaem. lib. vi. cap. 9.*

Pag. 418. (x)

Secundum consuetudinem nostram illi confessus offertur, qui aliquo opere perfecto victor adveniens honoris gratia promeretur, ut sedeat. Ita ergo et homo

homo Jesus Christus passione sua diabolum superans, resurrectione sua inferna referans, tanquam perfecto opere ad coelos victor adveniens, audit a Deo Patre, *Sede ad dextram meam. Max. Taurin. Homil. 1. de Pentecoste.*

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Pag. 418. (y)

Ad dextram intelligendum est sic dictum esse, in summa beatitudine, ubi iustitia et pax et gaudium est. *S. August. de Fide et Symb. cap. 7.* Quid est Patris dextera, nisi æterna illa ineffabilisque felicitas, quo pervenit Filius hominis, etiam carnis immortalitate percepta? *Idem, cont. Serm. Arian. cap. 11.* Beatus est, et a beatitudine, quæ dextera Patris vocatur, ipse beatitudinis nomen est, dextera Patris. *De Symb. ad Catechum. lib. 1. cap. 4.* Salus temporalis et carnalis in sinistra est, salus æterna cum Angelis in dextra est. Ideo jam in ipsa immortalitate positus Christus, dicitur sedere ad dextram Dei. Non enim Deus habet in seipso dextram aut sinistram; sed dextra Dei dicitur felicitas illa, quæ quoniam ostendi oculis non potest, tale nomen accepit. *S. August. in Psal. cxxxvii.*

Pag. 419. (z)

Ἐπεὶ τὸ ἐκτεῖν καθῆσθαι φορτικὸν αὐτοῖς ἦν, τίνας τὸν πρὸς τῆς ἀναστάσεως κινεῖ λόγον, καὶ φησὶν αὐτὸν ἴσασθαι. *S. Chrysost. Homil. 18. in Act. Apost.* Si major gratia et manifestior intelligentia in novo est quam in veteri Testamento, quare Esaias Propheta sedentem in throno majestatis vidit Dominum Sabbath?—in novo autem Stephanus primus martyr stantem se vidisse ait Jesum a dextris Dei? Quid est istud, ut hic subiectus videatur post triumphos, et illic quasi Dominus antequam vinceret? Prout causa fecit, ita et Dominus se ostendit. Prophetæ enim visus est quasi rex corripientis plebem; et hoc se ostendit quod erat, hoc est, sedentem. In pace enim erat causa divinitatis ejus. Stephano autem ut stans appareret, fecit calumnia Judæorum. In Stephano autem Salvatoris causam patiebatur. Ideo sedente iudice Deo, stans apparuit,

A R T. paruit, quasi qui causam diceret; et quia bona causa
 VI. ejus est, ad dextram judicis erat. Omnis qui causam dicit, stet necesse est. *S. August. Quæst. in Nov. Test. 88.* Sedere judicantis est, stare vero pugnantis vel adjuvantis—Hunc post ascensionem Marcus sedere describit, quia post ascensionis suæ gloriam Judex in fine videbitur. Stephanus vero in labore certaminis positus, stantem vidit, quem adiutorem habuit. *Greg. Magn. Homil. 29. in Evang.* Maximus Taurinensis moves the question, Quæ sit ratio quod idem Dominus a David sedens prophetatur, stans vero a Stephano prædicatur? and then renders this reason, Ut modo ejus omnipotentia, modo misericordia describatur. Nam utique pro potestate regis sedere dicitur, pro bonitate intercessoris stare suggeritur. Ait enim beatus Apostolus, quia *Advocatum habemus apud Patrem Jesum Christum.* Judex ergo est Christus cum residet, advocatus cum assurgit. Judex plane Judæis, advocatus Christianis. Hic enim stans apud Patrem, Christianorum licet peccantium causas exorat; ibi residet cum Patre Pharisæorum persequentium peccata condemnans. Illis indignans vehementer ulciscitur, his interveniens leniter misereatur. Hic stat ut suscipiat Stephani martyris spiritum; ibi residet ut condemnet Judæ proditoris admissum. *Homil. 1. de Pentecoste.*

Pag. 419. (a)

ישב which properly signifieth *to sit*, is familiarly used for *permanfit*, and *habitavit*; as Judges v. 17. אֲשֶׁר יָשַׁב לְחוּף יָם LXX, Ἀσὴρ ἐκάθισεν παραλίαν θαλασσῶν *Asher continued on the sea-shore*; Lev. viii. 35. וּפָתַח אֶת דְּוָר הַמִּזְבֵּחַ וַיֵּשֶׁב שָׁמָּה שִׁבְעַת יָמִים Καὶ ἐπὶ τὴν θύραν τῆς σκηνῆς τῇ μαρτυρίᾳ καθήσεσθε ἑπτὰ ἡμέρας, ἡμέραν καὶ νύκτα *Therefore shall ye abide at the door of the tabernacle of the congregation, day and night, seven days.* Upon which place St. Augustin; Quid est quod dicit Moyſes ad Aaron et filios ejus, cum sanctificantur ad ineundum sacerdotium, *Ad ostium tabernaculi*

maculi testimonii sedebitis septem dies, die et nocte, ne moriamini? Numquid nam credibile est, situ corporis uno loco federe præceptos per dies septem die et nocte, unde se omnino non commoverent? Nec tamen hic tanquam allegorice aliquid significatum, quod non fieret, sed intelligeretur, cogendi sumus accipere; sed potius agnoscere locutionem Scripturarum, ubi sessionem pro habitatione et commoratione ponit. Non enim quia dictum est de Semei, quod *sederet in Jerusalem annos tres*, ideo putandum est per totum illud tempus in sella sedisse et non surrexisse. Hinc et sedes dicuntur, ubi habent commorationem quorum sedes sunt: habitatio quippe hoc nomen accepit. *Quæst. super Levit. 24.* And this is as familiar with the Latins as the Hebrews: Si [venti] essent, nos Corcyræ non sederemus. *Cic. Epist. ad Famil. lib. xvi. 7.* Id horreum fuit præsidium Pœnis sedentibus ad Trebiam. *Liv. lib. xxi. cap. 40.*

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Pag. 419. (b)

Sedet ad dextram Patris: credite. Sedere, intelligite habitare: quomodo dicimus de quocunque homine, In illa patria sedit per tres annos. Dicit illud et Scriptura, sedisse quendam in civitate tantum tempus. Numquid sedit, et numquam surrexit? Ideo hominum habitationes sedes dicuntur. Ubi habentur sedes, numquid semper sedetur? Non surgitur, non ambulatur, non jacetur? et tamen sedes vocantur. Sic ergo credite habitare Christum in dextera Dei Patris: ibi est. *S. August. de Symb. ad Catechum. lib. i. cap. 4.*

Pag. 419. (c)

Ipsam verbum *sedere* regni significat potestatem. *S. Hieron. Com. ad Eph. cap. i. ver. 20.*

Pag. 420. (d)

Sedere quod dicitur Deus, non membrorum positionem, sed judicariam significat potestatem, qua illa majestas nunquam caret, semper digna dignis tri-

A. R. T. VI. buendo; quamvis in extremo judicio multo manifestius inter homines unigeniti Filii Dei judicis vivorum et mortuorum clarius indubitata futura sit. *S. August. de Fide et Symb. cap. 7.* Hoc quod Filius dicitur sedere ad dextram Patris, demonstratur quod ipse homo, quem suscepit Christus, potestatem acceperit judicantis. *Author lib. iii. de Symb. ad Catechum. cap. 7.*

Pag. 420. (e)

Most anciently *sedere* did signify no more than *esse*, to be in any place: as Servius noteth on that place of Virgil; *Æneid. ix. v. 3.*

————— Luco tum forte parentis
Pilumni Turnus sacrata valle sedebat,

Sedebat, ut Asper dicit, *erat*: quæ clausula antiqua est, et de usu remota. And then he goes on to shew that *sedere* is taken for that which men were wont to do fitting. Secundum Plautum autem *sedere* est consilium capere, qui inducit in *Mostellaria* servum dicentem, *Sine, juxta aram sedeam et dabo meliora consilia.* Sed secundum augures, *sedere* est augurium captare: namque post designatas coeli partes a sedentibus captantur auguria: quod et ipse supra ostendit latenter, inducens Picum solum sedentem, ut,

————— Parvaque sedebat
Succinctus trabea ———

Æneid. vii. v. 187.

Quod est augurum, cum alios stantes induxerit: ergo *sedebat*, aut *erat*, aut consilia capiebat, aut augurabatur.

Pag. 428. (f)

Videamus an traditio regni defectio sit intelligenda regnandi; ut quod tradidit Filius Patri tradendo non teneat. *S. Hilar. de Trin. lib. ii. cap. 29.*

Pag. 428. (g)

Οὐ τῆς βασιλείας ἐν ἑσσι τέλος. We find not these words

words in the Nicene Creed, as it was in itself before the additions at Constantinople. But not long after, St. Cyril expounds them in his Catechism; and Epiphanius in *Anchorato*, repeating two several Creeds, a shorter and a longer, §. 120, and 121, hath these words in both. After this they were added expressly in the Constantinopolitan Creed: and the reason of their insertion, without question, was that which St. Cyril insinuateth in his explication, that is the heresy which was then newly begun. *Κἄν ποτέ τινος ἀκύσεως λέγοντος, ὅτι τέλος ἔχει ἡ Χριστοῦ βασιλεία, μίσησον τὴν αἵρεσιν· τῷ δράκοντός ἐστιν ἄλλη κεφαλὴ, προσφάτως περὶ τὴν Γαλατίαν ἀναφυῖσα. Ἐτόλμησέ τις λέγειν, ὅτι μετὰ τὸ τέλος τῷ κόσμῳ ὁ Χριστὸς ἐβασίλευει· καὶ ἐτόλμησεν εἰπεῖν, ὅτι ὁ Λόγος ἐκ Πατρὸς ἐξεληθὼν, ἔτος εἰς Πατέρα πάλιν ἀναλυθεὶς ἔκκει ἐς.* *Catech.* 15. This was the particular heresy of Marcellus Bishop of Ancyra, followed by Photinus born in the same place, and therefore termed by St. Cyril περὶ τὴν Γαλατίαν ἀναφυῖσα. It consisted of two parts; first, that the kingdom of Christ did wholly cease at the end of this world; secondly, that the Word was resolved again into the Father, and consequently did not only cease to reign, but also cease to exist. Which is yet more plainly expressed by Eusebius in his second book against Marcellus; *Καὶ πάλιν, τῷτον ἀνθρώπου παυσθήσεσθαι μετὰ τὸν τῆς κρίσεως καιρὸν, τῷ μὲν Λόγῳ ἐνωμένῳ τῷ Θεῷ, ὡς μηδεὶς ἕτερον εἶναι πλὴν τῷ Θεῷ· τῆς δὲ σαρκὸς, ἧς ἀνείληφεν, ἱρήμῳ καταλειφθεομένης ὑπὸ τῷ Λόγῳ, ὡς μήτε τὸν υἱὸν τῷ Θεῷ ποτε ὑπερβαίνειν, μήτε τὸν υἱὸν τῷ ἀνθρώπῳ, ὃν ἀνείληφε.* *Cap.* 1. This heresy of Marcellus St. Basil properly calls an impiety εἰς τὴν ὑπόστασιν τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ. *Erist.* 78. and again, εἰς αὐτὴν τὴν ὑπαρξιν τῆς τῷ μονογενῆς Θεότητος. *Erist.* 52. which he there more fully expresseth, *Ὅς [Μάρκελλος] Λόγον μὲν εἰρησθαι τὸν μονογενῆ δίδωσι, κατὰ χρεῖαν καὶ ἐπὶ καιρῷ προελθόντα, πάλιν δὲ εἰς τὸν ὅθεν ἐξῆλθεν ἐπαναγείψαντα, ἅτε πρὸ τῆς ἐξόδου εἶναι, ἕτε μετὰ τὴν ἐπάνοδον ὑπερβαίνειν.* This existence

of

A R T. of the Word and the kingdom of the Son, that heresy made coeval ; beginning when the Word came from the Father, that is, at the incarnation ; and ending when the Word returned into the Father, that is, at the day of judgment. Which is manifestly delivered by the eastern Bishops in that profession of faith which they sent to those in Italy : 'Αλλ' ἐκ τότε Χριστὸν αὐτὸν γεγονέναι καὶ υἱὸν τοῦ Θεοῦ, ἐξ ᾧ τὴν ἡμετέραν ἐκ τῆς παρθένου σάρκα ἀνείληφε, πρὸ τετρακοσίων ὅλων ἐτῶν. Ἐκ τότε γὰρ τὸν Χριστὸν ἀρχὴν βασιλείας ἐσχηκέναι θέλουσι, καὶ τέλος ἔχειν αὐτήν, μετὰ τὴν συντέλειαν καὶ κρίσιν. Τοιοῦτοι δὲ εἰσὶν, οἱ ἀπὸ Μαρκέλλου καὶ Φωλενοῦ, τῶν Ἀγκυρογαλατῶν· οἳ τὴν προαιώνιον ὑπαρξίν τε καὶ θεότητα τοῦ Χριστοῦ, καὶ τὴν ἀτελεύτητον αὐτῆς βασιλείαν ὁμοίως Ἰουδαίοις ἀθετοῦσιν, ἐπὶ προφάσει τοῦ συνίστασθαι δοκεῖν τὴν μοναρχίαν. *Socrat. Hist. Eccles. lib. ii. cap. 19.* But although Marcellus did thus teach the kingdom of Christ not to be eternal, yet his heresy did not so much consist in the denial of this eternity as of the subsistence and person of our Saviour : for otherwise he did truly teach that Christ was an eternal King ; as appeareth out of his own words in his book against Asterius the Arian, cited by Eusebius ; Οὐκοῦν ὅρον τινα δοκεῖ ἔχειν ἢ κατὰ ἀνθρώπου αὐτοῦ οἰκονομία τε καὶ βασιλεία· οὐδὲν γὰρ ἕτερον βούλεται, ἢ τοῦτο, τὸ ὑπὸ τῆς Ἀποστόλου ῥηθῆναι, ἕως ἂν θῇ τὰς ἐχθροὺς αὐτῆς ὑποπόδιον τῶν ποδῶν αὐτοῦ· ἐκὼν ἐπειδὴ τοὺς ἐχθροὺς σχῇ ὑποπόδιον τῶν ποδῶν, οὐκ ἔτι χρήζει τῆς ἐν μέρει ταύτης βασιλείας, πάντων καθόλου βασιλεὺς ὑπάρχων. *Cont. Marcel. lib. ii. cap. 4.* And therefore he made the same confession with the Catholics, when he delivered an account of his faith to Julius Bishop of Rome ; Πιστεύω δὲ ἐπόμενος ταῖς θείαις γραφαῖς, ὅτι εἷς Θεός, καὶ ὁ τούτου μονογενὴς Υἱὸς Λόγος ὁ αἰεὶ συνυπάρχων τῷ Πατρὶ, καὶ μηδεπώποτε ἀρχὴν τοῦ εἶναι ἐσχηκώς, ἀληθῶς ἐκ τῆς Θεᾶς ὑπάρχων, ἔκτισθεις, ἔκτισθεις, ἀλλ' αἰεὶ ὢν, αἰεὶ συμβασιλεύων τῷ Θεῷ καὶ Πατρὶ, οὐ τῆς βασιλείας, κατὰ τὴν τοῦ Ἀποστόλου μαρτυρίαν, οὐκ ἔστι τέλος. *S. Epirh. Hæres. lxxii. §. 2.*

Pag. 428. (h)

Inimicus eras : eris sub pedibus ejus, aut adoptatus, aut victus. *S. August. in Psal. cix.*

Pag. 428. (i)

Βασιλείας τῷ Θεῷ δύο οἶδεν ἡ γραφή, τὴν μὲν κατ' οἰκείωσιν, τὴν δὲ κατὰ δημιουργίαν· βασιλεύει μὲν γὰρ ἀπάντων, καὶ Ἑλλήνων, καὶ Ἰουδαίων, καὶ δαιμόνων, καὶ τῶν ἀντιτεταγμένων, κατὰ τὸν τῆς δημιουργίας λόγον· βασιλεύει δὲ τῶν πσιγῶν, καὶ ἐκόντων, καὶ ὑποτεταγμένων, κατὰ τὸν τῆς οἰκειώσεως. *S. Chrysost. Homil. 39. in 1. ad Corinth.*

Pag. 429. (k)

This is the exclamation of St. Chrysostom upon those words of St. Paul ; Βαβαί, πῶς πάλιν καὶ τὴν ἐκκλησίαν ἀνήγαγεν ; ὥσπερ διὰ τινος ἔλκων μηχανῆς, εἰς ὕψος αὐτὴν ἀνήγαγε μέγα, καὶ αὐτὴν ἐκάθισεν εἰς ἐκεῖνον τὸν θρόνον· ἔνθα γὰρ ἡ κεφαλὴ, ἐκεῖ καὶ τὸ σῶμα· ὅθεν γὰρ μέσῳ διείργεται ἡ κεφαλὴ καὶ τὸ σῶμα· εἰ γὰρ διείργειτο, ἢ ἂν εἴη σῶμα, ἢ ἂν εἴη κεφαλὴ. *Homil. 3. in Epist. ad Ephes.*

Pag. 429. (l)

Ἐννόει τὸν θρόνον· τὸν βασιλικόν, ἐννόει τῆς τιμῆς τὴν ὑπερβολήν· τῷτο καὶ γένηται, εἴγε βαλοίμεθα, μᾶλλον ἡμᾶς φοβῆσαι θυνήσεται. Εἰ γὰρ μὴ γένηται ἡν, τὸ τιμηθέντας τοσαύτην τιμὴν ἀναξίως εὐρεθῆναι καὶ κακῶς· τίνα ἢ ἂν ἔχοι κόλασιν ; τίνα τιμωρίαν ; ἐννόησον τίνας ἐγγὺς ἡ κεφαλὴ σε κάθηται (τῷτο μόνον καὶ ἀπόχρη πρὸς πάντας ὅτις), τίνας ἐν δεξιᾷ ἰδρυται. *S. Chrysost. Homil. 3. in Epist. ad Ephes.*

Pag. 430. (m)

St. Augustin discoursing upon that place of St. Paul, 1 Tim. ii. 1. *I exhort that first of all, supplications, prayers and intercessions be made for all men*, observeth what is the nature of intercession : Pro interpellationibus autem quod nostri habent, secundum codices, credo, vestros, postulationes posuisti. Hæc interim duo, id est, quod alii postulationes, alii interpellationes

A R T. *tiones* interpretati sunt, unum verbum transferre vo-
VI. luerunt, quod Græcus habet, ἐνέχεις. Et profecto advertis, et nōsti aliud esse interpellare, aliud postulare. Non enim solemus dicere, postulant interpellaturi, sed interpellant postulaturi: veruntamen ex vicinitate verbum usurpatum, cui propinquitas ipsa impetrat intellectum, non est velut censoria notatione culpandum. Nam et de ipso Domino Jesu Christo dictum est, quod interpellat pro nobis. Numquid interpellat, et non etiam postulat? Imo vero quia postulat, pro eo positum est, *interpellat*. Evidenter quippe alibi de eo dicitur, *Si quis peccaverit, advocatum habemus apud Patrem, Jesum Christum justum, et ipse est exoratio pro peccatis nostris*. Quanquam fortassis codices apud vos etiam in eo loco de Domino Jesu Christo non habent, *interpellat pro nobis*, sed *postulat pro nobis*. In Græco enim, quo verbo hic positæ sunt *interpellationes*, quas ipse posuisti *postulationes*, ipsum et illic verbum est, ubi scriptum est, *interpellat pro nobis*. Cum igitur et qui precatur oret, et qui orat precetur, et qui interpellat Deum, ad hoc interpellet, ut oret et precetur, &c. *Epist. lix. ad Paulinum, Quæst. 5. cap. 2.*

Pag. 430. (n)

In the first Article it is Παντοκράτωρ, in the sixth Παντοδύναμος. See Vol. I. page 74. And this distinction is very material, and much observed by the Greeks; as Dionysius Areopagita (whosoever that is) in his book *De Divinis Nominibus*, in the 8th chapter, explicates the δυναμωυμίαν, or παντοδύναμον, and in the 10th chapter παντοκράτωρ, as two distinct names with different notions of God. Of the Παντοκράτωρ, which we have already considered, he gives this account; Τὸ μὲν γὰρ λέγεται, διὰ τὸ πάντων αὐτὸν εἶναι παντοκρατορικὴν ἰδραν, συνέχεσαν καὶ περιέχεσαν τὰ ὅλα, καὶ ἐνιδρύσαν, καὶ θεμελιῶσαν καὶ περισφίγξαν, καὶ ἀρραγὲς ἐν ἑαυτῇ τὸ πᾶν ἀποτελεῶσαν, καὶ ἐξ ἑαυτῆς τὰ ὅλα, καθάπερ ἐκ ρίζης παντοκρατορικῆς, προάγειαν, καὶ εἰς ἑαυτὴν τὰ πάντα, καθάπερ

καθάπερ εἰς πυθμένα παντοκρατορικὸν, ἐπιγράφουσιν καὶ συνή- A. B. T.
 χουσιν αὐτὰ, ὡς πάντων ἔδραν παγκρατῆ, τὰ συνεχόμενα πάν- VL.
 τα κατὰ μίαν ὑπερέχουσιν πάντα συνοχὴν ἀσφαλιζομένην, καὶ
 ἐκ ἑῶσαν αὐτὰ διεκπεσόντα ἑαυτῆς, ὡς ἐκ παντὸς ἐξίας κινέ-
 μενα παραπολέσθαι. But of the δυναμωμῖα he gives
 another account, as we shall see hereafter.

Pag. 431. (o)

The arguments which the Heathen used are briefly touched by Plutarch, but were more largely delivered by Pliny. Ἀντηρήσθω γὰρ (φησὶν) ὁ ποιηλικὸς λῆρος, σὺν Καλλιμάχῳ τῇ λέγοντι,

—————Εἰ Θεὸν οἶσθα,
 Ἴσθ' ὅτι καὶ ῥέξαι δαίμονι πᾶν δυνατόν.

(so it must be read) εἰ γὰρ ὁ Θεὸς δύναται πᾶν ποιεῖν. Ἐπεὶ τοιγε, εἰ Θεὸς ἐστὶ, ποιείτω τὴν χιόνα μέλαιναν, τὸ δὲ πῦρ ψυχρὸν, τὸ δὲ καθήμενον ὀρθόν, καὶ τὸ ἐναντίον. *Plutarch. de Plac. Philosoph. lib. i. cap. 7.* Imperfectæ vero in homine naturæ præcipua solatia, ne Deum quidem posse omnia. Namque nec sibi potest mortem consciscere, si velit, quod homini dedit optimum in tantis vitæ pœnis: nec mortales æternitate donare, aut revocare defunctos: nec facere, ut qui vixit, non vixerit; qui honores gessit, non gesserit; nullumque habere in præterita jus, præterquam oblivionis; atque (ut facietis quoque argumentis societas hæc cum Deo copuletur) ut bis dena viginti non sint, ac multa similiter efficere non posset, per quæ declaratur haud dubie naturæ potentia, idque esse, quod Deum vocamus. *Plin. Nat. Hist. lib. ii. cap. 7.* Add unto these that objection of Elymas the sorcerer, recorded by Dionysius; Καί-
 ται φησὶν Ἐλύμας ὁ μάγος, Εἰ παντοδύναμός ἐστιν ὁ Θεός, πᾶς
 λέγεται τι μὴ δύνασθαι πρὸς τῷ καθ' ὑμᾶς διελάγας; Λοιδο-
 ρεῖται δὲ τῷ Διῷ Παύλῳ φησάμην, μὴ δύνασθαι τὸν Θεὸν ἑα-
 τὸν ἀρνέσασθαι. *De Divin. Nat. cap. 8.*

Pag. 432. (p)

Ἡ ἀπειροδύναμος τῷ Θεῷ διάδοσις εἰς πάντα τὰ ὄντα χωρεῖ,
 καὶ

A R T. καὶ εἰς τῶν ὄντων ὁ παντελῶς ἀφήρηται τὸ ἔχειν τινὰ δύναμιν,
 VI. ἀλλ' ἢ νοερὰν, ἢ λογικὴν, ἢ αἰσθητικὴν, ἢ ζωτικὴν, ἢ ἐσιώδη
 δύναμιν ἔχει· καὶ αὐτὸ δὲ, εἰ θεοῖς εἰπεῖν, τὸ εἶναι δύναμιν, εἰς
 τὸ εἶναι ἔχει παρὰ τῆς ὑπερσίου δυνάμεως. *Dionys. Areo-*
pag. De Divin. Nom. cap. 8.

Pag. 432. (q)

Neque enim ob aliud veraciter vocatur Omnipotens, nisi quoniam quidquid vult potest, nec voluntate cujuspiam creaturæ voluntatis omnipotentis impeditur effectus. *S. August. Enchir. ad Laur. de Fide, &c. cap. 96.*

Pag. 433. (r)

Nisi omnipotens esset, non una eademque facilitate summa atque ima fecisset. *Fulgent. de Fide ad Petrum, cap. 3.*

Pag. 433. (s)

Quis est omnipotens, nisi qui omnia potest? *S. August. de Trin. lib. iv. cap. 20.*

Pag. 434. (t)

Τὸ γεγονὸς ἐκ ἰνδέχεται μὴ γενέσθαι· διὸ ὀρθῶς Ἀγάθων,

Μόνε γὰρ αὐτῷ καὶ Θεὸς ἐτίσκεται,

Ἀγένηλα ποιεῖν ἅσ' αὖ ἢ πεπραγμένα.

Aristot. Ethic. Eudem. lib. v. cap. 2.

Quisquis dicit, Si omnipotens est Deus, faciat ut quæ facta sunt, facta non fuerint; non videt hoc se dicere, Si omnipotens est, faciat ut ea quæ vera sunt, eo ipso quo vera sunt falsa sint. *S. August. cont. Faust. lib. xxvi. cap. 5.* It is granted therefore to be true, which Pliny objects, Deum non facere ut qui vixit, non vixerit; qui honores gessit, non gesserit; *Nat. Hist. lib. ii. cap. 7.* as this proves nothing against omnipotency because it is no act of possibility. Had the act objected been feasible, and God had not the power to effect it, then had he wanted some power, and consequently had not been omnipotent. But being it is not want of power in the agent, but of possibility in the object, it proveth no deficiency in God.

Pag.

Pag. 434. (u)

A R T.
VI.

Neque enim et vitam Dei et præscientiam Dei sub necessitate ponimus si dicamus necesse esse Deum semper vivere, et cuncta præscire: sicut nec potestas ejus minuitur, cum dicitur mori fallique non posse. Sic enim hoc non potest, ut potius, si posset, minoris esset utique potestatis. Recte quippe omnipotens dicitur, qui tamen mori et falli non potest. Dicitur enim omnipotens faciendo quod vult, non patiendo quod non vult: quod ei si accideret, nequaquam esset omnipotens. Unde propterea quædam non potest, quia omnipotens est. *S. August. de Civit. Dei, lib. v. cap. 10.* Nam ego dico quanta non possit. Non potest mori, non potest peccare, non potest mentiri, non potest falli. Tanta non potest: quæ si posset, non esset omnipotens. *Author Serm. cxix. de Temp. cap. 1.*

Pag. 434. (x)

Nunquidnam mentitur Deus? Sed non mentitur, quia *impossibile est mentiri Deum.* Impossibile autem istud, nunquidnam infirmitatis est? Non utique. Nam quomodo omnia potest, si aliquid efficere non potest? Quid ergo ei impossibile? Illud utique quod naturæ ejus contrarium est, non quod virtuti arduum. *Impossibile, inquit, est ei mentiri;* et impossibile istud non infirmitatis est, sed virtutis et majestatis; quia veritas non recipit mendacium, nec Dei virtus levitatis errorem. *S. Ambros. Annot. in Num.* Si volunt invenire quod Omnipotens non potest, habent prorsus, ego dicam, mentiri non potest. Credamus ergo quod potest, non credendo quod non potest. *S. August. de Civit. Dei, lib. xxii. cap. 25.*

Pag. 435. (w)

This was the argument of Elymas the forcerer before-mentioned, to which Dionysius gives this answer; Ἡ εἰς τὴν ἀρνησιν, ἐκπῶσις ἀληθείας ἐστίν· ἡ δὲ ἀλήθεια, ὅν ἐστι, καὶ ἡ τῆς ἀληθείας ἐκπῶσις, τῷ ὄντι ἐκπῶσις. Εἰ τοίνυν ἡ ἀλήθεια ὅν ἐστιν, ἡ δὲ ἀρνησις τῆς ἀληθείας, τῷ ὄντι ἐκπῶσις,

A R T. ἑκπλήσις, ἐκ τῆ ὀνίας ἐκπλοῖς ὁ Θεὸς ἔ δύναται, καὶ τὸ μὴ
 V I. εἶναι ἢ ἔστιν ὡς ἐν τῇ φαίῃ, τὸ μὴ δύνασθαι ἔ δύναται, καὶ
 τὸ μὴ εἶδέναι κατὰ εἴρησιν ἢ οἶδεν. *De Divin. Nom. cap.*
8. Φαμὲν δὲ καὶ ὅτι ἔ δύναται αἰσχροὺς ὁ Θεός, ἐπεὶ ἔστι ὁ
 Θεὸς δυνάμενος μὴ εἶναι Θεός· ἢ γὰρ αἰσχρὸν τι ὄντι ὁ Θεός,
 ἢ ἔστι Θεός. *Orig. cont. Cels. lib. v.* Iobius gives this
 solution to the same objection; "Α φαμὲν μὴ δύνασθαι
 τὸ θεῖον, ταῦτα τῶν μήτε ὄντων ἐστὶ, μήτε δυνατῶν ὅλας ὑφ' ἐξουσίας"
 ὡς γὰρ ὑφ' ἐξουσίας τὸ ἀρνήσασθαι τὸν Θεὸν ἑαυτὸν, ἢ ἡ τροπὴ, ἢ
 ἡ τῆς ἀγαθότητος ἐκπλοῖς, ἢ τὴν ἀλήθειαν ψεύδος γινέσθαι·
 Παντοδύναμος δὲ ὑμνεῖται καὶ λέγεται, ὡς τάτε πρέπονται
 αὐτῷ καὶ σωτήρια τῶν δημιουργημάτων πάντα δυνάμενος, ὅτι
 βέλτεται. *Job. de Verb. Incarn. lib. iii. cap. 13.* *apud*
Phos. in Biblioth. Ὁ Ἀπόστολος φησὶ περὶ τῆ Θεῆ καὶ πα-
 τρός, Ἐν οἷς ἀδύνατον φάσθαι Θεόν· ἢ αὐθεντιάν τινα κα-
 τηγεῖν τῆς πατρικῆς δυνάμεως, ἀλλὰ μεγίστην ῥύμην, ὅτι ἀνε-
 πίδεκτός ἐστι τῆ ψεύδους ὁ τῆς ἀληθείας πατήρ· καὶ ἀλλαχόσε
 δὲ ταύτην ὀχυρῶν τὴν ἔννοιαν ἔφη· Ἐάν ἀρνησώμεθα [αὐτὸν]
 ἑαυτὸς πτερός μάνει· ἀρνήσασθαι γὰρ ἑαυτὸν ἔ δύναται. Καὶ
 τῆτο γὰρ ἐν ἀδυνατίᾳ ἐστὶν ἀπόδειξις, ἀλλ' ἀντιπερὶβλήτω ἰσ-
 χύος, ὅτι ἐν ἰσχυρεῖ τὴν θεῖαν φύσιν ἑαυτὴν ἀρνήσασθαι.
Isidor. Pelus. Epist. 335. lib. iii. Theodoret upon
 that place of St. Paul, *It is impossible for God to lie*,
 Οὐκ αὐθεντὲς τὸ ἀδύνατον, ἀλλὰ αἶψαν αὐτὸ δεκτικὸν δυνατὸν.
 Οὕτω γὰρ, φησὶν, ἐστὶν ἀληθὲς, ὡς ἀδύνατον εἶναι ψεύδος ἐν
 αὐτῷ γινέσθαι πτερό. Τὸ δυνατόν ἄρα (*ita lego, non ἀδύνατον*
ἔν) τῆς ἀληθείας διὰ τῆ ἀδυνατίου σημαίνεται. And upon
 that, *He cannot deny himself*, Πάλιν ἐν τὸ ἔ δύναται τῆς
 ἀπειρῆς δυνάμεως ὑπάρχει δηλώτικον. *etc. Dial. 3.*

Pag. 435. (9)

Theodoret having proved that there were many
 things which fell not under the power of God, at last
 thus concludes; Πολλὰ τοίνυν εὐρήκαμεν ἀδύνατα ὄντα τῷ
 παντοδυνάμῳ Θεῷ.—Ἀλλὰ τὸ μὴ δυναθῆναι τι τέστιν; ἀπειρὲς
 δυνάμειος, ἢ αὐθεντίας τεταμένης· τὸ δὲ γε δυναθῆναι, ἀδυνα-
 μίας ἀπεναντίας, ἢ δυνάμεως.—Ὅτι τῶν ἰκαστῶν τὸ ἀτρεπὲς τῷ
 Θεῷ κηρύττεται καὶ ἀναλλασίωτος. *Dial. 3.* And Origen, *cont.*
Cels. lib. iii. gives this for the Christian's general
 rule:

rule: Δύναται καὶ ἡμᾶς πάντα ὁ Θεός, ὥς δυνάμενος, τῷ
 Θεῷ εἶναι, καὶ τῷ ἀγαθῷ εἶναι, καὶ τῷ σοφῷ εἶναι ἢ ἐξίστα-
 ται. And the words of Celsus, though ill intended,
 are yet very true: Αὐτὸς γὰρ [ὁ Θεός] ἐστὶν ὁ πάντων τῶν
 ὄντων λόγος, ὃν ἔν οἷος τε παράλογον εἶδεν παρ' ἑαυτὸν ἐργά-
 σασθαι· and so Origen in his answer confesses: Ἀλλὰ
 καὶ κατ' ἡμᾶς ὃν οἷος τε παράλογον εἶτε παρ' ἑαυτὸν ἐργά-
 σασθαι ἐστὶν ὁ Θεός. *Cont. Cels. lib. v.*

A R T.
 VI.

Pag. 435. (2)

It was the constant opinion of the most ancient
 Heathens, as appeareth by Homer, who expresseth it
 plainly ;

———— Χαλεπὸν δέ τ' ὀρύσσειν
 Ἀνδράσι γε θνητοῖσι· θεοὶ δέ τε πάντα δύνανται.
 Ὀδ. κ'. v. 303.

And the same sense is attributed to Linus in a distich
 cited for his by Stobæus ; but may rather be thought
 to have been made by some of the Pythagoreans.
 For this was the plain doctrine of Pythagoras, who
 taught his scholars to believe miracles, and to doubt
 of nothing said to be done by the Gods, because all
 things were possible to them ; Οὐ γὰρ εἶναι τὰ μὲν
 δυνατὰ τῶν θεῶν, (*vel* ποῦναι τοῖς θεοῖς) τὰ δὲ ἀδύνατα,
 ὥς περ οἰεσθαι τὰς σοφισμένους· ἀλλὰ πάντα δυνατὰ· καὶ ἡ
 ἀρχὴ ἡ αὐτὴ ἐστὶ τῶν ὅλων, ἃ ἐπεὶ οὐ φασὶ μὲν εἶναι Λίνου, ἐστὶ
 μέντοι ἴσως ἐκείνων·

Ἐλπίσθαι χρὴ πάντ', ἐπεὶ ἔκ τ' ὃν ἅπαντον·
 Ῥάδια πάντα θεῷ τελέσαι, καὶ ἀνένυτον εἶναι.
Iamb. de Vit. Pythag. cap. 28.

So Epicharmus, a disciple of Pythagoras : Ἀδύνατον
 εἶναι θεῷ. So *Pater Omnipotens*, and *Jupiter Omnipoten-*
tissimus, familiar in Virgil and the Poets before and after
 him. These do far outweigh the authority in Plur-
 tarch, and that of Pliny, with the addition of Galen,
 who opposeth the opinion of the philosophers to that
 of

A R T. of Moses expressly, and to our Saviour obliquely ;

VI. Οὐ γὰρ δὴ τὸ βαληθῆναι τοιαύτας γενέσθαι μόνον ἦν αὐταρκές· ἀδὲ γὰρ εἰ τὴν πέτραν ἐξαίφνης ἐθέλῃσειεν ἄνθρωπον ποιῆσαι δυνατόν αὐτῷ. Which seems to be opposed to those words of our Saviour's, *God is able to raise children unto Abraham out of these stones.* Καὶ τῷτ' ἔστι, καθ' ὃ τῆς Μωσέως δόξης, ἢ δ' ἡμετέρα καὶ Πλάτωνος, καὶ ἡ τῶν ἄλλων τῶν παρ' Ἑλλήσιν ὁρῶς μεταχειρισμένων τὰς περὶ φύσεως λόγους, διαφέρει. Τῷ μὲν γὰρ ἀρκεῖ, τὸ βαληθῆναι τὸν Θεὸν κοσμησάμεν τὴν ὕλην, ἡ δ' εὐθὺς κεκόσμηται· πάντα γὰρ εἶναι τῷ Θεῷ δυνατόν νομίζει, καὶ εἰ τὴν πέτραν ἴππον ἢ βῆν ἐθέλει ποιεῖν· ἡμεῖς δ' ἔχ' ἔτι γινώσκουμεν, ἀλλ' εἶναι γὰρ τινα λέγομεν ἀδύνατα φύσει, καὶ τέτοις μὴδ' ἐπιχειρεῖν ὅλως τὸν Θεὸν, ἀλλ' ἐκ τῶν δυνατῶν γενέσθαι τὸ βέλτιον αἰρεῖσθαι. *De Usu Part. lib. xi. cap. 14.*

Pag. 436. (a)

Non ergo quispiam audebit quamlibet creaturam five cœlestem five terrestrem dicere omnipotentem, nisi solam Trinitatem, Patrem scilicet et Filium et Spiritum Sanctum. Non enim, cum dicimus nos credere in Deum Patrem omnipotentem, sicut hæretici Ariani, negamus Filium omnipotentem, aut Spiritum Sanctum. *Author Lib. ii. de Symb. ad Catechum. cap. 3.*

Pag. 436. (b)

Nor is it unusual in other authors to make use of the word *omnipotens*, rather in relation to the present occasion, than in reference to the person who is said to be omnipotent; as is observed by Servius upon that verse of Virgil ;

Jupiter omnipotens, audacibus annue cœptis.

Æneid. ix. v. 625.

Hoc epitheton interdum ad gloriam numinis ponitur, interdum ad causam dicentis. Namque hoc loco dicendo *omnipotens*, ostendit eum etiam his, qui per se minus valent, præstare posse virtutem.

Pag.

Pag. 437. (c)

A R T.

VI.

This was the argument which the Pythagoreans used, who believed many miraculous actions, which others looked upon as fabulous; because they would disbelieve nothing which was referred to the divine power: and the reason of that was, because they thought all things possible to God, as we shewed before. Τῶν τοιούτων δὲ (saith Iamblichus, having related several strange actions, either fabulous or miraculous) τῶν δοκούντων μυθικῶν ἀπομνημονεύουσιν, ὡς μηδὲν ἀπιστοῦντες ὅ, τι αὐτῶν εἰς τὸ θεῖον ἀνάγεται. And whereas others looked upon them as weak and simple people for giving credit to such fabulous relations, πρὸς πάντα τὰ τοιαῦτα ἐχὼν αὐτοὶ εὐήθειαι νομίζουσιν, ἀλλὰ τὰς ἀπιστοῦντας. *Iamb. de Vit. Pythag. cap. 28.*

Pag. 437. (d)

In Dei promissis nulla est falsitas, quia in faciendis nulla omnipotenti est difficultas. *Fulgent. ad Monim. lib. i. cap. 12.*

ARTICLE VII.

*From thence he shall come to judge the Quick
and the Dead.*

Pag. 440. (e)

OR *from whence*; the Latins sometimes *inde*, sometimes *unde*. And the Greek is *ὅθεν*, *unde*, both in the ancient MS in Sir Robert Cotton's Library, and in the Creed of Marcellus. But *ἐκείθεν* *ἐρχόμενον*, in the latter MS in Bennet College Library. Others neither *ὅθεν*, nor *ἐκείθεν*, but *πάλιν*, as Justin Martyr; Ἡμεῖς ἐπέγνωμεν Χριστὸν υἱὸν Θεοῦ σταυρωθέντα, καὶ ἀναστάντα, καὶ ἀνεληλυθότα εἰς τὰς οὐρανοὺς, καὶ πάλιν παραγεννησόμενον κριτὴν πάντων ἀπλῶς ἀνθρώπων μέχρις αὐτοῦ Ἀδάμ. *Dial. cum Tryph. §. 132.* Others without *inde* or *unde*, only *venturus*, as the Nicene Creed, *ἐρχόμενον κρῖναι*, others *πάλιν ἐρχόμενον* or *ἔξοντα πάλιν*, and Fortunatus leaving out *inde venturus*, hath only *judicaturus vivos et mortuos*.

Pag. 441. (f)

R. Saadiah Gaon *ad locum*; כְּדַכְתִּיב—וְדָקָהּ צִדְקָהּ וְיִשְׁרָאֵל
: לְאֲדָנִי שֶׁב לִימִינִי : נֶאֱמַר " In *Bereishith Rabba*, speaking
of the genealogy concluding (1 Chron. iii. 24.)
with Anani the youngest of the seven sons of Elieoenai,
the author asks this question, וְכִי הוּא עֲנִי *and who is
this Anani?* and answers it thus, וְהָיָה שֶׁנֶּאֱמַר הָיָה
: בְּחָזִי לַיְלָא וְאָרוּ עִם עֲנִי שְׁמִיא כְּבֵר אֱנִשׁ אֲתִידָהּ הוּא : *This
is the Messias, as it is written, Dan. vii. 13. I saw in
the night visions, and behold one like the Son of Man
came with Anani, that is, the clouds of heaven*; Solomon
Jarchi *ad locum*, אֱנִשׁ הוּא מֶלֶךְ הַמָּשִׁיחַ and Aben
Ezra, *ibidem*, אֱנִשׁ הוּא הַמָּשִׁיחַ אֱנִשׁ כְּבֵר אֱנִשׁ הוּא כִּי יֵשַׁעָה כִּי
: וְהָיָה שֶׁנֶּאֱמַר הָיָה וְכִי תִכֵּן הַדְּבָרִי : So the author of *Tzeror Hammor*, וְכִי תִכֵּן הַדְּבָרִי :
אֱנִשׁ

ART. VII.
אֲר' בְּרִכְיָהּ בִּשְׁמִי *The mystery of man is the mystery of the Messias*, according to that of Daniel, *He came as the Son of Man*. This place is mentioned for one of the כתובין which speak of the Messias, in the *Midrash Tillim*, Psal. ii. And the *Midrash* upon the 21st Psal. ver. 7. **אֲר' בְּרִכְיָהּ בִּשְׁמִי** speaking of the Messias. Indeed the Jews do so generally interpret this place of Daniel of the Messias, that they make it an argument to prove that the Messias is not yet come, because no man hath yet come with the clouds of heaven.

Pag. 441. (g)

This interpretation is delivered in *libro Sanhedrim*; **אֲר' אֶלְכַּסְנֹדִי כְּתִיב עַל מֶלֶךְ הַמָּשִׁיחַ וְאֵין עִי שְׂמִיָּהּ** *Idem etiam legitur in Berishith Rabba R. Mosch. Haddarsham, Gen. xlix. 11.* Thus they make the coming of Christ to depend upon their merit or demerit; whereas the promises of the Messias are absolute and irrespective, depending only on the goodness of God, not to be evacuated or altered by the wickedness of man. Nay, the unworthiness of the Jews, which Christ found, when he came in humility, is one special cause why he should come again in glory.

Pag. 442. (h)

Heb. x. 37. **וְהָיָה יֵשׁוּעַ**, that is, he who is known by that vulgar appellation **וְהָיָה יֵשׁוּעַ**, he which did once come into the world to make that notion good, is still to be known by the same appellation, and therefore will come again. This was it which made the Apostles ask that question, Matt. xxiv. 3. *When shall these things be, and what shall be the sign of thy coming, and of the end of the world?*

A R T.
VII.

Pag. 442. (i)

As R. Saadiah Gaon upon that place of Dan. vii. 13. עַם עַנְיֵי הַשָּׁמַיִם הֵם מַלְאֲכֵי צְבָא הַשָּׁמַיִם וְזֶה הוּא רֹב. *The clouds of heaven they are the angels of the host of Heaven; this is the great magnificence and power which God shall give unto the Messias.* From hence is that exposition in *Midrash Tillim*, Psal. xxi. 7. אֵר בֵּרַכְתָּ בְּשֵׁם ר' שְׁמוּאֵל כָּתוּב אֶחָד. אִם וְאִרְוֹ עַם עַנְיֵי שָׁמַיָא כְּבֵר אִנְשֵׁי אֲתָרָה הוּא וְקִדְמוֹתֵי הַקְּרִבּוֹתֵי וְכָתוּב אַחֵר אָמַר וְהִקְרַבְתִּי וְגַשׁ אֵלַי הוּא כִּי־צַד. *Rabbi Barachia said in the name of Rabbi Samuel, One Scripture saith, (Dan. vii. 13.) And behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And another Scripture saith, (Jer. xxx. 21.) And I will cause him to draw near, and he shall approach unto me. Behold in what manner? The angels shall bring him into the midst of them.*

Pag. 446. (k)

This principle of a judgment to come, Justin Martyr propounds to the Gentiles, as generally acknowledged by all their writers, and as the great encouragement of his Apology for the Christian religion: Ἐπεὶ τοίνυν ἡμῖν ὁ περὶ τῆς ἀληθοῦς Θεοσεβείας πρόκειται λόγος, ἧς εἶδεν, οἶμαι, προτιμότερον τοῖς ἀκινδύνως βιάων προσηρμένοις εἶναι νενόμισται, διὰ τὴν μέλλεσαν μετὰ τὴν τελευτὴν τῷδε τῷ βίῳ ἔσεσθαι κρίσιν· ἣν ἔ μόνον οἱ ἡμέτεροι κατὰ Θεὸν κηρύττῃσι πρόγονοι, προφῆται τε καὶ νομοθέται, ἀλλὰ καὶ οἱ παρ' ὑμῶν νομισθέντες εἶναι σοφοί, ἔ ποιηταὶ μόνον, ἀλλὰ καὶ φιλόσοφοι οἱ τὴν ἀληθῆ καὶ θείαν ἐπαγγελόμενοι παρ' ὑμῖν εἶδέναι γνῶσιν. *Cohort. ad Græcos, §. 1.* Tertullian shews the same not only from the writings but the constant conversation and language even of the Gentiles: Anima—licet carcere corporis pressa, licet institutionibus pravis circumscripta, licet libidinibus ac concupiscentiis evigorata, licet falsis Diis ex-ancillata, cum tamen resipiscit, ut ex crapula, ut ex somno, ut ex aliqua valetudine, et sanitatem suam patitur,

patitur, Deum nominat, hoc solo nomine, quia pro-
prio Dei veri. Deus magnus, Deus bonus, et, Quod
Deus dederit, omnium vox est; judicem quoque con-
testatur illum, Deus videt, et, Deo commendo, et,
Deus mihi reddet. O testimonium animæ natura-
liter Christianæ! *Apologet. adv. Gentes. cap. 17.* In-
deed the ancient Gentiles have expressed the judg-
ment to come very exactly: as Philemon cited by
Justin Martyr *de Monarch. §. 3.*

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VII.

Ἔσιν Δίκης ὀφθαλμός, ὅς τὰ πάντα ὄρᾷ,
Εἰ γὰρ ὁ δίκαιος καὶ ἀσεβὴς ἔξουσιν ἐν,
Ἀρπαζ' ἀπειθῶν, κλέπτ', ἀποσέρει, κύκα.
Μηδὲν πλανηθῆς, ἔστι, καὶ ἅδ' κρίσις,
Ἦνπερ ποιήσει Θεὸς ὁ πάντων δισπότης,
Οὗ τὺνομα φοβερὸν, εἰδ' ὀνομάσαιμ' ἐγώ.

And Plato especially hath delivered it according to
their notion most particularly, whose places to that
purpose are faithfully collected by Eusebius and The-
odoret, and may be read in them; *Euseb. de Præpar.*
Evang. lib. xi. cap. 38. et lib. xii. cap. 6. Theodoret.
Serm. de Fine et Judicio: Where after the citation of
several places he concludes, Οὕτως ἀκριβῶς ἐπίστευεν ὁ
Πλάτων εἶναι τὰ ἐν ἅδ' κριτήρια,

Pag. 447. (1)

So the Targum of Jonathan renders it; **הלא תשיב עבודך ישתבך לך חובך ואין לא תשיב עבודך בעלמא**
:נשד: If thou makest thy works
good, shall not thy sin be forgiven thee? And if thou
makest not thy works good in this world, thy sin is kept
unto the day of the great judgment. And the Jerusalem
Targum yet more expressly; **הלא תשיב עבודך**
בעלמא תשיב עבודך ישתבך לך לעלמא דאתי ואין לא תשיב
:נשד: If thou
makest thy works good in this world, shall it not be re-
mitted and forgiven unto thee in the world to come? And
if thou makest not thy works good in this world, thy sin
shall be reserved unto the day of the great judgment. In

B b 3

the

A R T. the same manner the Chaldee Paraphrase of Onkelos,
VII. ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ

Pag. 448. (m)

Πάρεσι τοίνυν ἐν τῇ κρίσει τότε ὁ Θεὸς ὁ πάντων πατὴρ, συγκαθιζομένης Ἰησοῦ Χριστοῦ, καὶ συμπαρόντος ἁγίου Πνεύματος. *S. Cyril. Hier. Catech. 15.*

Pag. 449. (n)

This explication I thought necessary to insert, because it seems to me the only way to end that controversy which is raised upon the interpretation of those words of St. John, which we ordinarily read thus, 27. Καὶ ἑξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν ὅτι υἱὸς ἀνθρώπου ἐστίν. 28. Μὴ θαυμάζετε τῆτο. By which distinction, those words, *because he is the Son of Man*, have reference to the precedent sentence. But anciently they have been otherwise distinguished; Καὶ ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν. Ὅτι υἱὸς ἀνθρώπου ἐστὶ μὴ θαυμάζετε τοῦτο. So the old Syriac translation, v. 27. ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ and then v. 28. ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ And St. Chrysostom is so earnest for this reading, that he chargeth the former distinction upon Paulus Samosatenus, as invented by him in favour of his heresy, that Christ was nothing else but purely man. Ὅτι υἱὸς ἀνθρώπου ἐστὶ, μὴ θαυμάζετε τοῦτο. Παῦλος μὲν ὁ Σαμοσατεὺς εἶχ' οὕτω φησὶν· ἀλλὰ πῶς; Ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν ὅτι υἱὸς ἀνθρώπου ἐστίν· ἀλλ' οὐδεμίαν ἀκολουθίαν ἔχει τοῦτο οὕτω λεγόμενον· (so he argues against that reading) εἰ γὰρ διὰ τῆτο ἔλαβε κρίσιν ὅτι ἀνθρωπὸς ἐστίν (ἐπεὶ, τί ἐκάλυε πάντας ἀνθρώπους εἶναι κριτὰς;) ἀλλ' ἐπειδὴ τῆς ἀρρήτου οὐσίας ἐκεῖνης ἐστὶν υἱὸς, διὰ τῆτο ἐστὶ κριτὴς. Οὕτω τοίνυν ἀναλυσάμενον, Ὅτι υἱὸς ἀνθρώπου ἐστὶ, μὴ θαυμάζετε τοῦτο. *Ad locum.* Euthymius followeth the distinction of St. Chrysostom, and Theophylact makes the same argument: Χρὴ δὲ γινώσκειν, ὅτι Παῦλος ὁ Σαμοσατεὺς ψιλὸν ἀνθρώπον δογματίζων τὸν Κύριον, οὕτως ἀνεγίνωσκε τῆτο τὸ χωρίον, Καὶ ἑξουσίαν ἔδωκεν αὐτῷ, καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν· ἐνταῦθα δὲ γίζων, ἀπ' ἄλλης ἀρχῆς

ἀρχῆς ἀνγγίνωσκε τὸ, Μὴ θαυμάζετε τοῦτο. Ἀνόητον δὲ τε- A R T.
 λείως ἐστὶ τὸ ἔτος ἀναγινώσκαι, τὴν γὰρ κρίσιν δίδωκε τῷ Υἱῷ ὁ VII.
 Πατὴρ, οὐχ ὅτι υἱὸς ἀνθρώπου ἐστίν, ἀλλ' ὅτι Θεός. But al-
 though this division of the words be both by St. Chry-
 sostom and Theophylact charged upon Paulus Sa-
 mosatenus the Heretic, yet we find no other distinc-
 tion in the ancient copies; nor did the ancient Latin
 Fathers any otherwise read it than Paulus did. We
 must then acknowledge no other coherence than the
 ordinary, that God gave his Son power to judge, be-
 cause he was the Son of Man. Nor need we, to
 avoid the argument of St. Chrysostom, change the
 ἔτι into καὶ ὅτι, the *quia* into *quatenus*; for it is not
 rendered as the absolute reason in itself, but in rela-
 tion unto God, or the Persons of the Trinity: the
 Father shall not judge, nor the Holy Ghost, because
 those two Persons are only God; but all judgment
 is committed to God the Son, because he is the Son
 of Man.

Pag. 450. (o).

Veniet [Christus] ut judicet qui stetit sub judice:
 veniet in ea forma, in qua judicatus est, ut videant in
 quem pupugerunt. Cognoscant Judæi quem ne-
 gaverunt; convincat eos ille homo susceptus, et ab
 eis crucifixus. *Author lib. de Symb. ad Catechum. lib.*
ii. cap. 7. Veniet ergo, fratres mei, veniet: ille qui
 prius venit occultus, veniet in potestate manifestus:
 ille qui judicatus est, veniet judicaturus: ille qui ste-
 tit ante hominem, judicaturus est omnem hominem.
Idem, lib. iii. cap. 8. Judex hic erit Filius hominis;
 forma illa hic judicabit quæ judicata est. Audite et
 intelligite: jam hoc propheta dixerat, *Videbunt in*
quem pupugerunt. Ipsam formam videbunt, quam
 lancea percusserunt. Sedebit Judex, qui stetit sub
 judice. Damnabit veros reos, qui factus est falsus
 reus. Ipse veniet, forma illa veniet. *S. August. de*
Verb. Dom. Serm. lxxiv. cap. 7.

ART
VII.

Pag. 450. (p)

Cum et boni et mali visuri sint judicem vivorum et mortuorum, proculdubio eum videre mali non poterunt, nisi secundum formam qua filius hominis est; sed tamen in claritate in qua judicabit, non in humilitate in qua judicatus est. Cæterum illam Dei formam in qua æqualis est Patri, proculdubio impii non videbunt. Non enim sunt mundicordes; *Beati enim mundicordes, quoniam ipsi videbunt Deum. S. August. de Trin. lib. i. cap. 13.* Hoc rectum erat, ut judicandi viderent judicem. Judicandi enim erant et boni et mali. *Beati autem mundi corde, quoniam ipsi Deum videbunt.* Restabat ut in judicio forma servi et bonis et malis ostenderetur, forma Dei solis bonis servaretur. *Idem, de Verb. Dom. Serm. lxxiv. cap. 7. Et potestatem dedit ei et judicium facere, quoniam filius hominis est.* Puto nihil esse manifestius. Nam quia Filius Dei est æqualis Patri, non accipit hanc potestatem judicii faciendi, sed habet illam cum Patre in occulto: accipit autem illam, ut boni et mali eum videant judicantem, quia filius hominis est. Visio quippe filii hominis exhibebitur et malis: nam visio formæ Dei non nisi mundis corde, quia *ipsi Deum videbunt*, id est, solis piis exhibebitur, quorum dilectioni hoc ipsum promittit, quia seipsum ostendet illis. *Idem, de Trin. lib. i. cap. 13.*

Pag. 451. (q)

Ἀνωτέρω μὲν τὴν κόλασιν εἶπεν· ἰνταῦθα δὲ καὶ τὸν κριτὴν δείκνυσι, καὶ τὴν τιμωρίαν ἀθάνατον εἰσάγει. *S. Chrysost. ad locum.*

Pag. 451. (r)

Πάλιν ἀναμνηστικὰ αὐτὰς τῶν Ἰωάννη ρημάτων τῶν κριτὴν αὐτὸν εἰσαγόντων. *S. Chrysost. ad locum.*

Pag. 452. (s)

St. Augustin speaking of the particulars foretold to be exhibited at the day of judgment, concludes them

them in this manner : Quæ omnia quidem ventura **A B T.**
esse credendum est : sed quibus modis, et quo ordine **VII.**
veniant, magis tunc docebit rerum experientia, quam
nunc valet consequi ad perfectum hominum intelli-
gentia. *De Civit. Dei, lib. xx. cap. 30.*

Pag. 454. (i)

Dominus non accepta persona judicat mundum,
unusquisque secundum quæ fecit accipiet. Si fuerit
bonus, bonitas eum antecedit ; si nequam, merces
nequitiae eum sequitur. *Barnabæ Epist. cap. 4*

Pag. 455. (u)

So Theophylact testifieth ; Τινες δὲ καὶ ψυχὰς καὶ
σώματα ἐνόησαν. *Com. in 2 Tim. iv. 1.* Indeed Isi-
dorus Pelusiota giveth this as the first interpretation :
Τὸ κρίνεσθαι ζῶντας καὶ νεκρὸς, τῷτό ἐστι, τὸ καὶ ψυχὴν καὶ
σῶμα εἰς κρίσιν ἐλεύσεσθαι, καὶ ἔτε ἐν θανάτῳ κεχωρισμένον·
ἀλλ' ὥσπερ καὶ τὴν ἐνταῦθα συνάφειαν ἐποίησαντο, ἔτω καὶ
τὴν ἐκείθεν δίκην ἠνωμένως ὑφέξουσιν. *Lib. i. Epist. 222.*

Pag. 455. (x)

This is the second exposition delivered by Isidorus
Pelusiota to such as are not satisfied with the first ;
Εἰ δὲ καὶ ἄλλως ζητεῖς, ἔτω διάκριναι, ζῶντας, τὰς αἰεζῶον
βίον καὶ θροφίῃ μετελθόντας, καὶ ἀποδέναι αὐτοῖς ἀτελευτήτας
ἀμοιβὰς, κρίναι τὰς νεκρωθέντας τοῖς ἀμαρτήμασι, καὶ τὸ δο-
θεῖν αὐτοῖς τάλαντον ὡς ἐν τάφῳ τῇ ἑαυτῶν καταχώσαντας
ῥαθυμία, καὶ ἀμύνεσθαι αὐτές. *Lib. i. Epist. 222.*

Pag. 456. (y)

This is the third exposition of Isidorus Pelusiota :
Εἰ δὲ καὶ ἄλλως, ἔτω, κρίναι τὰς τότε ζῶντας καταλειφθέντας,
καὶ τὰς ἤδη πρὸ αὐτῶν κοιμηθέντας. *Lib. i. Epist. 222.*
Others of the Fathers give the second and third ex-
plication, leaving it indifferent, and preferring nei-
ther ; as St. Chrysostom : Ἦτοι ἀμαρτωλὸς λέγει καὶ
δικαίος, ἦτοι καὶ τὰς ἀπελθόντας καὶ τὰς νῦν ὄντας, ὅτι πολλοὶ
καταλειφθήσονται ζῶντες. *Com. in 2 Tim. iv. 1.* Duo-
bus

A R T. bus autem modis accipi potest, quod vivos et mortuos judicabit : five ut vivos intelligamus, quos hic nondum mortuos, sed adhuc in ista carne viventes inventurus est ejus adventus ; mortuos autem, qui de corpore, priusquam veniat, exierunt vel exituri sunt : five vivos justos, mortuos autem injustos ; quoniam justique quoque judicabuntur. *S. August. Enchir. cap. 54.* Credimus etiam inde venturum convenientissima tempore et *judicaturum vivos et mortuos.* Sive istis nominibus justique et peccatores significantur ; five quos tunc ante mortem in terris inventurus est appellati sint vivi, mortui vero qui in ejus adventu resurrexerunt sunt. *Idem, de Fide et Symb. cap. 8.* Inde venturus judicare vivos et mortuos. *Vivos*, qui superfuerint ; *mortuos*, qui præcesserint. Potest et sic intelligi ; *vivos*, justos ; *mortuos*, injustos : utrosque enim judicat, sua cuique retribuens. Justis dicturus est in judicio, *Venite benedicti, &c.* Sinistris quid ? *Ite in ignem, &c.* Sic judicabuntur a Christo vivi et mortui. *Author lib. i. de Symb. ad Catechum. cap. 4.* Duobus modis hæc sententia accipitur. Vivi et mortui in anima ; item vivi et mortui in corpore. Secundum priorem, judicabit vivos in anima, credentes ; et mortuos in anima, fidem nullam habentes : secundum posteriorem, judicabit vivos in carne, quos præsentem invenerit ejus adventus ; judicabit et mortuos in carne, quos resuscitaturus est Deus excelsus. *Author lib. iv. de Symb. ad Catechum. cap. 7.* But although these two expositions were thus indifferently propounded, yet the former ought by no means so to be received as any way to evacuate or prejudice the latter. Quod autem dicimus in Symbolo, in adventu Domini *vivos ac mortuos* judicandos, non solum justos et peccatores significari, sicut Diodorus putat ; sed et vivos eos, qui in carne inveniendi sunt credimus, qui adhuc morituri creduntur ; vel immutandi sunt, ut alii volunt, ut suscitati continuo vel reformati, cum ante mortuis judicentur. *Gennad. De Dogm. Eccles. cap. 8.*

Pag. 456. (z)

ART.
VII.

This is the clear interpretation of Theodoret, without the least mention of any other; Νεκρῶν καὶ ζώντων κριτὴν τὸν Κύριον πέκληκεν, ἐπειδὴν καὶ τὰς νεκρὰς ἐγείνηται, καὶ εἰς τὸ κριτήριον ἄγει, καὶ τὰς κατὰ τὸν τῆς συντελείας καιρὸν εὐρισκομένους ἐνδύων τὴν ἀφθαρσίαν, ἀπαιτεῖ τὰς εὐθύνας. Πάντες γὰρ, φησὶν, ἔ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα. *Com. in 2 Tim. iv. 1.* *Vivi agnoscuntur qui in corpore erunt in adventu Domini, mortui qui ex hac luce migraverunt. Author Expos. Symb. sub nomine S. Chrysost.*

Pag. 456. (a)

This is cleared by the author of the Questions and Answers under the name of Justin Martyr; Εἰ τὸ τῆς ἀναστάσεως δῶρον πᾶσι τοῖς θανόνσιν ὁ Θεὸς δίδοναι ὑπέσχετο, καὶ πάντες ἐκ τῶν τάφων ἀναστάντες τῷ κριτῇ παρίστασθαι μέλλουσι, πῶς πληρωθήσεται τὸ, κρίνειν νεκρὰ καὶ ζῶντας τὸν Κύριον; πῶς δὲ νεκροὶ κριθῆναι δυνήσονται, ὡς τὰ μὲν σώματα ἐν μνήμασιν ἔρριπται, αἱ δὲ ψυχαὶ τῶν σωμάτων κεχωρισμέναι εἰσὶν; *Resp.* Οὐ πάντες, φησὶ, κοιμηθησόμεθα· κρίνει ἔν ζῶντας μὲν, τὰς τότε ζῶντας· νεκρὰς δὲ, τὰς ἀνιστάνους ἐκ τῶν νεκρῶν. *Quest. 109.*

Pag. 456. (b)

Omnium enim hominum erit resurrectio. Si omnium erit, ergo omnes moriuntur, ut mors ab Adam ducta omnibus filiis ejus dominetur; et maneat illud privilegium in Domino, quod de eo specialiter dicitur, *Non dabis sanctum tuum videre corruptionem.* Hanc rationem maxima Patrum turba tradente suscepimus. *Gennad. de Dogm. Eccles. cap. 7.*

Pag. 457. (c)

This is the observation of St. Epiphanius, who from these words proves as much: for having repeated the text, he thus infers; Ἀπὸ τῶν συνεζευγμένων ἑκάστης λέξεως ἴσω ἰδεῖν τὰ ἐπίχαρα· διαιρῶν γὰρ ὁ ἅγιος Ἀπόστολος τῶν δύο τρόπων τὸ εἶδος, εἰς μίαν ἐλπίδα συνήγαγεν, ἀπὸ τῆς, Ἡμεῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς συνάντησιν αὐτοῦ·
ἵνα

A R T. ἵνα δείξῃ ὄντως τῷτο τὸ σῶμα, καὶ ἔχ' ἕτερον παρὰ τῷτο· ὁ
 VII. γὰρ ἀρπαγὴς ἔπ' αὐτὸν τίθηται, *Hæres. lxxiv. §. 70.*

Pag. 457. (d)

Nam et hoc geminus, domicilium nostrum, quod de cælo est, superindui desiderantes; siquidem induti et non nudi inveniamur; id est, ante volumus superinduere virtutem cœlestem æternitatis, quam carne exuamur. Hujus enim gratiæ privilegium illos manet, qui ab adventu Domini deprehenduntur in carne, et propter duritias temporum Antichristi merebuntur, compendio mortis per demutationem expunctæ, concurrere cum resurgentibus, sicut Theffalonicensibus scribit. Tertul. de Resur. Carn. cap. 41. Sancti, qui die consummationis atque judicii in corporibus reperiendi sunt, cum aliis sanctis, qui ex mortuis resurrecturi sunt, rapiuntur in nubibus obviam Christo in aere, et non gustabunt mortem, eruntque semper cum Domino, gravissima mortis necessitate calcata: unde ait Apostolus, Omnes quidem non dormiemus, omnes autem immutabimur. Theod. Heracleotes Com. ad loc. apud S. Hieron. Epist. 152. Apollinarius, licet aliis verbis, eadem, quæ Theodorus, asseruit; quosdam non esse morituros, sed de præsentī vita rapiendos in futuram; ut, mutatis glorificatisque corporibus, sunt cum Christo. S. Hieron. ibid. 'Ο δὲ λέγει τῷτο ἔστιν· Οὐ πάντες μὲν ἀποθανέμεθα, πάντες δὲ ἀλλαγησόμεθα, καὶ οἱ μὴ ἀποθνήσκοντες· θνητοὶ γὰρ καὶ κεῖνοι. Μὴ τοίνυν, ἐπειδὴν ἀποθνήσκεις, διὰ τῷτο δείσης, φησὶν, ὡς ἐκ ἀνασπασόμενος· εἰσὶ γὰρ, τινὲς εἰσιν, οἱ καὶ τῷτο διαφεύχονται· καὶ ὁμῶς ἐκ ἀρχῆς τῷτο αὐτοῖς εἰς τὴν ἀνάστασιν ἐκείνην; ἀλλὰ δεῖ καὶ ἐκεῖνα τὰ σώματα τὰ μὴ ἀποθνήσκοντα ἀλλαγῆναι, καὶ εἰς ἀφθαρσίαν μεταπισεῖν. S. Chrysost. ad locum. So St. Jerom speaking of that place, 1 Theff. iv. Hoc ex ipsius loci continentia sciri potest, quod sancti, qui in adventu Salvatoris fuerint deprehensi in corpore, in iisdem corporibus occurrant ei, ita tamen, ut inglorium, et corruptivum, et mortale, gloria, et incorruptione, et immortalitate mutetur: ut, qualia corpora

pora mortuorum surrectura sint, in talem substantiam A R T.
 etiam vivorum corpora transformentur. *S. Hieron.* VII.
Epist. 148. ad Marcell. And St. Augustin, in relation to the same place; Revera, quantum ad verba beati Apostoli pertinet, videtur asserere quosdam in fine sæculi, adveniente Domino, cum futura est resurrectione mortuorum, non esse morituros, sed vivos repertos, in illam immortalitatem, quæ sanctis etiam cæteris datur, repente mutandos, et simul *cum illis rapiendos*, sicut dicit, *in nubibus*. Nec aliquid aliud mihi visum est, quoties de his verbis volui cogitare. *S. August. ad tertiam Quæst. Dulcitii.* These and others of the ancients have clearly delivered this truth, so that Gennadius, notwithstanding his *maxima Patrum turba* for the contrary, did well confess, Verum quia sunt et alii æque catholici et eruditi viri, qui credunt, anima in corpore manente, immutandos ad incorruptionem et immortalitatem eos qui in adventu Domini vivi inveniendi sunt, et hoc eis reputari pro resurrectione ex mortuis, quod mortalitatem præsentis vitæ immutatione deponant, non morte. Quolibet quis acquiescat modo, non est hæreticus, nisi ex contentione hæreticus fiat. *De Dogm. Eccles. cap. 7.*

Pag. 457. (e)

There have been observed three several readings of that place, 1 Cor. xv. 51. one of the Latin, two of the Greek. Illud autem breviter in fine commoneo, hoc, quod in Latinis codicibus legitur, *Omnes quidem resurgemus, non omnes autem immutabimur*, in Græcis voluminibus non haberi, sed vel, *Omnes dormiemus, non autem omnes immutabimur*; vel, *Non omnes dormiemus, omnes autem immutabimur*. *S. Hieron. Epist. 152.* But there was but one of these three only in the Latin copies, that is the first; but one which was in the Greek was also in the Latin, that is the second. For both these St. Augustin takes notice of: Nam et illud quod in plerisque codicibus legitur, *Omnes resurgemus*, unde fieri poterit, nisi omnes moriamur?
Resurrectio

A R T. Resurrectio quippe, nisi mors præcesserit, nulla est.

VII. Et quod nonnulli codices habent, *Omnes dormiemus*, multo facilius et apertius id cogit intelligi. *Ad tertiam Quæst. Dulcitii.* Sed aliud rursus occurrit, quod idem dixit Apostolus, cum de resurrectione corporum ad Corinthios loqueretur: *Omnes resurgemus*, vel, sicut alii codices habent, *Omnes dormiemus*. *Idem, De Civit. Dei, lib. xx. cap. 20.* Two readings thereof were anciently in the Latin, two in the Greek; one of the Greek in the Latin, and no more. First then that reading, *Omnes quidem resurgemus*, &c. which is at this day in the vulgar Latin, was by the testimony of St. Jerom and St. Augustin the ordinary reading in their times, and is also used by Tertullian; Horum demutationem ad Corinthios reddit, dicens; *Omnes quidem resurgemus, non autem omnes demutabimur. De Resur. Carn. cap. 42.* And although St. Jerom testifieth that it was not to be found in the Greek copies, yet to the same purpose it is amongst the *Variae Lectiones March. Velef.* Πάντες ἀναβιώσομεν, ἀλλὰ ἡ πάντες ἀπαλλαγησόμεθα. And in *Codice Claromontano*, the Greek is erased in this place, but the Latin left is, *Omnes quidem resurgemus*. As for the second reading, *Omnes dormiemus*, &c. this was anciently in the Latin copies, according to St. Augustin; and also in the Greek, according to St. Jerom. Didymus did so read it, and contended for that reading: Scio quod in nonnullis codicibus scriptum sit, *Non quidem omnes dormiemus, omnes autem immutabimur.* Sed considerandum, an ei, quod præmissum est, *Omnes immutabimur*, possit convenire quod sequitur, *Mortui resurgent incorrupti, et nos immutabimur.* Si enim omnes immutabuntur, et hoc commune cum cæteris est, superfluum fuit dicere, *Et nos immutabimur.* Quamobrem ita legendum est, *Omnes quidem dormiemus, non autem omnes immutabimur. Apud S. Hieron. Epist. 152.* Indeed Acacius Bishop of Cæsarea doth not only acknowledge this reading, but saith it was in most copies: Dicamus primum de eo, quod magis in plurimis

ART

VII.

Pag.

A R T.

Pag. 458. (f)

VII.

This was well observed by St. Augustin: Si autem in his verbis Apostoli nullus alius sensus poterit reperiri, et hoc eum intelligi voluisse claruerit, quod videntur ipsa verba clamare; id est, quod futuri sint in fine sæculi, et secundo adventu Domini, qui non exspolientur corpore, sed superinduantur immortalitate, ut absorbeatur mortale a vita: huic sententiæ proculdubio conveniet, quod in Regula Fidei confitemur, *venturum Dominum, judicaturum vivos et mortuos*; ut non hic intelligamus vivos justos, mortuos autem injustos, quamvis judicandi sint et justi et injusti; sed vivos quos nondum exiisse, mortuos autem quos jam exiisse de corporibus, adventus ejus inveniet. *Ad tertiam Quæst. Dulcitii.* And Origen long before did make the same exposition of these words, *That he might be Lord both of the dead and living*; Rom. xiv. 9. Ὅρα γὰρ ἐν τέτοις, ὅτι ἀπέθανεν Ἰησοῦς, ἵνα νεκρῶν κυριεύσῃ, καὶ ἀνέστῃ, ἵνα μὴ μόνον νεκρῶν, ἀλλὰ καὶ ζώντων κυριεύσῃ· καὶ οἶδὲ γε ὁ ἀπόστολος νεκρὸς μὲν, ὣν κυριεύει ὁ Χριστὸς, τὰς ἔτι καλειδόμενας ἐν τῇ πρὸς Κορινθίους πρῶτῃ (Σαλπίζει γὰρ, καὶ οἱ νεκροὶ ἐξερθήσονται ἄφθαρτοι) ζώας δὲ αὐτὰς, καὶ τὰς ἀλλαττομένης, ἐτέρης οὐκας τῶν ἐξερθομένων νεκρῶν. Ἐχει δὲ καὶ περὶ τέτων ἡ λέξις ἔτι, Καὶ ἡμεῖς ἀλλαττοσόμεθα, ἐξῆς εἰρημένη τῷ, Οἱ νεκροὶ ἐξερθήσονται πρῶτον. Ἀλλὰ καὶ ἐν τῇ πρὸς Θεσσαλονικεῖς πρῶτῃ ἐν ἐτέραις λέξεσι τὴν αὐτὴν διαφορὰν παριστὰς, φησὶν ἄλλες μὲν εἶναι τὰς κοιμωμένους, ἄλλης δὲ τὰς ζώας, λέγων, &c. *Cont. Cels. lib. ii.* Which exposition is far more proper than that of Methodius: Ἐπὶ τῶν ψυχῶν καὶ ἐπὶ τῶν σωμάτων παραληπτικόν· ζώντων μὲν τῶν ψυχῶν, καθὼς ἀδάπτοι, νεκρῶν δὲ τῶν σωμάτων. *Phot. in Bibliothec. Cod. 234.* And Ruffinus; Quid autem dicitur *judicare vivos et mortuos*, nisi quod alii vivi, alii mortui ad judicium veniant? sed animæ simul judicabuntur et corpora, in quibus vivos animas, corpora mortuos nominavit. *Expof. in Symb.*

ARTICLE

ARTICLE VIII.

I believe in the Holy Ghost.

Pag. 463. (g)

SED enim ordo rationis et fidei auctoritas, digestis vocibus et literis Domini, admonet nos post hæc credere etiam in Spiritum Sanctum olim Ecclesiæ repromissum, sed statutis temporum opportunitatibus redditum. *Novatian. de Trim. cap. 29.* Schlichtingius the Socinian, in his preface to the Polonian Confession of Faith, endeavoureth to persuade us that this Article of the Holy Ghost is not so ancient as the rest; which being diametrically opposite to that original of the Creed, which I have delivered, the baptismal words, *Father, Son, and Holy Ghost*, it will be necessary to examine his reason, which is drawn only from the authority of Tertullian; who in his book *de veland. Virg.* reciting the rule of Faith, makes no mention of the Holy Ghost: and *de Præscr. Hæret.* propounds this article no otherwise, quam ut credamus Christum in coelos receptum sedere ad dextram Patris, misisse vicariam vim Spiritus Sancti. *Cap. 13.* But this objection made for the novelty of this article is easily answered. For Irenæus before Tertullian hath it expressly in his Confession, *lib. i. cap. 2.* and calls it the Faith in Patrem et Filium, et Spiritum Sanctum; and also declares, that the Church received that Faith, and preserved it through the whole world.

Pag. 463. (h)

So the ancient Greek MS, καὶ εἰς Πνεῦμα ἅγιον, and Marcellus, καὶ εἰς τὸ ἅγιον Πνεῦμα, as also Arius and Euzoius, and the Council of Nice. Thus also

A R T. the Latins; Post hoc ponitur in ordine fidei, *Et in*
 VIII. *Spiritum Sanctum.* *Ruffin. in Symb. Max. Taurin. et*
Author lib. de Symb. ad Catechum. The MS in the
 Oxford Library, *Et in Spiritum Sanctum.* Others
 instead of the conjunction made use of *Credo* by way
 of repetition as we do: *Credo in Spiritum Sanctum.*
Chrysol. Euseb. Gallican. Author Serm. de Tempore,
Etherius Uxam. the Greek and Latin MS in Bennet
 College Library: and, *Credo in Sancto Spiritu: Ve-*
nantiis Fortunatus.

Pag. 463. (i)

As the ancient Saxon Creed set forth by Frehe-
 rus.

Pag. 463. (k)

Gregory Nazianzen disputing for the Divinity of
 the Holy Ghost, proveth that he is no creature thus :
 'Αλλ' εἰ μὲν κτίσμα, πῶς εἰς αὐτὸ πιστεύομεν; ἢ ἐν αὐτῷ
 τελευτάμεθα; εἰ γὰρ ταῦτόν ἐστι πιστεύειν εἰς τι, καὶ περὶ αὐτοῦ
 πιστεύειν· τὸ μὲν γὰρ ἐστι θεότητος, τὸ δὲ πάντος πράγμα-
 τος. *Orat. 37.* Epiphanius seems to speak thus
 much, shewing that though the Fathers of the Ni-
 cene Council had determined nothing particularly of
 the Holy Ghost, yet they sufficiently shew that he is
 God, by those words, καὶ εἰς Πνεῦμα ἅγιον. Εὐθὺς γὰρ
 ἡ ἐκθεσις ὁμολογεῖ, καὶ οὐ ἀρνεῖται· Πιστεύομεν γὰρ εἰς ἓνα
 Θεὸν Πατέρα παντοκράτορα. Τὸ δὲ πιστεύομεν, ἔχ' ἀπλῶς
 εἴρηται, ἀλλὰ ἡ πίστις εἰς τὸν Θεόν. Καὶ εἰς ἓνα Κύριον Ἰη-
 σὺν Χριστόν· ἔχ' ἀπλῶς εἴρηται, ἀλλ' εἰς Θεόν ἡ πίστις. Καὶ,
 εἰς τὸ ἅγιον Πνεῦμα· καὶ ἔχ' ἀπλῶς εἴρηται, ἀλλ' εἰς μίαν
 δοξολογίαν, καὶ εἰς μίαν ἰνωση θεότητος, καὶ μίαν ὁμολογιότητα,
 εἰς τρία τέλεια, μίαν δὲ θεότητα, μίαν εἰσίαν, μίαν δοξολογίαν,
 μίαν κυριότητα, ἀπὸ τῆς πιστεύομεν, καὶ πιστεύομεν, καὶ πιστεύο-
 μεν. *Hæres. lxxiv. §. 14.* Agnoscamus verbi ipsius
 privilegium. Credere illi quilibet potest hominum;
 credere vere in illum, soli debere te majestati nove-
 ris. Sed et hoc ipsum aliud est, *Deum credere*, aliud
 est *credere in Deum.* Esse Deum et diabolus credere
 dicitur, secundum Apostolum; *Nam et demones cre-*
dunt et contremiscunt.—In Deum ergo credere, hoc est
 . . . fideliter

fideliter eum quærere, est tota in eum dilectione transire. Credo ergo in illum, hoc est dicere, confiteor illum, colo illum, adoro illum, totum me in jus ejus ac dominium trado, atque transfundo. In professionis hujus reverentia, universa divino nomini debita continentur obsequia. *Paschasius in Præfat. Operis de Spiritu S.*

Pag. 464. (l)

As Epiphanius, Πνεῦμα ἅγιον ἕκ ἑσασιν. *Hæres. xiv.* and Gregory Nazianzen; Τὸ Πνεῦμα τὸ ἅγιον Σαδδουκαῖοι μὲν εἶναι τὸ παραίπαν ἐνόμισαν (εἰδὲ γὰρ ἀγγέλους, εἰδὲ ἀνάγκασιν,) ἕκ οἷδ' ὅθεν τὰς τοσαύτας περὶ αὐτῆς μαρτυρίας ἐν τῇ παλαιᾷ διαπτύσαντες. *Orat. 37.*

Pag. 465. (m)

Φαρισαῖοι δὲ, φησὶν, ὁμολογεῖσι τὰ ἀμφότερα καὶ μὲν τρία εἶναι πῶς ἔν λέγει ἀμφότερα; ἢ ὅτι πνεῦμα καὶ ἀγγελος ἓν εἶναι. *S. Chrysost. ad locum.*

Pag. 466. (n)

To conclude the nature of the Holy Ghost which is not so immediately expressed in the Scriptures, it will be needful so to place our assertions; as that they may occur to all other misconceptions. Now the old notions (and more they cannot now have) were thus delivered by Gregory Nazianzen, that great divine, so much concerned in this subject: Τῶν δὲ καθ' ἡμᾶς σοφῶν, οἱ μὲν ἐνέργειαν τῆτο [τὸ Πνεῦμα] ὑπέλαβον, οἱ δὲ κτίσμα, οἱ δὲ Θεόν, οἱ δὲ ἕκ ἔγνωσαν ὁπότερόν τῶν, αἰδοῖ τῆς γραφῆς, ὡς φασιν, ὡς εἰς ἄλλοτερον σαφῶς δηλωσάσης. These were the three particular and opposite opinions, either the Spirit is an operation, or a created substance, or God; the fourth is but a doubt or hesitation which of the three is true. The first of these is thus propounded by way of question: Τὸ Πνεῦμα τὸ ἅγιον, ἢ τῶν καθ' ἑαυτὸ ὑπερῆκόντων πάντως ὑποθετέον, ἢ τῶν ἐν ἑτέρῳ Θεῷ ὑπερῆκόντων, ὧν εὐ μὲν εἰσὶν καλῶς οἱ περὶ ταῦτα δεινοὶ, τὸ δὲ συμβεβηκός. *Orat. 37.* Either it is subsisting in it-

A R T. self, as a substance; or in another, as an accident.
VIII. This was the first question then, and still is.

Pag. 466. (o)

This is the argument of the same Father; Εἰ μὲν ἔν̄ συμβέβηκεν, ἐνέργεια τῷτο ἂν εἴη Θεῷ· τί γὰρ ἕτερον, ἢ τί-
νος; τῷτο γὰρ πῶς μᾶλλον, καὶ φεύγει σύνθεσιν· καὶ εἰ ἐνέρ-
γεια, ἐνεργηθήσεται δηλονότι, ἢ ἐνεργήσῃ, καὶ ὁμῶς τῷ ἐνεργη-
θῆναι, παύσεται· τοιῷτον γὰρ ἢ ἐνέργεια. Πῶς ἔν̄ ἐνεργεῖ,
καὶ τὰδε λέγει, καὶ ἀφορίζει, καὶ λυπεῖται, καὶ παροξύνεται,
καὶ ὅσα κινεμένοι σαφῶς εἰσιν, ἢ κινήσεως; *Orat.* 37.

Pag. 469. (p)

The present adversaries to this truth are the Soci-
nians, and their opinion was thus delivered by So-
cinus; Quod in testimoniis sacris, quæ adversarii ci-
tant, Spiritui Sancto actiones tribuuntur, et ea, quæ
personarum sunt propria; ex hoc nihil concludi po-
test, cum aliis rebus, quas personas non esse constat,
similiter in Scripturis sacris actiones tribuantur, et
ea, quæ sunt propria personarum. Cujus rei plenif-
simam fidem facere potest vel locus ille Pauli, 1 Cor.
xiii. a ver. 4. usque ad 8. ubi perpetuo de charitate,
tanquam de persona aliqua loquitur, illi permulta
tribuens, quæ revera non nisi in personam cadunt.
F. Socin. Resp. ad Wiek. cap. 10.

Pag. 470. (q)

So the Racovian Catechism doth enlarge this an-
swer, stating the question thus; Qui vero in Scrip-
turæ loci accipiendi sunt in quibus Spiritui Sancto
actiones personarum propriæ et ad Deum ipsum spec-
tantes attribuuntur? And returning this solution;
Ad eum modum, quo in Scripturis rebus id attribu-
atur sæpenumero, quod personarum est; neque ta-
men res illæ propterea personæ censentur, ut pec-
cato, quod *deceperit*, et *occiderit*, Rom. vii. 11. et
Legi, quod *loquatur*, Rom. iii. 19. et Scripturæ quod
prospiciat

prospiciat et prænunciet, Gal. iii. 8. et Charitati quod fit longanimis, &c. 1 Cor. xiii. 4, 5, 6, 7. Denique Spiritui, i. e. vento, quod spiret ubi velit. Cap. 6. Vide Socini Epist. 3. ad Petrum Satorium. A R T. VIII.

Pag. 470. (r)

Quod si quis dixerit, satis constare Paulum eo in loco figurate loqui, et charitatis nomine eum intelligere qui charitate est præditus, quatenus ea est præditus; respondebo, cum Spiritus Sanctus fit Spiritus Dei, certumque fit alioqui spiritum alicujus personæ non posse esse personam ab ea, cujus est spiritus, distinctam, non minus constare cum Spiritui Sancto ea tribuuntur, quæ personæ et simul ipsius Dei sunt propria, nihil aliud intelligendum nomine Spiritus Sancti esse, quam ipsum Deum spiritu suo, id est, virtute atque efficacia sua, agentem atque operantem. *F. Socin. Resp. ad Wiek. cap. 10.* Quoniam vero Spiritus Sanctus virtus Dei est, hinc fit ut ea quæ Dei sunt, Spiritui Sancto attribuantur, et sub nomine Spiritus Sancti sæpe Deus ipse intelligatur, quatenus suam virtutem Deus per spiritum suum exerit. *Catech. Racov. ibid. cap. 6.*

Pag. 472. (s)

Credo me satis ostendisse, Spiritum Sanctum non esse personam, non magis quam aliæ vel proprietates, vel effecta Dei, sint personæ; cum nihil sit aliud quam peculiaris quædam virtus et efficacia Dei: quæ si, ut ipsius Dei proprietas, et vis per quam agit, consideratur et accipitur, figuræ metonymiæ aut prosopopœiæ accommodatissimus est locus: et metonymiæ quidem, si Spiritus Sancti nomine ipse Deus, cujus est spiritus, quique per eum agit, significetur prosopopœiæ vero, ut quando Deus per Spiritum Sanctum agit, ipsi Spiritui Sancto Dei actio tribuatur: fin autem hæc virtus et efficacia Dei consideratur et accipitur ut res in quibus agit, ab ipsa afficiuntur; utrique isti figuræ similiter aptissimus est locus: quando-

A. H. T. quandoquidem commodissime per metonymiam is,
.VII. qui a Spiritu Sancto aliquo modo affectus quidpiam agit, quatenus id agit, Spiritus Sanctus seu Spiritus Dei metonymice dici potest; ut factum est apud Paulum, cum ait (1 Cor. ii. 10.) *Spiritum* (sub. *Dei*) *omnia scrutari etiam profunda Dei*: ubi Spiritus Dei nomine sine dubio intellexit hominem Spiritu Dei præditum, quatenus, viz. ab isto Spiritu afficitur.— Jam per prosopopœiam ipsi Spiritui Sancto actionem tribui, quæ ipsius Spiritus ope ab homine fiat, adeo est proclive ut nihil magis. *F. Socin. Resp. ad Wick. cap. 10.*

Pag. 474. (i)

Spiritum Sanctum non esse Deitatis personam hinc discere potes; primum quod ea quæ Spiritui Sancto in Scripturis attribuuntur, nulla prorsus ratione personæ convenient, ut sunt quod detur, quod ex eo detur, idque aut secundum mensuram, aut absque omni mensura, quod effundatur ipse et ex ipso effundatur, et quod eo potentur homines, quod augeatur, quod in duplo detur, in partes distribuatur, tollatur ipse, et ex ipso tollatur; et similia in Scripturis extant. *Catech. Racov. cap. 6. quæst. 12.*

Pag. 474. (ii)

The opinion of the Jews was, that the Holy Ghost was nothing else but the afflatus or energy of God; and therefore they which denied the substantiality of the Spirit were looked upon as symbolizing with the Jews in this particular. Lactantius in libris suis, et maxime in epistolis ad Demetrianum, Spiritus Sancti omnino negat substantiam; et errore Judaico dicit eum vel ad Patrem referri, vel ad Filium, et sanctificationem utriusque personæ sub ejus nomine demonstrari. *S. Hieron. Epist. 65.* Moses Maimonides sufficiently declareth the opinion of the Jews, who delivering the several significations of *ruach* maketh the fifth and sixth to be these: Quinto significat influentiam illam Intellectualem divinam a Deo

Deo Prophetis infillatam, cujus virtutē prophetant. **A R T.**
 Sexto significant Propositum, et Voluntatem. **.VIII.**
 And then concludes, Vox hæc **III** quando Deo attribui-
 tur, ubique sumitur partim in quinta, partim in sexta
 significatione, quatenus voluntatem significat. *More*
Nevochim, p. i. cap. 40.

Pag. 475. (x)

The Socinians endeavouring to prove from this place, that the Holy Ghost is not a Person, lay the foundation of their argument in this, that he is the Spirit of God, and by nature in God, so that those things which are proper to the divine nature are attributed and belong to him, and because there is another Person in the divine essence, and, as they say, there can be but one, therefore the Holy Ghost is not a person. Deinde idem (sc. Spiritum Sanctum non esse Personam) ex eo patet, quod non sit extra Deum natura sed in ipso Deo. Nisi enim natura Deo inesset, non potuisset Paulus Spiritum Dei cum spiritu hominis qui homini inest natura conferre, idque eo in loco, 1 Cor. ii. 11. ubi ait, *Quis hominum novit quæ sunt hominis nisi spiritus hominis qui est in homine? Ita quæ sunt Dei nemo novit nisi Spiritus Dei.* Quoniam vero Spiritus Sanctus in Deo est, nec tamen in Spiritu Sancto reciprocè dici potest esse Deum, hinc apparet Spiritum Sanctum non esse Personam. Præterea cum superius demonstratum sit unam tantum esse in Deitate personam, et Spiritus Sanctus sit Dei virtus, ut verba Christi ad Apostolos indicant, Luc. xxiv. 49. efficitur Spiritum Sanctum non esse personam divinam. Denique si Spiritus Sanctus esset persona, essentiam quoque divinam eum habere oporteret. Nam ea attribuuntur illi quæ propria sunt essentiæ divinæ: at superius docuimus substantiam divinam unam esse numero, nec tribus personis esse posse communem. Quamobrem Spiritum non esse Deitatis personam planum est. *Catech. Racov. cap. 6.* To the same purpose doth Socinus argue
 c c 4 against

A R T. against Wickus, that the nature of the Spirit is the
VIII. nature of God, and that the Spirit cannot therefore be a Person, because there can be but one Person in the nature of God. Whereas therefore independently from this place we have proved, that the Holy Spirit is a Person; and from this place have inferred with them, that the same Spirit is in God, and of the divine nature, it followeth, that he is no created Spirit, inasmuch as nothing in the divine nature can be created.

Pag. 476. (y)

Quomodo audent inter omnia numerare Spiritum Sanctum, quando ipse Dominus dixit, *Qui blasphema- verit in Filium hominis, remittetur ei; qui autem blasphemaverit in Spiritum Sanctum, nec hic, nec in futurum remittetur ei.* Quomodo igitur inter creaturas audet quisquam Spiritum computare? Aut quis sic se obligat, ut si creaturæ derogaverit, non putet sibi hoc aliqua venia relaxandum? *S. Ambros. de Spiritu S. lib. i. cap. 3.*

Pag. 477. (z)

Those which anciently did believe the Spirit of God to be a created person, did also teach that he was made by the Son, as Epiphanius testifieth of the Arians; Παντὶ τῷτο δῆλόν ἐστιν, ὅτι ὁμολογεῖσι τὰς ἀγγέλους ὑπὸ τῷ Υἱῷ γιγνέσθαι· καὶ γὰρ καὶ περὶ τῷ Πνεύματος βλασφημεῖσι, καὶ τολμῶσι λέγειν κατείσθαι ὑπὸ τῷ Υἱῷ. *Hæres. Ixix. §. 52.* Ariani ab Ario, in eo sunt notissimi errore, quo Patrem et Filium et Spiritum Sanctum nolunt esse unius ejusdemque naturæ, sed esse Filium creaturam, Spiritum vero Sanctum creaturam creaturæ, hoc est, ab ipso Filio creatum volunt. *S. August. Hæres. 49.* As Eusebius; Τὸ δὲ παράκλητον Πνεῦμα, ἢτε Θεός, ἢτε Υἱός· ἐπεὶ μὴ ἐκ τῷ Πατρὶ ὁμοίως τῷ Υἱῷ καὶ αὐτὸ τὴν γέννησιν εἴληφεν· ἐν δὲ τι τῶν διὰ τῷ Υἱῷ γινόμενων τυγχάνει, ὅτι δὲ πάντα δι' αὐτῷ ἐγένετο, καὶ χωρὶς αὐτῷ ἐγένετο ἡδὲ ἐν. *De Eccles. Theol. lib. iii. cap. 6.* Ὁ δὲ Υἱός μόνος, πατρικῇ θείῳτι τιμημένος, ποιητικὸς αὐτῷ καὶ δημιουργικὸς τῆς τῶν γεννητῶν πάντων, ὁρατῶν τε καὶ ἀοράτων.

των· καὶ δὴ καὶ αὐτῆς τῆς τῆ παρακλήτης Πνεύματος ὑπαρξ- A·R·T·
 εως· πάντα γὰρ δι' αὐτῆς ἐγένετο, καὶ χωρὶς αὐτῆς ἐγένετο ἔδδ· VIII.
 ἔν. *Ibid.* Where it is worth our observation, that
 Eusebius citing the place of St. John, to prove that
 the Holy Ghost was made by the Son, leaves out
 those words twice together by which the Catholics
 used to refute that heresy of the Arians, viz. ὁ γέγονεν.
 All things which were made, were made by the Son;
 but the Holy Ghost was not amongst them ἃ γέγονεν,
which were made, and therefore was not made by the
 Son. Τὸ ἅγιον γὰρ Πνεῦμα κτίσμα πάλιν κτίσματός φασιν
 ἔναι, διὰ τὸ, διὰ τῆς Υἱοῦ τὰ πάντα γεγενῆσθαι, ὡς εἶπεν ἡ
 γραφή, ἀσυνέτως τινὲς διαρπάζοντες, ἢ καθὼς εἴρηται τὸ ρητὸν
 ἔχοντες, ἀλλὰ κακῶς ὑπονοῶντες, καὶ ἀπὸ ρητῆς τὸ καλῶς εἴρη-
 μένον κατὰ τὴν κακὴν αὐτῶν ὑπόνοιαν παρερμηνεύοντες· ἢ γὰρ
 τὸ Θεῖον εὐαγγέλιον περὶ τῆς Πνεύματος ἔφη, ἀλλὰ περὶ πάν-
 των τῶν κεκτισμένων, ὅτι εἴ τι κτισθὲν, διὰ τῆς Λόγου γεγέννηται,
 καὶ ὑπὸ τῆς Λόγου· τὰ γὰρ πάντα δι' αὐτῆς ἐγένετο, καὶ χωρὶς
 αὐτῆς ἐγένετο ἔδδ· ἔν, παρικτεινομένης τῆς ἀναγνώσεως, ἔχει, ὁ
 γέγονεν, ἵνα ἔτω γνωσθῇ, ὅτι πάντα δι' αὐτῆς ἐγένετο, καὶ χωρὶς
 αὐτῆς ἐγένετο, ἔδδ· ἔν. *S. Epirh. Hæres. lxi. §. 56.*

Pag. 477. (a)

Ταῦτα πάντα ἐνεργεῖ τὸ ἔν καὶ τὸ αὐτὸ Πνεῦμα, διαιρῶν ἰδίᾳ
 ἐκάστῳ καθὼς βούλεται. Καθὼς βέλεται φησιν, ἢ καθὼς προσάττε-
 ται· διαιρῶν, ἢ διαιρέμενον· αὐθεντῶν, ἢ αὐθεντία ὑποκείμενον·
 τὴν γὰρ αὐτὴν ἰξυσίαν, ἣν περ ἐμαρτύρησε τῷ Πατρὶ, ταύτην καὶ τῷ
 ἁγίῳ Πνεύματι ἀνατίθησιν ὁ Παῦλος· καὶ ὥσπερ ἐπὶ τῷ Πατρὶ
 φησιν, Ὁ δὲ Θεὸς ἐστὶν ὁ ἐνεργῶν τὰ πάντα ἐν πάνσιν, οὕτω καὶ
 ἐπὶ τοῦ ἁγίου Πνεύματος· Ταῦτα δὲ πάντα, φησὶν, ἐνεργεῖ τὸ ἔν
 καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται· εἰδὼς
 ἀπερτισμένην ἰξυσίαν; ὣν γὰρ ἡ οὐσία μία, δῆλον καὶ ὅτι ἡ αὐ-
 θεντία μία· καὶ ὣν ἰσότημος ἡ ἀξία, τούτων καὶ ἡ δύναμις καὶ
 ἡ ἰξυσία μία. *S. Chrysof. de Sanct. Pentecoste Homil. a.*

Pag. 477. (b)

This expresses notion of the Spirit of God, that he
 was a Person, as a ministering Spirit, and created,
 was acknowledged the doctrine of the Arians, as may
 appear

A R T. appear out of the former testimonies, and is evident
VIII. by those which followed his opinions. Which being of two kinds, the Anomeans, or pure Arians (such as were Actius, Eunomius, and Eudoxius,) and the Homoiousians or Semi-Arians, (such as Eusebius and Macedonius) they both alike denied the Divinity, and asserted the creation of the Holy Ghost. The opinion of the Anomeans is clear out of the words of Eunomius, who very subtilly delivered it, as if it had been the opinion of the ancients;—Τὴν τῶν ἁγίων ἰσχυροῦσι φυλάσσοντας διδασκαλίαν, παρ' ὧν τρίτον αὐτὸ ἀξιώματι καὶ τάξει μαθόντες, τρίτον εἶναι καὶ τῇ φύσει πεπιγεύκαμεν. The confession of the ancients was, that the Holy Ghost was the third Person in the Trinity in order and dignity; and Eunomius pretending to follow them, added, that he was also third in nature; which the ancients never taught. And what this third in nature was, he thus declared: Τρίτον τάξει καὶ φύσει, προεξάγματι μὲν τοῦ Πατρὸς, ἐνεργείᾳ δὲ τοῦ Υἱοῦ γεγόμενον· τρίτῃ χώρᾳ τιμώμενον, ὡς πρῶτον καὶ μείζον ἀπάντων, καὶ μόνον τριούτου τοῦ μονογενοῦς ποίημα, Θεότητος καὶ δυνάμεως ἀπολειπόμενον. And again, Εἰ μὴ κτίσμα ἐστίν, οὐκοῦν γέννημα, ἢ ἀγέννητον· εἰς δὲ ἀναρχὸς Θεὸς καὶ ἀγέννητος· οὔτε μὲν γέννημα· λείπεται οὖν κτίσμα καὶ ποίημα αὐτὸ ὀνομάζεσθαι. *Apud S. Basil. adv. Eunom. lib. iii.* So Gregory Nyssen repeats the words of the same Eunomius; Πιστεύομεν εἰς τὸν Παράκλητον, γεγόμενον ὑπὸ τοῦ μόνου Θεοῦ διὰ τοῦ μονογενοῦς, and declares that their ordinary language was ἀντὶ τοῦ ἁγίου Πνεύματος κτίσμα κτίσματος καὶ ἔργον ἔργου ὀνομάζεν. *Orat. i. cont. Eunom.* Besides these, the Semi-Arians, and some of those which were orthodox as to the Divinity of the Son, were of the same heresy as to the nature of the Holy Ghost, and therefore were called Πνευματομάχοι (as Epiphanius derives them in the description of that heresy, ἀπὸ Ἡμεριέων καὶ ἀπὸ ὀρθοδόξων. *Hæres. lxxiv. §. i.*) and afterward *Macedoniani*. *Macedoniani sunt a Macedonio, Constantinopolitanæ Ecclesiæ Episcopo, quos et Πνευματομάχας Græci dicunt, eo quod de Spiritu Sancto*

Sancto litigent. Nam de Patre et Filio recte senti- ART.
unt, quod unius sint ejusdemque substantiæ vel essen- VIII.
tiæ, sed de Spiritu Sancto hoc nolunt credere, crea-
turam eum esse dicentes. *S. August. Hæres. 52.* This
heresy was first condemned by the Council of Alex-
andria; Ἐνθα τὸ ἅγιον Πνεῦμα θεολογήσαντες, τῇ ὁμοσίῳ
τριάδι συνανελαμβάνοντο. *Socrat. Hist. Eccles. lib. iii. cap.*
7. Afterward by the Council held in Illyricum;
Ἡμεῖς δὲ φρονεῖμεν ὡς καὶ αἱ σύνοδοι νῦν ἢ τε κατὰ Ῥώμην καὶ ἢ
κατὰ Γαλλίαν, μίαν εἶναι καὶ τὴν αὐτὴν οὐσίαν τοῦ Πατρὸς, καὶ
τοῦ Υἱοῦ, καὶ τῆς ἁγίας Πνεύματος ἐν τρισὶ προσώποις, τρεῖσιν, ἐν
τρισὶ τιμίαις ὑποστάσεσιν. *Apud Theodoret. Hist. Eccles.*
lib. iv. cap. 8. The Synod held at Rome with the
Gallican Bishops under Damasus; Ὡς τὸν Πατέρα καὶ
τὸν Υἱὸν μιᾶς οὐσίας, μιᾶς θεότητος, μιᾶς ἀρετῆς, μιᾶς δυνά-
μειος, καὶ ἑνὸς χαρακτῆρος πεισεύεσθαι χρὴ, καὶ τῆς αὐτῆς
ὑποστάσεως καὶ οὐσίας καὶ τὸ Πνεῦμα τὸ ἅγιον. *Apud*
eund. lib. ii. cap. 22. Another Synod held under the
same Damasus at Rome; Εἴ τις εἴποι τὸ Πνεῦμα τὸ
ἅγιον κτίσμα, ἢ διὰ τῆς Τίως γεγενῆσθαι, ἀνάθεμα ἴστω. *Apud*
eund. lib. v. cap. 11. After, and upon these par-
ticular Synods this heresy was fully condemned in
the second general Council held at Constantinople,
in which these words were added to the Nicene Creed,
Καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον, τὸ κύριον, τὸ ζωποιοῦν, τὸ ἐκ τοῦ
Πατρὸς ἐκπορευόμενον, καὶ σὺν Πατρὶ Υἱῷ συμπροσκυνούμενον, καὶ
συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν. And in
the first Canon mentioning the heresies condemned
expressly by the Council, they name ἰδικῶς τὴν τῶν Εὐ-
νομιανῶν, εἶπεν Ἀνομοίων, καὶ τὴν τῶν Ἀρειανῶν, εἶπεν Εὐδοξ-
ιανῶν, καὶ τὴν τῶν Ἡμιαρειανῶν, ἦγεν Πνευματομάχων. And
thus the heresy of Macedonius, who made the Holy
Ghost a created person, was condemned by the second
general Council; Οὕτως δὲ οὖν ὁ ἱεροφάντης χορὸς Μακεδό-
νιον τινα, τὸν Κωνσταντινουπόλεως θρόνον ἄρπαγμα πάσαι ποιη-
σάμενον, ὅτι τὸ πανάγιον καὶ ζωαρχικὸν ἰδυσφῆμαι Πνεῦμα,
εὐθύνας ἰδικαίς δοῦναι· ὡς γὰρ Ἀρειος κατὰ τοῦ Υἱοῦ, αὐτῷ καὶ
αὐτὸς κατὰ παντίγινε παραταττόμενος Πνεύματος, εἰς δούλες
καὶ

A R T. καὶ ὑπέρτατος τὴν δεσποτικὴν καὶ ὑπερκειμένην αὐτοῦ συνέταττε
VIII. κυριότητα. *Phot. Epist.* 1.

Pag. 479. (c)

The places alleged by them are these; Περιτομή καρδίας, ἐν πνεύματι, οὐ γράμματι. Rom. ii. 29. Ὡς δὲ ἀγαπᾷ ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γραμμάτων. Rom. vii. 6. Ἦτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος. Rev. xi. 8. One of these places speaks only adverbially; the other two have πνεῦμα *in obliquo*; and one of those two has it *cum adjuncto*, both of them *cum opposito*, none of them *cum articulo*, none of them are in *loco subiecti* or *prædicati*; and therefore how any of these can shew, that τὸ πνεῦμα in this place by us urged, invested with an article, standing in the place either of a complete subject, or a complete predicate, with nothing adjoined, nothing opposed unto it, must be taken in the same sense with them, I cannot imagine. In the sixth verse of this chapter indeed (2 Cor. iii.) it is the subject of a proposition, and invested with an article; but that is an article of opposition; Τὸ γὰρ γράμμα ὑποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ, and this not. Howsoever, in that sense objected, it neither agrees with the words before it, nor with those which follow it.

Pag. 480. (d)

The words in Exodus were these, xxxiv. 34. Ἦνίκα δ' αὖν εἰσεπορεύετο Μωϋσῆς ἔναντι Κυρίου λαλεῖν αὐτῷ περιηρεῖτο τὸ κάλυμμα which are thus made use of by the Apostle; Ἦνίκα δ' αὖν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα. 2 Cor. iii. 16. Κύριος then is here used by St. Paul, citing some place out of the old Covenant, and the words which follow, Ὁ δὲ Κύριος, signify the same Κύριος, as appeareth by the conjunction δέ: and if so, then, according to the doctrine of our adversaries, it cannot signify Christ. For that Lord of whom Moses spake, was then when Moses wrote; but

but that Christ of which they interpret it, was not then, as they teach; therefore that Lord cannot be Christ, in their interpretation, without a contradiction.

A B T.
VIII.

Pag. 480. (e)

For though Christ be most frequently called *our Lord*, yet being God the Father of Christ is our Lord, being ὁ Κύριος is often used by St. Paul without any restriction or intimation of appropriating that act unto the Son, which is attributed to the Lord by him, the rule cannot be certain and universal. For I desire to know by what means they can be assured, that the Apostle doth by the title ὁ Κύριος intend Christ, and not the most high God the Father, in the following places, 1 Cor. iii. 5. iv. 19. vii. 10, 12. xvi. 7. 1 Theff. iv. 6. v. 27. 2 Theff. iii. 1, 5, 16. 2 Tim. i. 16, 18. ii. 7. And beside, I ask how the pretence of this general rule can be properly objected by those who know that they, to whom they do object this rule, have contended that this title is elsewhere attributed to the Holy Ghost. As St. Basil upon that place, 2 Theff. iii. 5. Ὁ δὲ Κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τῆς Θεῆς, καὶ εἰς τὴν ὑπομονὴν τῆς Χριστοῦ, thus disputes; Τίς ὁ κατευθύνων Κύριος εἰς τὴν τῆς Θεῆς ἀγάπην, καὶ εἰς τὴν ὑπὲρ τῶν θλίψεων τῆς Χριστοῦ ὑπομονήν; ἀποκρινάσθωσαν ἡμῖν οἱ τὸ Πνεῦμα καταδεχόμενοι. Εἴτε γὰρ περὶ τῆς Θεῆς καὶ Πατρὸς ὁ λόγος, πάντως ἂν εἶρητο, ὁ δὲ Κύριος ὑμᾶς κατευθύνει εἰς τὴν ἑαυτῆς ἀγάπην· εἴτε περὶ τῆς Υἱῆς, προσέκειτο ἂν, εἰς τὴν ἑαυτῆς ὑπομονήν· ζητείτωσαν ἂν τί ἐστὶν ἄλλο πρόσωπον, ὃ τῇ προσηγορίᾳ τῆς Κυρίας τιμᾶσθαι ἄξιον. And upon the like place, 1 Theff. iii. 12, 13. Ποῖον Κύριον εὐχεται ἐμπροσθεν τῆς Θεῆς καὶ Πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τῆς Κυρίας ἡμῶν, ἀμέμπτως τὰς καρδίας ἐστηριγμένας ἐν ἀγιωσύνῃ τῶν ἐν Θεσσαλονίκη πιστῶν στήριξαι; Ἀποκρινάσθωσαν ἡμῖν οἱ μετὰ τῶν λειτουργικῶν πνευμάτων τῶν πρὸς διακονίαν ἀποσελλομένων (the newly revived opinion clearly) τὸ ἅγιον Πνεῦμα τιθέντες· ἀλλ' ἐν ἔχει. *De Spiritu Sancto, cap. 21.*

Pag.

ART.

Pag. 480. (f)

VIII.

Ex his facile apparet haudquaquam ex eo loco concludi posse Spiritum Sanctum esse Deum; cum alio modo de Spiritu Sancto loquatur Petrus, alio de Deo. Illic dicit *mentiri* feu *fallere*, ac *ludificari Spiritum Sanctum*, hic *mentiri Deo*. *Crell. de uno Deo Patre, lib. i. §. 3. Argum. 1.*

Pag. 481. (g)

Our translation is here accused without reason. For though the original be *ψεύσασθαι τὸ Πνεῦμα τὸ ἅγιον*, yet some copies have it, *εἰς τὸ Πνεῦμα*, and the Syriac did so read and interpret it, *ܢܚܝܬܐ ܠܢܚܝܬܐ* the vulgar Latin to the same purpose, *mentiri te Spiritui Sancto*. And the author of the *Traçtate de temp. Barbarico*, under the name of S. Augustin, *mentiri te apud Spiritum Sanctum. Cap. 3.* Now *ψεύδεσθαι εἰς τὸ Πνεῦμα* is the same with *τῷ Πνεύματι*, as, *Μὴ ψεύδεσθε εἰς ἀλλήλους*, *Lie not one to another. Col. iii. 9.* If we read it *εἰς Πνεῦμα*, then it is rightly translated. Again, if we read it *τὸ Πνεῦμα*, it has in this case the sense of *τῷ Πνεύματι*. As *Psal. lxxvi. 2. ὅτι ἡ ψαλμὸς LXX, Ψεύσονται σε οἱ ἐχθροί σου*, of the same sense with that *Psal. lxxxi. 16. ὅτι ἡ ψαλμὸς LXX, οἱ ἐχθροί Κυρίου ἐψεύσαντο αὐτῷ*. So *Deut. xxxiii. 29. ὅτι ἡ ψαλμὸς LXX, Καὶ ψεύσονται σε οἱ ἐχθροί σου*. And *Isa. lvii. 11. ὅτι ἡ ψαλμὸς LXX, Καὶ ἐψεύσω με*. 2 Kings iv. 16. *ἡ ψαλμὸς LXX, Μὴ διαψύσῃ τὴν δαλὴν σου*. If therefore we read it *ψεύσασθαι τὸ Πνεῦμα*, it is rightly translated *to lie unto the Holy Ghost*; and so agreeth with that which followeth, *to tempt the Holy Ghost*, as *Psal. lxxviii. 36. Τῇ γλώσσῃ αὐτῶν ἐψεύσαντο αὐτῷ*, and verse 41. *Ἐπείρεσαν καὶ ἐκείρασαν τὸν Θεόν*. Therefore whatsoever shifts are laid upon the phrase, or difference of expression, are either false or frivolous.

Pag. 483. (h)

Si quis ex eo, quod corpus nostrum Spiritus Sancti
templum

templum sit, concludere velit, eum esse Deum; illi demonstrandum est, ita corpus nostrum Spiritus Sancti templum dici, ut intelligatur, eum esse personam, cujus honori corpus nostrum sit dicatum, et a qua corpus nostrum eo jure, quod divini numinis proprium est, possideatur, ac principaliter incolatur. *Crell. de uno Deo Patre, lib. i. §. 3. argum. 1.*

A R T.
VIII.

Pag. 488. (i)

This heresy was very ancient, even before Sabellius, though those which held it were afterwards all so denominated from Sabellius. For we find it was the opinion of Praxeas, against whom Tertullian wrote; who being urged with that place, where the three persons were distinguished, *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that which is born of thee shall be called the Son of God*, answered thus, *Filius Dei Deus est, et virtus altissimi altissimus est. Adv. Prax. cap. 26.* After Praxeas followed Noëtus μονοτύπως τὸν αὐτὸν Πατέρα, καὶ Υἱὸν, καὶ ἅγιον Πνεῦμα—ἡγησάμενος. *S. Epiph. Hæres. lvii. §. 2.* Noëtiani a quodam Noëto, qui dicebat Christum eundem ipsum esse Patrem et Spiritum Sanctum. *S. August. Hæres. 36.* Suddenly after Noëtus arose Sabellius; Δογματίζει ἕτος, καὶ οἱ ἀπ' αὐτῆς Σαβελλιανοὶ, τὸν αὐτὸν εἶναι Πατέρα, τὸν αὐτὸν Υἱὸν, τὸν αὐτὸν εἶναι ἅγιον Πνεῦμα· ὥς εἶναι ἐν μιᾷ ὑποστάσει τρεῖς ὀνομασίας. *S. Epiph. Hæres. lxii. §. 1.* From him afterwards were all which held the same opinion called *Sabellians*; Sabelliani ab illo Noëto, quem supra memoravimus, defluxisse dicuntur; nam et discipulum ejus quidam perhibent fuisse Sabellium. Sed qua causa duas hæreses Epiphanius computet, nescio; cum fieri potuisse videamus, ut fuerit Sabellius iste famosior, et ideo ex illo celebrius hæc hæresis nomen acceperit. Noëtiani enim difficile ab aliquo sciuntur; Sabelliani autem sunt in ore multorum. *S. August. Hæres. 41.*

Pag.

ART.

Pag. 489. (k)

VIII.

So Epiphanius several times calls the Holy Spirit
 τρίτον τῇ ὀνομασίᾳ.

Pag. 491. (l)

This is not the late but ancient opinion of the Latin Church, as will appear by these testimonies: Loqui de eo [Spiritu Sancto] non necesse est, qui Patre et Filio auctoribus confitendus est. *S. Hilar. de Trin. lib. ii. cap. 29.* Spiritus quoque Sanctus cum procedit a Patre et Filio, non separatur a Patre, non separatur a Filio. *S. Ambros. de Sp. S. lib. i. cap. 11.* Spiritus autem Sanctus vere Spiritus est, procedens quidem a Patre et Filio; sed non est ipse Filius, quia non generatur, neque Pater, quia procedit ab utroque. *Idem. de Symb. cap. 3.*

—————Et in servos cœlestia dona profudit,
 Spiritum ab unigena Sanctum et Patre procedentem.
Paulin. de S. Felice, Nat. 9.

Nec possumus dicere quod Spiritus Sanctus et a Filio non procedat, neque enim frustra Spiritus, et Patris et Filii Spiritus dicitur. *S. August. de Trin. lib. iv. cap. 20.* Firmissime tene, et nullatenus dubites, eundem Spiritum Sanctum qui Patris et Filii unus est Spiritus, de Patre et Filio procedere. *Fulgent. de Fide ad Petrum, cap. 11.*

Qui noster Dominus, qui tuus unicus
 Spirat de Patrio corde Paracletum.

Prudent. Cathem. Hymn. v. v. 159.

Tanquam idem Deus nunc Pater, nunc Filius, nunc Spiritus Sanctus nominetur; nec alius sit qui genuit, alius qui genitus est, alius qui de utroque processit; Leo speaking of the Sabellian heresy, *Epist. xciii. cap. 1.* Audi manifestius, proprium Patris esse genuisse, et proprium Filii natum fuisse; proprium vero Spiritus Sancti procedere de Patre Filioque. *Vigil. cont. Eutych. lib. i.* By which testimonies, and the like,
 of

of the Latin Fathers, we may well guess in which Church the Creed commonly attributed to Athanasius first was framed; for as it is confessed to be written first in Latin, so it is most probable that it was composed by some member of the Latin Church, by that expression in it, Spiritus Sanctus a Patre et Filio, non factus, nec creatus, nec genitus, sed procedens.

A R T.
VIII.

Pag. 491. (m)

The ancient Greek Fathers, speaking of this procession, mention the Father only, and never, I think, express the Son, as sticking constantly in this to the language of the Scriptures. Thus Gregory Nazianzen distinguisheth the three Persons; Ἐπὶ τῶν ἡμετέρων ὄρων ἱσάμενοι, τὸ ἀγέννητον εἰσάγομεν, καὶ τὸ γεννητὸν, καὶ τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον. *Orat. 1. de Filio.* And the three properties attributed to the three Persons are these, ἀγεννησία to the Father, γέννησις to the Son, and ἐκπόρευσις to the Holy Ghost. But this word ἐκπόρευσις or the verb ἐκπορεύεσθαι, was not used by the Greeks in reference to the Son, but only as the Scriptures speak, in relation to the Father.

Pag. 491. (n)

As Epiphanius; Καὶ γὰρ καὶ περὶ τοῦ Πνεύματος βλασφημίαι, καὶ τολμῶσι λέγειν κειτίσθαι ὑπὸ τοῦ Υἱοῦ, ὅπερ ἐστὶν ἄκτιστον, ἐκ Πατρὸς ἐκπορευόμενον, καὶ τοῦ Υἱοῦ λαμβάνον. *Hæres. lxi. §. 52.* Τὸ ἅγιον Πνεῦμα, Πνεῦμα ἅγιον, Πνεῦμα Θεοῦ, αἰεὶ ὄν σὺν Πατρὶ καὶ Υἱῷ, οὐκ ἀλλότριον Θεοῦ, αἰὸν δὲ Θεοῦ ὄν, ἀπὸ Πατρὸς ἐκπορευόμενον, καὶ τοῦ Υἱοῦ λαμβάνον. *Idem, Ancor. §. 6.* Αἰεὶ γὰρ τὸ Πνεῦμα σὺν Πατρὶ καὶ Υἱῷ, οὐ συναδελφον Πατρὶ, οὐ γεννητὸν, οὐ κτιστὸν, οὐκ ἀδελφὸν Υἱοῦ, οὐκ ἕτερον Πατρὸς, ἐκ Πατρὸς δὲ ἐκπορευόμενον, καὶ τοῦ Υἱοῦ λαμβάνον. *Idem, Hæres. lxi. §. 4.*

Pag. 491. (o)

A Filio accipit, qui et ab eo mittitur, et a Patre procedit. Et interrogo utrum id ipsum sit a Filio accipere, quod a Patre procedere. Quod si differre

- A R T.** crédetur inter accipere a Filio, et a Patre procedere ;
VIII. certe id ipsum atque unum esse existimabitur, a Filio accipere, quod sit accipere a Patre. Ipse enim Dominus ait, *Quoniam de meo accipiet, et annuntiabit vobis. S. Hilar. de Trin. lib. viii. cap. 20.* So St. Cyril ; Ἐπειδὴ [τὸ Πνεῦμα] ὁμοούσιόν τε ἐστὶ τῷ Τίῳ, καὶ πράξει θεοπρεπῶς δι' αὐτοῦ, πᾶσαν αὐτοῦ τὴν ἐφ' ἅπασιν τελειωτάτην ἔχον ἐνέργειάν τε καὶ δύναμιν, διὰ τοῦτό φησιν, ὅτι ἐκ τοῦ ἐμοῦ λήψεται. *Com. in Joan. lib. xi.* De Filio ergo accepit, et omnia quæ habet Pater Filii sunt, quæ Spiritus Sanctus accepit : quia non de solo Patre, nec de solo Filio, sed simul de utroque procedit. *Fulgent. lib. vii. cont. Fab. apud Theodulph. de Sp. S.*

Pag. 492. (p)

That this was the sense of the Greek Fathers anciently, who used those two Scriptures of the Holy Ghost, appeareth by Epiphanius, who frequently declares so much ; as in *Ancorato* ; Πνεῦμα γὰρ Θεοῦ, καὶ Πνεῦμα τοῦ Πατρὸς καὶ Πνεῦμα Τίου, ἐκ τοῦ Πατρὸς καὶ τοῦ Τίου, τρίτον τῇ ὀνομασίᾳ. §. 8. And speaking of Ananias who lied unto the Spirit ; Ἄρα Θεὸς ἐκ Πατρὸς καὶ Τίου τὸ Πνεῦμα, ὃ ἐψεύσαντο οἱ ἀπὸ τοῦ τιμήματος νοσφισάμενοι. §. 9. Οὐκ ἀλλότριον Πατρὸς καὶ Τίου, ἀλλὰ ἐκ τῆς αὐτῆς ἐσίας, ἐκ τῆς αὐτῆς θεότητος, ἐκ Πατρὸς καὶ Τίου, εὖν Πατρί καὶ Τίῳ, ἐνυπόστατον αἰὶ Πνεῦμα ἅγιον. *Idem, Hæres. lxi.* §. 4. In these words is plainly contained this truth, That the Spirit is God of God the Father, and of God the Son ; and that they did conclude this truth from those two Scriptures, He proceedeth from the Father, and receiveth of the Son, as is also evident by these and the like passages ; Εἰ δὲ Χριστὸς ἐκ τοῦ Πατρὸς πορεύεται Θεὸς ἐκ Θεοῦ, καὶ τὸ Πνεῦμα ἐκ τοῦ Χριστοῦ, ἢ παρ' ἀμφοτέρων, ὡς φησὶν ὁ Χριστὸς, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, καὶ οὗτος ἐκ τοῦ ἐμοῦ λήψεται. *S. Epiaph. Ancor. §. 67.* Εἰ τοίνυν παρὰ τοῦ Πατρὸς ἐκπορεύεται, καὶ ἐκ τοῦ ἐμοῦ, φησὶν ὁ Κύριος, λήψεται. Ὅν, γὰρ τρόπον οὐδεὶς ἔγνω τὸν Πατέρα εἰ μὴ ὁ Υἱὸς, οὐδὲ τὸν Υἱὸν εἰ μὴ ὁ Πατήρ, οὕτω τολμᾷ λέγειν, ὅτι οὐδὲ τὸ Πνεῦμα εἰ μὴ ὁ Πατήρ, καὶ ὁ Υἱὸς, παρ'

παρ' ἧ ἐκπορεύεται, καὶ παρ' ἧ λαμβάνει· καὶ ἔδὲ τὸν Υἱὸν καὶ τὸν Πατέρα, εἰ μὴ τὸ Πνεῦμα τὸ ἅγιον—ὃ παρὰ τῷ Πατρὶ καὶ ἐκ τῷ Υἱῷ. *Ibid.* §. 73. *Non loquetur a semetipso ; hoc est, non fine me, et fine meo et Patris arbitrio ; quia inseparabilis a mea et Patris est voluntate : quia non ex se est, sed ex Patre et me est, hoc enim ipsum quod subsistit et loquitur, a Patre et me illi est. Didym. de Sp. S. lib. ii. Et paulo post ; Ille me clarificabit, id est, Paracletus, quia de meo accipiet. Rursum hoc, accipere, ut divinæ naturæ conveniat intelligendum—— Spiritum Sanctum a Filio accipere, id quod suæ naturæ fuerat cognoscendum est.—— Neque enim quid aliud est Filius, exceptis his quæ ei dantur a Patre ; neque alia substantia est Spiritus Sancti præter id quod datur ei a Filio.*

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Pag. 492. (q)

St. Cyril having set forth anathematisms against the heresy of Nestorius, in the ninth anathematism condemned all who did not speak of the Holy Ghost as ἴδιον τοῦ Χριστοῦ τὸ Πνεῦμα. To which Theodoret returned this answer ; Ἰδιον δὲ τὸ Πνεῦμα τοῦ Υἱοῦ, εἰ μὲν ὡς ὁμοφυεῖς, καὶ ἐκ Πατρὸς ἐκπορευόμενον ἔφη, συνόμολογήσομεν, καὶ ὡς εὐσεβῆ δεξόμεθα τὴν φωνήν· εἰ δ' ὡς ἐξ Υἱοῦ, ἢ δι' Υἱοῦ τὴν ὑπαρξιν ἔχον, ὡς βλάσφημον τοῦτο, καὶ ὡς δυσσεβεῖς ἀπορρίψομεν. Πιστεύομεν γὰρ τῷ Κυρίῳ λέγοντι, Τὸ Πνεῦμα, ὃ ἐκ τοῦ Πατρὸς ἐκπορεύεται· καὶ τῷ Θεοτάτῳ δὲ Παύλῳ ὁμοίως φάσκοντι, Ἡμεῖς δὲ ἂν τὸ Πνεῦμα τοῦ κόσμου ἰλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ. St. Cyril in his reply takes no great notice of this high charge of impiety and blasphemy, and only answers the argument so far as it concerned his expression, viz. that the Spirit is ἴδιον τοῦ Υἱοῦ Πνεῦμα, but in this answer makes use of that Scripture by which he and others used to prove that the Spirit had his essence from the Son : Ἐκπορεύεται μὲν γὰρ ὡς ἐκ τοῦ Θεοῦ καὶ Πατρὸς τὸ Πνεῦμα τὸ ἅγιον, κατὰ τὴν τοῦ Σωτῆρος φωνήν, ἀλλ' ἐκ ἀλλότριόν ἐστι τοῦ Υἱοῦ· πάντα γὰρ ἔχει μετὰ τοῦ Πατρὸς· καὶ τῷτο αὐτὸς ἰδὶαξεν εἰπὼν περὶ τοῦ ἁγίου Πνεύματος· Πάντα ὅσα ἔχει ὁ Πατήρ, ἡμεῖς ἐστὶν διὰ τοῦτο

A R T. τοῦτο εἶπον ὑμῖν, ὅτι ἐκ τοῦ ἑμοῦ λήφεται, καὶ ἀναγγελεῖ ὑμῖν.

VIII. Although therefore St. Cyril doth not go to maintain that which Theodoret denied, and St. Cyril elsewhere teacheth, viz. that the Holy Ghost is from the Son, yet he justified his own position by that Scripture which by himself and the rest of the Fathers is thought to teach as much.

Pag. 492. (r)

The second General Council held at Constantinople, finding it necessary to make an addition to the Nicene Creed in the article concerning the Holy Ghost, of which that Council had said no more than this, *I believe in the Holy Ghost*, framed this accession against Macedonius, Εἰς τὸ Πνεῦμα τὸ ἅγιον, τὸ Κύριον τὸ ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον in which they spake most warily, using the words of the Scripture, and the language of the Church, which was so known and public, that it is recorded even by Lucian in his Dialogue called *Philopatris*; §. 12, Κρι. Καὶ τίνα ἐπομόσομαί γε;

Τρι. Ὑψιμέδοντα Θεόν, μέγαν, ἄμβροτον, οὐρανίωνα,
Τῖόν Πατρός, Πνεῦμα ἐκ Πατρὸς ἐκπορευόμενον,
Ἐν ἐκ τριῶν, καὶ ἐξ ἑνὸς τρία.
Ταῦτα νόμιζε Ζῆνα, τόνδ' ἡγοῦ Θεόν.

This Creed being received by the whole Church of God, and it being added also by the next general Council at Ephesus, that it should not be lawful to make any addition to it, notwithstanding, the question being agitated in the West, *Utrum Spiritus Sanctus sicut procedit a Patre, ita et procedat a Filio*, and it being concluded in the affirmative, they did not only declare the doctrine to be true, but also added the same to the Constantinopolitan Creed, and sang it publicly in their Liturgy. *Credimus et in Spiritum Sanctum Dominum et vivificatorem, ex Patre Filioque procedentem.* This being first done in the Spanish and French Churches, and the matter being re-ferred

A R T.
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ferred to Leo the third bishop of Rome, he absolutely concluded that no such addition ought to be tolerated: for in the acts of the Synod held at Aquisgranum, we find it so determined by the Pope, upon the conference with the Legates: Ergo, ut video, illud a vestra paternitate decernitur, ut primo illud de quo quæstio agitur, de sæpe fato Symbolo tollatur, et tunc demum a quolibet licite ac libere sive cantando, sive tradendo discatur et doceatur; so one of the Legates. To which Leo answered thus, Ita proculdubio a nostra parte decernitur: ita quoque ut a vestra assentiatur, a nobis omnibus modis suadetur. Beside, lest the Roman Church might be accused to join with the Spanish and French Churches in this addition, the same Pope caused the Creed publicly to be set forth in the Church, graven in silver plates, one in Latin, and another in Greek, in the same words in which the Council of Constantinople had first penned it. Hic pro amore et cautela orthodoxæ fidei fecit [in B. Petri Basilica] scuta argentea duo scripta utraque Symbolo, unum quidem literis Græcis, et alium Latinis, sedentia dextra lævaque super ingressum corporis. *Anastas. in vita Leonis III.* Leo tertius [Symboli] transcriptum in tabula argentea, post altare B. Pauli posita, posteris reliquit, pro amore, ut ipse ait, et cautela fidei orthodoxæ. In quo quidem Symbolo in processione Spiritus Sancti solus commemoratur Pater his verbis; *Et in Spiritum Sanctum Dominum vivificantem, ex Patre procedentem, cum Patre et Filio co-adorandum et glorificandum. P. Lombardus.* These were taken out of the archiva at Rome, saith Photius, and so placed by Leo, that they might be acknowledged and perpetuated as the true copies of that Creed not to be altered. Ὁ Θεόφιλος Λέων καὶ τὰς ἐν τοῖς θησαυροφυλακίαις τῶν κορυφαίων Πέτρου καὶ Παύλου ἐκ παλαιωτάτων χρόνων ἀποθησαυρισμένας τοῖς ἱεροῖς κειμηλίαις δύο ἀσπίδας, αἱ γράμματα καὶ ῥήματα ἑλληνικοῖς ἔλεγον τὴν ἱερὰν τῆς ἡμῶν πίστεως ἑκδίωκον, ταύτας καταναγκασθῆναι κατανώπιον τοῦ Ῥωμαϊκοῦ πλάθας

A R T. πλήθους καὶ εἰς ὅψιν αἰπάντων ἐλθεῖν ἰδικαίως, καὶ πολλοὶ τῶν
 VIII. θρασυμένων τνικαῦτα καὶ ἀνεγνωκότων ἔτι τῷ βίῳ παρμένεσι.
Phot. apud Nicet. Thes. Orthod. Fid. t. 21. ut exscripsit
Archiep. Armach. Οὗτος ὁ Λέων καὶ τὸ θησαυροφυλάκιον
 τῆς Ἀποστολικῆς Ἐκκλησίας Ῥωμαίων ἀνοίξας ἀσπίδας δύο τοῖς
 ἱεροῖς κειμηλίοις ἀποθησαυρισμένας ἐξήνεγκεν ἑλληνικοῖς καὶ
 γράμμασι καὶ ῥήμασιν ἐχέσας τὴν εὐσεβῆ τῆς πίστεως ἐκθεσιν.
Idem, apud Euthym. Panopl. Dogm. tit. 12. ab eodem
Archiep. exscript. This was the great and prudent
 care of Leo the Third, that there should be no addi-
 tion made to the ancient Creed authorized by a ge-
 neral Council, and received by the whole Church;
 and by this means he quieted all distempers for his
 time. But not long after, the following Popes, more
 in love with their own authority, than desirous of
 the peace and unity of the Church, neglected the
 tables of Leo, and admitted the addition *Filioque*.
 This was first done in the time and by the power of
 Pope Nicolaus the First, who by the activity of Pho-
 tius was condemned for it. Tunc inter alias accusa-
 tiones hoc principaliter posuit Photius ipsum [Nico-
 laum] fore excommunicatum quod apposuerat ad
 Symbolum Spiritum Sanctum a Filio procedere. Si-
 militer et depositum, quod ipse Nicolaus Papa inci-
 disse in sententiam tertii Concilii. *Antonin. part. 3.*
tit. 22. c. 13. This was it which Photius com-
 plained of so highly in his Encyclic Epistle to the
 archiepiscopal sees of the Eastern Church; Ἀλλὰ
 γὰρ ἔχι μόνον εἰς ταῦτα παρανομεῖν ἐξηνέχθησαν, ἀλλὰ καὶ
 εἴτις κακῶν ἐστὶ κορωνίς, εἰς ταύτην ἀνέδραμον· πρὸς γὰρ τοι-
 τοῖς εἰρημένοισι ἀτοπήμασι, καὶ τὸ ἱερόν καὶ ἅγιον σύμβολον, ὃ
 πᾶσι τοῖς συνοδικοῖς καὶ οἰκουμενικοῖς ψηφίσμασιν, ἅμαχον ἔχει
 τὴν ἰσχὺν, νόθοις λογισμοῖς, καὶ παρεγγράπτοις λόγοις, καὶ
 θράσους ὑπερβολῇ, κινδηλεύειν ἐπεχείρησαν (ὥ τῶν τῷ πονηρῷ
 μηχανημάτων) τὸ Πνεῦμα τὸ ἅγιον ἐκ ἐκ τῷ Πατρὶ μόνον,
 ἀλλάγε καὶ ἐκ τῷ Υἱῷ, ἐκπορεύεσθαι, καινολογήσαντες. *Phot.*
Epist. ii. §. 8. Hugo Etherianus legit κενολογήσαντες,
 dum vertit frustra profitetur. Thus far Photius against
 Nicolaus before he was deposed. After he was re-
 stored

stored again, in the time of Pope John the Eighth, A R. T.
in the eighth General Council, as the Greeks call it, VIII.
it was declared that the addition of *Filioque*, made in
the Creed, should be taken away. Ἐξήτησεν δὲ ἡ Σύνο-
δος αὐτὴ καὶ περὶ τῆς προσθήκης τῆ Συμβόλης, καὶ ἔκρινεν ἄξ-
ιον ἵνα ἐξαίρεθῇ παντελῶς, says Marcus Bishop of Ephe-
sus, in the Council of Florence. After this the same
complaint was continued by Michael Cerularius, and
Theophylact, in as high a manner as by Photius.
Ἔστιν ἔν τὸ μέγιστον ἐκείνο σφάλμα, καὶ τῆτο δὲ τὸ τῆ Σολομῶν-
τος ἄλλα πατέρες ποιῶν συναντᾶν, ἢ ἐν τῷ τῆς πίστεως Συμβό-
λῳ καινοτομία, ἣν ἐποιήσαντο ἀνακηρύττοντες τὸ Πνεῦμα ἐκ τῆ
Πατρὸς καὶ ἐκ τῆ Τῆς ἐκπορεύεσθαι. *Theoph. ad Joan. cap.*
3. Καὶ τοῖς Δυτικοῖς τοίνυν εἴτι μὲν περὶ τὸ δόγμα διαμαρ-
τάνεται τὴν πατρικὴν πίστιν σαλευῖον, οἷον δὲ τὸ ἐν τῷ Συμβόλῳ
περὶ τῆ ἀγίας Πνεύματος προσιθέμενον, ἐνθα ὁ κίνδυνος μέ-
γιστος, τῆτο μὴ διορθώσεως ἀξιέμενον ὁ συγχωρῶν ἀσυγχώρη-
τος. *Ibid.* Thus did the Oriental Church accuse
the Occidental for adding *Filioque* to the Creed, con-
trary to a General Council, which had prohibited all
additions, and that without the least pretence of the
authority of another Council; and so the schism be-
tween the Latin and the Greek Church began and
was continued, never to be ended until those words
καὶ ἐκ τῆ Τῆς, or *Filioque*, are taken out of the Creed.
The one relying upon the truth of the doctrine con-
tained in those words, and the authority of the Pope
to alter any thing; the other either denying or sus-
pecting the truth of the doctrine, and being very
zealous for the authority of the ancient Councils.
This therefore is much to be lamented, that the
Greeks should not acknowledge the truth which was
acknowledged by their ancestors, in the substance of
it; and that the Latins should force the Greeks to
make an addition to the Creed, without as great an
authority as hath prohibited it, and to use that lan-
guage in the expression of this doctrine which never
was used by any of the Greek Fathers.

A. R. T.

Pag. 496. (s)

VIII.

This is the ancient determination of the second Araufican Council: Si quis sicut augmentum, ita etiam initium fidei, ipsumque credulitatis affectum, quo in eum credimus, qui justificat impium, et ad regenerationem sacri baptismatis pervenimus, non per gratiæ donum, id est, per inspirationem Spiritus Sancti corrigentis voluntatem nostram ab infidelitate ad fidem, ab impietate ad pietatem, et naturaliter nobis inesse dicit, Apostolicis dogmatibus adversarius approbatur, beato Paulo dicente, *Confidimus, quia qui cæpit in vobis bonum opus perficiet usque in diem Domini nostri Jesu Christi*; et illud, *Vobis datum est pro Christo, non solum ut in eum credatis, sed etiam ut pro illo patiamini*. Et, *Gratia salvi facti estis per fidem, non ex vobis, Dei enim donum est*. Can. 5. Concil. Arauf. et Gennad. Eccles. Dogm. cap. 42.

Pag. 496. (t)

It was the known opinion of the Pelagians, that it is in the power of man to believe the gospel without any internal operation of the grace of God; and St. Augustin was once of that opinion: Neque enim fidem putabam, says he, Dei gratia præveniri, ut per illam nobis daretur quod posceremus utiliter, nisi quia credere non possemus, si non præcederet præconium veritatis: ut autem prædicato nobis evangelio consentiremus nostrum esse proprium, et nobis ex nobis esse arbitrabar. Quem meum errorem nonnulla opuscula mea satis indicant, ante Episcopatum meum scripta. *De Prædest. Sanct. lib. i. cap. 3*. But whatsoever he had so written before he was made a bishop, he recalled and reversed in his Retraction, *lib. i. cap. 23*. and disputed earnestly against it as a part of the Pelagian heresy. This, as the rest of Pelagianism, is renewed by the Socinians, who in the Racovian Catechism deliver it in this manner; Nonne ad credendum Evangelio Spiritus Sancti in-

teriore

teriore dono opus est ? Nullo modo : neque enim in A R T. Scripturis legimus cuiquam id conferri donum, nisi VIII. credenti Evangelio.

Pag. 497. (u)

Παράκλητος is five times used in the Scriptures, and that by St. John alone : four times in his Gospel, attributed to the Holy Ghost, once in his first Epistle, spoken of Christ. When it relates to the Holy Ghost, we translate it always *Comforter* ; when to Christ, we render it *Advocate* : of which diversity there can be no reason, because Christ, who is a Paraclete, said, that he would send another Paraclete ; and therefore the notion must be the same in both : Ἄλλον παράκλητον δώσει ὑμῖν, τετέστιν, ἄλλον ὡς ἐμέ. S. Chrysost. *ad locum*. If therefore in the language of St. John Παράκλητος be a *Comforter*, then Christ is a *Comforter* ; if Παράκλητος be an *Advocate*, the Holy Ghost is the *Advocate*. The vulgar Latin keeps the Greek word in the Gospels, *Paracletus*, but in the Epistle renders it *Advocatus*. The Syriac keepeth the original altogether ܡܪܝܩܬܐ, as being of ordinary use in the writers of that and the Chaldee language ; and therefore was not well translated *Paracletus* in the Gospels, and *Advocatus* in the Epistle, by Tremellius. That the Latins did use generally the word *Paracletus* for the Holy Ghost, as it is now in the vulgar Latin, appeareth by the description of the heresy of Montanus, which Tertullian calls Novam prophetiam de Paraclete inundantem ; *De Refur. Carn. cap. 63.* and, Spiritalem rationem, Paraclete autore. *Cont. Marcion. lib. i. cap. 29.* And yet the ancientest Latin translators rendered it *Advocatus* even in the Gospels, in reference to the Spirit : as we read it in Tertullian ; Bene quod et Dominus usus hoc verbo in persona Paracleti, non divisionem significavit, sed dispositionem ; Rogabo enim, inquit, Patrem, et alium advocatum mittet vobis, Spiritum veritatis. *Adv. Prax. cap.*

A R T. *cap. 9.* So Novatianus; *Ego rogabo Patrem, et aliam*
 VIII. *advocatum dabit vobis.*—Necnon etiam subdidit illud
 quoque, *Advocatus autem ille Spiritus Sanctus quem mis-*
surus est Pater, ille vos docebit. De Trin. cap. 28. Cum
venerit advocatus ille, quem ego mittam. Apud S. Hilar.
de Trin. lib. viii. §. 19. Notwithstanding *Consolator*
 also is of good antiquity: as we read in the same St.
 Hilary; *Sumus nunc quidem consolati quia Domi-*
nus ait, Mittet vobis Pater et alium Consolatorem.
Enar. in Psal. cxxv. And it is possible that some
 which used *Advocatus* might understand so much:
 for in the ancient Christian Latin, *advocare* signifieth
 to comfort, and *advocatio* consolation; as being the
 bare interpretation of *παρακαλεῖν* and *παρακλήσις*. As
 Tertullian translates *παρακαλῆσαι πενθῆντας*, Isa. lxi. 2.
Advocare languentes. Adv. Marcion. lib. iv. cap. 14.
 So when we read, *Væ vobis divitibus, quia habetis*
consolationem vestram; Tertullian reads it, *Væ vo-*
bis divitibus, quoniam recepistis advocacyem ves-
tram. Adv. Marcion. lib. iv. cap. 15. And speak-
 ing in his own language; *Beati*, inquit, *flentes atque*
lugentes. Quis talia sine patientia tolerat? Itaque
 talibus et *advocatio* et *risus* promittitur. *De Patien.*
cap. 11. And as St. Hilary read it, so did St. Au-
 gustin expound it; *Consolabuntur Spiritu Sancto,*
qui maxime propterea Paracletus nominatur, id est,
Consolator. De Serm. Dom. in Monte, lib. i. cap. 2.
Cum Christus promiserit suis missurum se Paracle-
tum, id est, Consolatorem vel Advocatum. Cont.
Faust. lib. xiii. cap. 17. *Consolator ergo ille, vel*
Advocatus, utrumque enim interpretatur quod est
Græce Paracletus, &c. Tract. 94. in Joan. And as
 they read or expound it, so did the Arabic trans-
 lator render it by two several words, one in the Gos-
 pel, another in the Epistle, both signifying *Consolator*.
 Now what they meant by *Advocatus* is evident; that
 is, one which should plead the cause of Christians
 against their adversaries which accused and persecuted
 them;

them; that as there is an Accuser which is a spirit, A. R. T.
even Satan; so there should be an Advocate to plead. VIII.
against that Accuser, even the Holy Spirit. Neces-
sarius nobis est ros Dei, ut non comburamur, neque
infructuosi efficiamur; et ubi accusatorem habemus,
illic habemus et Paracletum. *Iren. adv. Hæres. lib.*
iii. cap. 19. Hic ipse [Spiritus] et in Prophetis po-
pulum accusavit, et in Apostolis advocationem genti-
bus præstitit. Nam illi ut accusarentur merebantur,
quia contempserant legem; et qui ex gentibus cre-
duat ut patrocínio Spiritus adjuventur merentur,
quia ad evangelicam pervenire gestiunt legem. *No-*
vatian. de Trin. cap. 29. And again; Quoniam Do-
minus in coelo esset abiturus, Paracletum discipulis
necessario dabat, ne illos quodammodo pupillos, quod
minime decebat, relinqueret, et sine Advocato et
quodam Tutore desereret. *Ibid.* In this sense it was,
that when Vettius pleaded for the Gallican Martyrs
before their persecutors *ἡγίς ἀκυσθῆναι ἀπολογούμενος*
ὑπὲρ τῶν ἀδελφῶν, endeavouring to clear them, he was
called the *Παράκλητος* of the Christians, *ἀνελήφθη καὶ*
αὐτὸς εἰς τὸν κλῆρον τῶν μαρτύρων, παράκλητος Χριστιανῶν
χρηματίσας. *Acta Mart. Gal. apud Euseb. Hist. Ec-*
cles. lib. v. cap. 1. In the same notion did the an-
cient Rabbins use the same word retained in their
language, *עוֹלָם*, as appeareth by that in the *Pirke*
Avoth, cap. 4. *אֵין פֶּרֶק לֹא פֶּרֶק אֶחָד אֶתְּנוּ*
: אֵין עוֹלָם לֹא עוֹלָם אֶחָד אֶתְּנוּ *He which*
keepeth one commandment gaineth one Advocate, and he
which transgresseth one getteth one Accuser. As therefore
עוֹלָם is *Κατήγορος*, so *עוֹלָם* is *Συνήγορος*, or *Patronus*
qui causam ei agit. And so *Advocatus* is ordinarily
understood for him which pleadeth and maintaineth
the cause of any one. But I conceive there were
other *Advocati*, and especially *Παράκλητοι* among the
Greeks, who did not plead or maintain the cause, but
did only assist with their presence, entreating and in-
terceding by way of petition to the judges, such as
were

A R T. were the friends of the *reus*, called by him to his
VIII. assistance, and interceding for him; in both which respects they were called Παράκλητοι. As we read in Iſæus, Τὰς φίλους παρακαλέσαντες, καὶ ῥήτορας παρασκευασάμενοι the ῥήτορες were to plead, the Φίλοι παρακλητοὶ were to intercede. The action of these *Advocati* was called Παράκλησις, and by the ancient Grammarians Παράκλησις is interpreted Δέησις; as Harpocration; Τίθεται μέντοι σπανίως καὶ ἀντὶ τῆς δέησεως. Λυκᾶργος, ἐν τῇ περὶ Ἱερείας, προειπὼν, Εἰ μὲν ὑπὲρ ἰδίας τινὸς ἢ ὁ αἰγὼν, ἐδεόμην ἂν ὑμῶν μετ' εὐνοίας ἀκῶσαί με· μετ' ὀλίγον φησὶ, Νυνὶ δὲ αὐτὰς ὑμᾶς εἶμαι τῷτο ποιήσεν, καὶ χωρὶς παρακλήσεως τῆς ἐμῆς. And that the action of the Παράκλητος was δέησις, *entreaty*, and *petition*, appears by those words of Demosthenes; Αἱ δὲ τῶν παρακλητῶν τέτων δέησις καὶ σπουδαὶ τῶν ἰδίων πλεονεξιῶν ἕνεκα ἐγίνοντο. *Orat.* περὶ παρατρ. Of these Παράκλητοι is Æschines to be understood; Τὴν μὲν παρασκευὴν ὁρᾶτε, καὶ τὴν παρατάξιν ὅση γέγνηται, καὶ τὰ κατ' ἀγορὰν δέησις αἷς κεχρηναί τινες. *Orat.* κατὰ Κτησ. Thus I conceive the notion of Παράκλητος, common to the Son and to the Holy Ghost, to consist especially in the office of intercession, which by St. Paul is attributed to both, and is thus expressed of the Spirit by Novatianus; Qui interpellat divinas aures pro nobis gemitibus ineloquacibus, ad-vocationis implens officia et defensionis exhibens munera. *De Trin. cap.* 29.

Pag. 497. (x)

Dominus pollicitus est mittere se Paracletum, qui nos aptaret Deo. Sicut enim de arido tritico massa una fieri non potest sine humore, neque unus panis; ita nec nos multi unum fieri in Christo Jesu poteramus, sine aqua quæ de cœlo est. *Iren. adv. Hæres. lib.* iii. *cap.* 19.

Pag. 498. (y)

The word Ἀράβων, which the Apostle only useth in this particular, is of an Hebrew extraction, אֲרָבָא from

from כֶּטֶן a word of promise and engagement in commerce, bargains, and agreements; and being but in one particular affair used in the Old Testament is taken for a pledge, Gen. xxxviii. 17, 18, 20. and translated Ἀρράβων by the LXX, as well as כֶּטֶן by the Chaldee; yet the Greek word otherwise, consonantly enough to the origination, signifieth rather an *earnest* than a *pledge*, as the Greeks and Latins generally agree: *Hesych.* Ἀρράβων, πρόδομα. *Etymol.* Ἀρράβων, ἡ ἐπὶ ταῖς ὠναῖς παρὰ τῶν ὀνυμένων δεδομένη προκαταβολὴ ὑπὲρ ἀσφαλείας. Which words are also extant in Suidas, but corruptly. To this purpose is cited that of Menander;

—————Μικρῷ
Μὲν ἀρράβων' εὐθύς μ' ἔπεισε καταβαλεῖν.
Etymol. M. in Ἀρράβων.

So Aristotle speaking of Thales, εὐπορήσαντα χρημάτων ὀλίγων ἀρράβωνας διαδῆναι τῶν ἱλαιοργίων. *Polit. lib. i. cap. 11.* So the Latins; Arrhabo sic dicta, ut reliquum reddatur. Hoc verbum a Græco ἀρράβων. Reliquum ex eo quod debitum reliquit. *Varro de Ling. Lat. lib. iv.* In terrenis negotiis arrhæ quantitas, contractus illius pro quo intercesserit quædam portio est; pignoris vero ratio, meritum rei pro qua poni videtur excedit. *Paschas. Diac. de Sp. S. lib. i. cap. 11.* Pignus Latinus interpres pro *arrhabone* posuit. Non idipsum autem *arrhabo* quod *pignus* sonat. Arrhabo enim futuræ emptioni quasi quoddam testimonium, et obligamentum datur. Pignus vero, hoc est, ἐνίχυρον, pro mutua pecunia opponitur, ut cum illa reddita fuerit, reddenti debitum pignus a creditore reddatur. *S. Hieron. ad Ephes. i. 14.* There is such another observation in A. Gellius, upon these words of Q. Claudius, *Cum tantus arrhabo penes Samnites populi Romani esset.* Arrhabonem dixit sexcentos obsides; et id maluit quam pignus dicere, quoniam vis hujus vocabuli in ea sententia gravior acriorque est.

A R T. *est. Not. Att. lib. xvii. cap. 2.* The sense and use
VIII. of this word is evident in Plautus ;

Th. ——— Eas quanti destinat ?

Tr. Talentis magnis totidem, quot ego et tu sumus.
 Sed arrhaboni has dedit quadraginta minas.

Mostell. Act. iii. Sc. 1. v. 113.

The sum was 120l. of which he gave 40l. in part of payment, and this was the arrhabo. So the Greek Fathers interpret St. Paul ; *Διὰ μέντοι τῆ ἀρραβῶνος ἠνίκατο τῶν δοθησομένων τὸ μέγεθος· ὁ γὰρ ἀρραβὼν μικρὸν τι μέρος ἐστὶ τῆ παντός.* *Theodoret. in 2 Cor. i. 22.* *Διὰ τῆτο γὰρ καὶ ἀρραβῶν τὸ νῦν δοθὲν ὀνομάζεται, ὡς πολλαπλασίας ἐκεῖ δοθησομένης τῆς χάριτος.* *Idem, in 1 Cor. xv. 44.* *Οὐδὲ Πνεῦμα εἶπεν ἀπλῶς, ἀλλ' ἀρραβῶνα ὀνόμασεν, ἵνα ἀπὸ τῆς καὶ περὶ τῆ παντός θαρρήῃς.* *S. Chrysost. ad 2 Cor. i. 22.* In this manner speaks Eusebius ; *Τὰ πρωτόλεια τῶν ἐπαύλων ἐνθένδε προαρραβωνίζονται.* *De Vit. Constant. lib. i. cap. 3.* *Οὔτε γὰρ πᾶν κεκοιμίσμεθα ἔτι πάντας ὑπερῷμεν· ἀλλ' αἶον ἀρραβῶνα τῶν αἰωνίων ἀγαθῶν καὶ τῆ πατρὸς πλέτε προσειλήφαμεν.* *Theodor. in Clem. Alex. 802.* So Tertullian ; Hic sequester Dei atque hominum appellatus, ex utriusque partis deposito commissio sibi, carnis quoque depositum servat in semetipso, arrhabonem summæ totius. Quemadmodum enim nobis arrhabonem Spiritus reliquit, ita et a nobis arrhabonem carnis accepit, et vexit in cælum pignus totius summæ illuc quandoque redigendæ. *De Resur. Carn. cap. 51.* Plane accepit et hic Spiritum caro, sed arrhabonem ; animæ autem non arrhabonem sed plenitudinem. *Ibid. cap. 53.* So though the translator of Irenæus render ἀρραβὼν *pignus*, yet it is evident that Irenæus did understand by ἀρραβὼν an *earnest*. Quod et pignus dixit Apostolus, hoc est partem ejus honoris qui a Deo nobis promissus est, in epistola quæ ad Ephesios est ; *Adv. Hæres. lib. v. cap. 11.* and a little after ; Si enim pignus complexens hominem in semetipsum, jam facit dicere, Abba pater,

pater, quid faciet universa Spiritus gratia quæ homi-
nibus dabitur a Deo? Similes nos ei efficiet, et
perficiet voluntate Patris.

A R T.
VIII.

Pag. 499. (z)

In respect of the nature of the Holy Ghost, I have endeavoured the same which Faustus Rhegiensis did, of whom Gennadius relates thus much: Faustus ex Abbate Lirinensis monasterii apud regnum Galliæ Episcopus factus, vir in divinis Scripturis satis intentus, ex traditione Symboli occasione accepta, composuit librum de Spiritu Sancto, in quo ostendit eum juxta fidem Patrum consubstantialem et coæternalem esse Patri et Filio, ac plenitudinem Trinitatis obtinentem. *Catal. Illust. Vir.* 87.

Pag. 499. (a)

I have formerly shewn at large how the Creed did first arise from the Baptismal institution, Vol. I. p. 55. And therefore as the name of the Holy Ghost is an essential part of that form, so must the belief in him be as essential to the Creed, which was at first nothing else but an explication of that form. The first enlargement and explication we find in Justin Martyr thus expressed: Ἐπονομάζεται—τὸ τῷ Πατρὶ τῶν ὅλων καὶ θεσπόμενον Θεῷ ὄνομα—καὶ ἐκ' ὀνόματος δὲ Ἰησοῦ Χριστοῦ τῷ σαρκιζόμενῳ ἐπὶ Ποντίῳ Πιλάτῳ, καὶ ἐκ' ὀνόματος Πνεύματος ἁγίου, ὃ διὰ τῶν προφητῶν προεκήρυξε τὰ κατὰ τὸν Ἰησοῦν πάντα, ὃ φωτιζόμενος λέγεται. *Apol.* i. §. 61. And the rule of faith delivered soon after by Irenæus is very consonant unto it: Εἰς ἓνα Θεὸν Πατέρα παντοκράτορα, τὸν ποιητὴν τὸν ὕψιστον, καὶ τὴν γῆν, καὶ τὰς θαλάσσας, καὶ πάντα τὰ ἐν αὐτοῖς—καὶ εἰς ἓνα Χριστὸν Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, τὸν σαρκιζόμενον ὑπὲρ τῆς ἡμετέρας σωτηρίας καὶ εἰς Πνεῦμα ἅγιον τὸ διὰ τῶν προφητῶν κεκηρυγμένον τὰς οἰκονομίας καὶ τὰς ἐλευθερίας. *Adv. Hæres. lib. i. cap. 2.* As that delivered soon after him by Tertullian; Unicum quidem Deum credimus; sub hac tamen dispensatione (quam οἰκονομίαν dicimus) ut unici Dei sit et Filius Sermo

A R T. Sermo ipsius, qui ex ipso processerit, per quem omnia facta sunt, et sine quo factum est nihil. **VIII.** Hunc missum a Patre in virginem, et ex ea natum hominem et Deum, filium hominis et filium Dei, et cognominatum Jesum Christum: hunc passum, hunc mortuum, et sepultum secundum Scripturas, resuscitatum a Patre, et in coelos resumptum, sedere ad dextram Patris, venturum judicare vivos et mortuos. Qui exinde miserit, secundum promissionem suam, a Patre Spiritum Sanctum Paracletum, sanctificatorem fidei eorum qui credunt in Patrem et Filium et Spiritum Sanctum. *Adv. Prax. cap. 2.* Indeed there is an objection made against this truth by the Socinians, who would have us believe that in the first Creeds or rules of faith the Holy Ghost was not included. Thus Schlichtingius writing against Meisner; Porro observatum est a quibusdam tertiam hanc Symboli istius partem quæ a Spiritu Sancto incipit, ab initio defuisse, seu in Symbolo non fuisse additam; idque non immerito, cum non personas ullas in quas credendum sit (quas solas, ut apparet, auctoribus Symboli commemorare propositum fuit), sed res tantum credendas complectatur, quæ implicite fide in Deum et in Jesum Christum omnes continentur. Hoc si ita est sane, defuit tertia Persona, quæ Deum illum unum nobis declararet. Tertullianus sane author antiquissimus et temporibus Apostolorum proximus, hanc tertiam Symboli istius partem non tantum ita non apposuit, ut omitteret; sed ita ut excluderet; *Lib. de Virginibus velandis.* But as he argues very warily with his *Hoc si ita est*, so he disputes most fallaciously: for first he makes Tertullian the most ancient and next to the Apostles, and so would bring an example of the first Creed from him; whereas Justin Martyr and Irenæus were both before him, and they both mention expressly the Holy Ghost in their rules of faith. Secondly, he makes Tertullian exclude the Holy Ghost from the rule of faith, which he clearly expresseth in the place fore-cited: and

and therefore that place by him mentioned cannot be an exclusion, but an omission only; and the cause of that omission in that place is evident, that he might bring in his opinion of the Paracletus with the better advantage. Thus when Eusebius Cæsariensis gave in a copy of the Creed (by which he was catechized, baptized, and consecrated) to the Council of Nice, it runs thus, Πιστεύομεν εἰς ἕνα Θεὸν Πατέρα, &c. καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν, &c. πιστεύομεν καὶ εἰς ἓν Πνεῦμα ἅγιον, and there concludes. In conformity whereunto the Nicene Council, altering some things, and adding others against the Arians, concludeth in the same manner, καὶ εἰς τὸ ἅγιον Πνεῦμα. And the Arian bishops in the Synod at Antioch not long after: Πιστεύομεν καὶ εἰς τὸ ἅγιον Πνεῦμα, εἰ δὲ δεῖ προσθεῖναι, πιστεύομεν καὶ περὶ σαρκὸς ἀναστάσεως, καὶ ζωῆς αἰωνίου. From whence it appeareth that the profession of faith in the Father, Son, and Holy Ghost, was counted essential to the Creed; the rest which followeth was looked upon as a προσθήκη. Quid nunc de Spiritu Sancto dicemus, quem credere consequente Symboli parte in Trinitate præcipimur? *Alc. Auit. Fragm. Serm. de Symb.*

ARTICLE IX.

The Holy Catholic Church, the Communion of Saints.

Pag. 504. (b)

ALTHOUGH generally the article of *the Holy Church* did immediately follow the article of the Holy Ghost, as Tertullian well observeth, Cum sub tribus et testatio fidei, et sponso salutis pignerentur, necessario adjicitur Ecclesiæ mentio; quoniam ubi tres, id est, Pater et Filius et Spiritus Sanctus, ibi Ecclesia, quæ trium corpus est: *De Baptis. cap. 6.* And St. Augustin; Spiritus Sanctus si creatura non creator esset, profecto creatura rationalis esset; ipsa enim esset summa creatura. Et ideo in Regula fidei non poneretur ante Ecclesiam, quia et ipse ad Ecclesiam pertineret: *Enchir. cap. 56.* And the Author of the first book *de Symb. ad Catechum.* Sequitur post Trinitatis commendationem, *sanctam Ecclesiam: cap. 6.* and St. Jerom, cited in the next note. Yet notwithstanding this order was not always observed, but sometimes this article was reserved to the end of the Creed. As first appeareth in that remarkable place of St. Cyprian; Quod si aliquis illud opponit, ut dicat eandem Novatianum legem tenere, quam Catholica Ecclesia teneat, eodem Symbolo quo et nos, baptizare, eundem nosse Deum Patrem, eundem Filium Christum, eundem Spiritum Sanctum, ac propter hoc usurpare eum potestatem baptizandi posse, quod videatur in interrogatione baptismi a nobis non discrepare; sciat quisquis hoc opponendum putat, primum non esse unam nobis et Schismaticis Symboli legem, neque eandem interrogationem. Nam cum dicunt, *Credis remissionem peccatorum, et vitam*

vitam æternam per sanctam Ecclesiam? mentiuntur in interrogatione, cum non habeant Ecclesiam. Tunc deinde voce sua ipsi confitentur remissionem peccatorum non dari, nisi per sanctam Ecclesiam, posse. *Epist. ad Magn.* Thus Arius and Euzoius, in the words hereafter cited, place the Church in the conclusion of their Creed. And the Author of the second book *de Symb. ad Catechum.* placeth the remission of sins after the Holy Ghost; *Noli injuriam facere illi qui fecit te, ut consequaris ab illo, quod in isto sancto Symbolo sequitur, Remissionem omnium peccatorum: cap. 10.* and after he hath spoken of the resurrection and life everlasting, proceedeth thus to speak of the Church; *Sancta Ecclesia, in qua omnis sacramenti terminatur autoritas, &c. cap. 13.* And the Author of the third; *Ideo sacramenti hujus conclusio per Ecclesiam terminatur, quia ipsa est mater foecunda: cap. 12.* And the Author of the fourth; *Per sanctam Ecclesiam.* Propterea hujus conclusio sacramenti per sanctam Ecclesiam terminatur, quoniam si quis absque ea inventus fuerit, alienus erit a numero filiorum; nec habebit Deum Patrem qui Ecclesiam noluerit habere matrem. *cap. 13.* Thus therefore they disposed the last part of the Creed; *Credo in Spiritum Sanctum, peccatorum remissionem, carnis resurrectionem et vitam æternam per sanctam Ecclesiam.* And the design of this transposition was to signify, that remission of sins and resurrection to eternal life are to be obtained in and by the Church: as the Creed in the first Homily under the name of St. Chrysostom; *Credo in Spiritum Sanctum. Ille Spiritus perducit ad sanctam Ecclesiam, ipsa est quæ dimittit peccata, promittit carnis resurrectionem, promittit vitam æternam.*

Pag. 504. (c)

Quæ est mater nostra, in quam repromissimus sanctam Ecclesiam. *Tertul. adv. Marcion. lib. v. cap. 4.* So Rufinus; Sanctam Ecclesiam. For *Catholicam*

A R T. is added by Pameliſius: So St. Jerom; Præterea cum
 IX. ſolenne fit in lavacro poſt Trinitatis confeſſionem in-
 terrogare, *Credis ſanctam Eccleſiam? Credis remiſſionem*
peccatorum? Quam Eccleſiam crediſſe cum dices?
 Arianorum? ſed non habent; noſtram? ſed extra
 hanc baptizatus non potuit eam credere quam nesci-
 vit: *Adv. Lucif.* and St. Auguſtin; Credimus et
 ſanctam Eccleſiam, with this declaration, utique Ca-
 tholicam. *De Fide et Symb. cap. 10.* So Maximus
 Taurinenſis, Chryſologus, and Venantius Fortuna-
 tus: the Author of the firſt book *de Symb. ad Ca-*
techam. Sequitur poſt Sanctæ Trinitatis commenda-
 tionem, *Sanctam Eccleſiam: cap. 6.* The Author of
 the other three, who placeth this article laſt of all;
Sancta Eccleſia, in qua omnis hujus ſacramenti termi-
 natur authoritas, *lib. ii. cap. 13.* and *lib. iv. cap. 13.*
 expreſſly, *Per ſanctam Eccleſiam*, as the words of the
 Creed, with the explication before mentioned: as alſo
 the interrogation of the Novatians ending with *Per*
ſanctam Eccleſiam, cited before out of St. Cyprian. So
 likewise of thoſe two Homilies on the Creed which
 are falſely attributed to St. Chryſoſtom, the firſt hath
Sanctam Eccleſiam after the belief in the Holy
 Ghoſt, the ſecond concludeth the Creed with *Per*
ſanctam Eccleſiam. In carnis reſurrectione fides, in
 vita æterna ſpes, in ſancta Eccleſia charitas. Thus
 the ancient Saxon Creed ſet forth by Freherus; Tha
 halgan gelathing, i. e. *The holy Church*; the Greek
 Creed in Saxon letters in Sir Robert Cotton's Li-
 brary, and the old Latin Creed in the Oxford Li-
 brary. Deus qui in coelis habitat, et condidit ex
 nihilo ea quæ ſunt, et multiplicavit propter ſanctam
 Eccleſiam ſuam, irascitur tibi. *Herm. lib. i. Viſ. 1.*
 Virtute ſua potenti condidit ſanctam Eccleſiam ſuam.
Ibid. Rogabam Dominum, ut revelationes ejus,
 quas mihi oſtendit per ſanctam Eccleſiam ſuam, con-
 firmaret. *Idem, Viſ. 4.* But though it were not in
 the Roman or Occidental Creeds, yet it was anciently
 in the Oriental, particularly in that of Jeruſalem, and
 that

that of Alexandria. In the Creed at Jerusalem it was certainly very ancient; for it is expounded by St. Cyril, Archbishop of that place, *Εἰς μίαν ἁγίαν καθολικὴν ἐκκλησίαν. Catech. 18.* And in the Alexandrian it was as ancient; for Alexander, Archbishop of that place, inserts it in his confession in his Epistle *ad Alexandrum*; *Μίαν καὶ μόνην καθολικὴν τὴν ἀποστολικὴν ἐκκλησίαν. Theodoret. Hist. Eccles. lib. i. cap. 4.* And Arius and Euzoius, in their confession of faith given in to Constantine, thus conclude, *Καὶ εἰς μίαν καθολικὴν ἐκκλησίαν τῇ Θεῷ, τὴν ἀπὸ περάτων ἕως περάτων. Socrat. Hist. Eccles. lib. i. cap. 26.* The same is also expressed in both the Creeds, the lesser and the greater, delivered by Epiphanius in *Ancorato*; the words are repeated in the next observation.

Pag. 504. (d)

Credo sanctam Ecclesiam, I believe there is an holy Church; or *Credo in sanctam Ecclesiam*, is the same; nor does the particle *in* added or subtracted make any difference. For although some of the Latin and Greek Fathers press the force of that preposition, as is before observed, though Ruffinus urge it far in this particular; *Ut autem una eademque in Trinitate divinitas doceatur, sicut dictum est in Deo Patre credi adjecta præpositione, ita et in Christo Filio ejus, ita et in Spiritu Sancto memoratur. Sed ut manifestius fiat quod dicimus, ex consequentibus approbabitur. Sequitur namque post hunc sermonem, Sanctam Ecclesiam, remissionem peccatorum, hujus carnis resurrectionem. Non dixit, in sanctam Ecclesiam, nec in remissionem peccatorum, nec in carnis resurrectionem, si enim addidisset in præpositionem, una eademque vis fuisset cum superioribus. Ne autem (scilicet. Nunc autem) in illis quidem vocabulis, ubi de divinitate fides ordinatur, in Deo Patre dicitur, et Jesu Christo Filio ejus, et in Spiritu Sancto; in cæteris vero ubi non de divinitate, sed de creaturis ac mysteriis sermo est, in præpositio non additur ut dicatur in sanctam*

A R T. sanctam Ecclesiam, sed sanctam Ecclesiam credendam
IX. esse, non ut in Deum, sed ut Ecclesiam Deo congregatam; et remissionem peccatorum credendam esse, non in remissionem peccatorum, et resurrectionem carnis, non in resurrectionem carnis. Hac itaque præpositionis syllaba creator a creaturis secernitur et divina separantur ab humanis: *Ruffin. in Symb.* Though, I say, this expression be thus pressed, yet we are sure that the Fathers did use *in* and *in* for the rest of the Creed as well as for the Father, Son, and Holy Ghost. We have already produced the authorities of St. Cyril, Arius and Euzoius, Vol. II. p. 13. not. (m) and that of St. Epiphanius in *Ancorato*. Thus also the Latins, as St. Cyprian; In æternam poenam fero credent, qui in vitam æternam credere noluerunt. *Ad Demetrianum*. So *Interpres Irenæi*; Quotquot autem timent Deum, et credunt in adventum Filii ejus, &c. So Chrysologus: *In sanctam Ecclesiam*. Quia Ecclesia in Christo, et in Ecclesia Christus est; qui ergo Ecclesiam fatetur, in Ecclesiam se confessus est credidisse. *Serm. 62*. And in the ancient edition of St. Jerom in the place before cited it was read, Credis in Sanctam Ecclesiam, and the word *in* was left out by Victorius.

Pag. 504. (e)

Κύριος *the Lord*, and that properly Christ; from whence Κυριακός *belonging to the Lord Christ*; οἶκος Κυριακός, from thence *Kyriac, Kyrk, and Church*.

Pag. 505. (f)

The word used by the Apostles is Ἐκκλησία from ἐκκαλεῖν *evocare*. From ἐκκέκλησται, ἐκκλησις, from ἐκκλησις, ἐκκλησία, of the same notation with the Hebrew קהלה: Ecclesia quippe ex vocatione appellata est. *S. August. Expos. ad Rom.* And though they ordinarily take it primarily to signify *convocatio*, as St. Augustin; Inter congregationem, unde Synagoga, et convocationem, unde Ecclesia nomen habet, distat aliquid;

aliquid; *Enar. in Psal. lxxxii.* yet the origination A R T.
 speaks only of evocation, without any intimation of IX.
 congregation or meeting together, as there is in σύγ-
 κλητος. From whence arose that definition of Me-
 thodius, Ὅτι ἐκκλησία, παρὰ τὸ ἐκκεκλημέναι τὰς ἡδονὰς
 λίγισθαι φησιν. *Phot. Biblioth. §. 235.* Whereas ἐκ-
 καλεῖν is no more here than καλεῖν, ἐκκλησις no more
 than κλησις, as κλητεύειν and ἐκκλητεύειν with the Attics
 were the same: from whence it came to pass that
 the same preposition hath been twice added in the
 composition of the same word; from ἐκκαλεῖν, ἐκκλη-
 σία, from thence ἐκκλησιάζειν, and because the prepo-
 sition had no signification in the use of that word,
 from thence ἐξεκκλησιάζειν, *to convocate, or call toge-*
ther. But yet ἐκκλησία is not the same with ἐκκλησις,
 not the evocation or the action of calling, but the κλη-
 τοὶ or the company called, and that (according to the
 use) gathered together; from whence ἐκκλησιάζειν is
to gather together, or to be gathered. Hence St. Cyril;
 Ἐκκλησία δὲ καλεῖται φερωνύμως, διὰ τὸ πάντας ἐκκαλεῖσθαι
 καὶ ὁμῶς συνάγειν. *Catech. 18.* So Ammonius; Ἐκ-
 κλησίαν ἔλεγον οἱ Ἀθηναῖοι τὴν σύνοδον τῶν κατὰ τὴν πόλιν.
 To this purpose do the LXX use ἐκκλησιάζειν actively,
 to convocate or call together an assembly, as ἐκκλησι-
 áζειν λαόν, and ἐκκλησιάζειν συναγωγὴν, and ἐκκλησιάζεσθαι
 passively, as Ἐξεκκλησιάσθη πᾶσα συναγωγὴ, *Jos. xviii. 1.*
 which the Attic writers would have expressed by
 ἐκκλησίαζει, as Aristophanes;

Ἐδοξέ μοι περὶ πρῶτον ὕπνον ἐν τῇ Πνυκί

Ἐκκλησιάζειν πρόβατα συγκαθήμενα.

Vesp. v. 31.

Where though the Scholiast hath rendered it, Ἐκκλη-
 σιάζειν, εἰς ἐκκλησίαν συνάγειν, whereby the lexicogra-
 phers have been deceived, yet the word is even there
 taken as a neuter, in the passive sense, as generally
 the Attics use it. Howsoever from the notation of
 the word we cannot conclude that it signifies a num-
 ber of men called together into one assembly out of

- A R T. the mass or generality of mankind ; first, because the
 IX. preposition *ἐν* hath no such force in the use of the
 word ; secondly, because the collection or coming to-
 gether is not specified in the origination.

Pag. 505. (g)

Translatus in Paradisum, jam tunc de mundo in
 Ecclesiam. *Tertul. adv. Marcion. lib. ii. cap. 6.*

Pag. 505. (h)

Thus St. Ignatius speaking of Christ ; *Αὐτὸς ὢν
 δὴ τῷ Πατρὶ, δι' ἧς εἰσέρχονται Ἀβραάμ, καὶ Ἰσαὰκ, καὶ
 Ἰακώβ, καὶ οἱ προφῆται, καὶ οἱ ἀπόστολοι, καὶ ἡ ἐκκλησία.*
Epist. ad Philad. §. 9. Where *ἡ ἐκκλησία* is plainly
 taken for the multitude of Christians who were con-
 verted to the faith by the Apostles, and those who
 were afterwards joined to them in the profession of
 the same faith. *Sacrificia in populo, sacrificia et in
 Ecclesia. Iren. adv. Hæres. lib. iv. cap. 34.* Disse-
 minaverunt sermonem de Christo Patriarchæ et Pro-
 phetæ ; demessa est autem Ecclesia, hoc est, fructum
 percepit. *Idem, lib. iv, cap. 42.* Quid ? Judaicus
 populus circa beneficia divina perfidus et ingratus,
 nonne quod a Deo primum recessit impatientiæ cri-
 men fuit ?—Impatientia etiam in Ecclesia hæreticos
 facit. *S. Cyprian. de Bono Patient.* Quis non agnos-
 cat Christum——reliquisse matrem Synagogam Ju-
 dæorum, veteri Testamento carnaliter adhærentem,
 et adhæsisse uxori suæ, sanctæ Ecclesiæ ? *S. August.
 cont. Faust. lib. xii. cap. 8.* Mater sponsi Domini
 nostri Jesu Christi, Synagoga est ; proinde nurus ejus
 Ecclesia—*Idem, Enar. in Psal. xlii.*

Pag. 506. (i)

In quem tingeret ?—in Ecclesiam ? quam non-
 dum Apostoli struxerant. *Tertul. de Bapt. cap. 11.*

Pag. 506. (b)

Qualis es evertens atque commutans manifestam
 Domini

Domini intentionem personaliter hoc Petro conferentem. *Super te*, inquit, *ædificabo Ecclesiam meam*; et *Dabo tibi claves*, non Ecclesiæ.—Sic enim et exitus docet: in ipso Ecclesia exstructa est, id est, per ipsum, ipse clavem imbuat; vides quam; *Viri Israelitæ, auribus mandate quæ dico: Jesum Nazarenum virum a Deo vobis destinatum*, et reliqua. *Tertul. de Pud. cap. 21.* So St. Basil; Εὐθὺς γὰρ ἐκ τῆς φωνῆς ταύτης νοήμεν Πέτρον—τὸν διὰ τῆς πίστεως ὑπεροχὴν ἐφ' ἑαυτὸν τὴν οἰκοδομὴν τῆς ἐκκλησίας δεξάμενον. *Adv. Eunom. lib. ii.* St. Peter took upon himself the building of the Church, that is, to build the Church, which he then performed, when he preached the Gospel by which the Church was first gathered.

A R T.
IX.

Pag. 506. (l)

Tertullian mentioning the Acts of the Apostles, addeth these words; Quam Scripturam qui non recipiunt, nec Spiritus Sancti esse possunt, qui necdum Spiritum possint agnoscere discentibus missum; sed nec Ecclesiam defendere, qui quando, et quibus incunabulis institutum est hoc corpus, probare non habent. *De Præscr. Hæret. cap. 22.*

Pag. 507. (m)

Cum remisissent summi sacerdotes Petrum et Joannem, et reversi essent ad reliquos coapostolos et discipulos Domini, id est in Ecclesiam. *S. Iren. adv. Hæres. lib. iii. cap. 12.*

Pag. 507. (n)

Hæ voces Ecclesiæ, ex qua habuit omnis Ecclesia initium. *S. Iren. adv. Hæres. lib. iii. cap. 12.*

Pag. 508. (o)

From these places St. Augustin did collect that *Ἐκκλησία* was taken in the Scriptures for the place of meeting, or the house of God, and came so to be frequently used in the language of the Christians in his

A R T. his time: Sicut Ecclesia dicitur locus, quo Ecclesia
 IX. congregatur. Nam Ecclesia homines sunt, de quibus dicitur, *Ut exhiberet sibi gloriosam Ecclesiam*. Hoc tamen vocari etiam ipsam domum orationum, idem Apostolus testis est, ubi ait, *Nunquid domos non habetis ad manducandum et bibendum, an Ecclesiam Dei contemnitis?* Et hoc quotidianus loquendi usus obtinuit, ut in Ecclesiam prodire, aut ad Ecclesiam confugere, non dicatur, nisi quod ad locum ipsum parietesque prodierit, vel confugerit, quibus Ecclesiæ congregatio continetur. *Quæst. in Levit. lib. iii. cap. 57.* By these words it is certain that in St. Augustin's time they used the word *Ecclesia*, as we do now the *Church*, for a place set apart for the worship of God; and it is also certain that those of the Greek Church did use Ἐκκλησία in the same sense, as Eusebius speaking of the flourishing times of the Church, before the persecution under Dioclesian, says the Christians μαζωὶς ἔτι τοῖς παλαιοῖς οἰκοδομήμασιν ἀρκέμενοι, εὐρείας εἰς πλάτος ἀναπάσας τὰς πόλεις ἐκ θεμελίων ἀνίστων ἐκκλησίας. *Hist. Eccles. lib. viii. cap. 1.* And St. Chrysostom; Εἰ γὰρ ἐκκλησίαν κατασκάψαι χαλεπὸν καὶ ἀνόσιον, πολλῷ μᾶλλον ναὸν πνευματικόν· καὶ γὰρ ἄνθρωπος ἐκκλησίας σεμνότερον. *Homil. 26. in Epist. ad Rom.* But it is not so certain that the Apostle used Ἐκκλησία in that sense, nor is it certain that there were any houses set apart for the worship of God in the Apostles' times, which then could be called by that name. For Isidorus Pelusiota expressly denies it, and distinguishes between Ἐκκλησία and Ἐκκλησιαστήριον, after this manner; Ἄλλο ἐστὶν ἐκκλησία, καὶ ἄλλο ἐκκλησιαστήριον· ἡ μὲν γὰρ ἐξ αἰμάτων ψυχῶν συνέστηκε, τὸ δ' ἀπὸ λίθων καὶ ξύλων οἰκοδομεῖται. And thus he proveth this distinction; Ὡςπερ γὰρ ἄλλο ἐστὶ θυσιαστήριον, καὶ ἄλλο θυσία, καὶ ἄλλο θυμιατήριον, καὶ ἄλλο θυμίαμα, καὶ ἄλλο βελευτήριον, καὶ ἄλλο βελή· τὸ μὲν γὰρ τὸν τόπον ἐν ᾧ συνεδρεύουσι, μνηύει, ἡ δὲ τὰς βελευομένους ἀνδρας, οἷς καὶ ὁ κίνδυνος, καὶ ἡ σωτηρία ἀνήκει· ἔτω καὶ ἐπὶ τῷ ἐκκλησιαστηρίῳ καὶ τῇ ἐκκλησίᾳ. Then he concludes, that in the Apostles' times there were no Ἐκκλη-

Ἐκκλησιαστήρια ; Ἐπὶ μὲν τῶν ἀποστόλων ὅτε ἡ ἐκκλησία ἐκόμα A R T.
μὲν χαρίσμασι πνευματικοῖς, ἔβρουε δὲ πολιτεία λαμπρᾷ, ἐκ- IX.
κλησιαστήρια ἐκ ἧν. *Lib. ii. Epist. 246.*

Pag. 508. (p)

Thus Origen for the most part speaks of the Church in the plural number, Αἱ Ἐκκλησίαι.

Pag. 508. (q)

St. Chrysostom observeth of Priscilla and Aquila, Οὕτω γὰρ ἦσαν εὐδόκιμοι, ὡς καὶ τὴν οἰκίαν ἐκκλησίαν ποιῆσαι, διὰ τε τῷ πάντας ποιῆσαι πιστὰς, καὶ διὰ τῷ τοῖς ξένοις αὐτὴν ἀνοῖξαι πᾶσιν. *Homil. 30. in Epist. ad Rom.*

Pag. 509. (r)

And thus after they grew yet far more numerous in the time of Clemens Bishop of Rome ; Ἡ ἐκκλησία τῷ Θεῷ, ἡ παροικῶσα Ῥώμην τῇ ἐκκλησίᾳ τῷ Θεῷ παροικῶσα Κόρινθον. *Epist. i.* So after him Ignatius ; Τῇ ἐκκλησίᾳ τῇ ἀξιωμαχαρίσῳ τῇ ἔσῃ ἐν Ἐφίῳ τῆς Ἀσίας. *Epist. ad Ephes.* and, Ἐκκλησία ἀγία τῇ ἔσῃ ἐν Τράλλεσιν. *Epist. ad Tral.* And so the rest.

Pag. 510. (s)

Of this, as of one Church, Celsus calls the Christians τὰς ἀπὸ μεγάλης ἐκκλησίας. *Apud Orig. lib. v.*

Pag. 510. (t)

So the Creeds of Epiphanius in *Ancorato*, Πιστεύομεν εἰς μίαν ἀγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν. So the Jerusalem Creed in St. Cyril. Thus the Nicene, with the additions of the Council of Constantinople, Μίαν ἀγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν. Thus also the Alexandrian, as appeareth by those already quoted of Alexander, Arius and Euzoius.

Pag. 511. (u)

Tertullian speaking of the Apostles ; Ecclesias apud unamquamque civitatem condiderunt, a quibus

- A B T. bus traducem fidei et semina doctrinæ cæteræ exinde
- IX. Ecclesiæ mutuatae sunt, et quotidie mutantur, ut Ecclesiæ fiant : ac per hoc et ipsæ Apostolicæ deputantur, ut soboles Apostolicarum Ecclesiarum. Omne genus ad originem suam censeatur necesse est. Itaque tot et tantæ Ecclesiæ, una est illa ab Apostolis prima, ex qua omnes. Sic omnes primæ, et Apostolicæ, dum una omnes probant unitatem : dum est illis communicatio pacis, et appellatio fraternitatis, et confederatio hospitalitatis : quæ jura non alia ratio regit quam ejusdem sacramenti una traditio. *De Præscr. Hæret. cap. 20.* This is the Unitas originis which St. Cyprian so much insists upon ; Ecclesia una est, quæ in multitudinem latius incremento fecunditatis extenditur ; quomodo solis multi radii, sed lumen unum ; et rami arboris multi, sed robur unum tenaci radice fundatum : et cum de fonte uno rivi plurimi defluunt, numerositas licet diffusa videatur exundantis copię largitate, unitas tamen servatur in origine, &c. *S. Cyprian. de Unitate Eccles.* Loquitur Dominus ad Petrum : *Ego tibi dico*, inquit, *quia tu es Petrus, et super istam petram ædificabo Ecclesiam meam*, &c. Et iterum eidem post resurrectionem suam dicit, *Pasce oves meas*.—Et quamvis Apostolis omnibus post resurrectionem suam parem potestatem tribuat, et dicat, *Sicut misit me Pater, et ego mitto vos*, &c. tamen ut unitatem manifestaret, unam cathedram constituit, et unitatis ejusdem originem ab uno incipientem sua autoritate disposuit. Hoc erant utique et cæteri Apostoli, quod fuit Petrus, pari consortio præditi, et honoris et potestatis, sed exordium ab unitate proficiscitur, ut Ecclesia una monstretur. *Ibid.* Ἐνὲς ὅντος τοῦ Θεοῦ, καὶ ἐνὸς τοῦ Κυρίου, διὰ τοῦτο καὶ τὸ ἀπὸ τοῦ τίμου κατὰ τὴν μόνωσιν ἱπαινέταις, μίμημα ὃν ἀρχῆς τῆς μιᾶς. *S. Clem. Alex. Strom. lib. vii.* This is very much to be observed, because that place of St. Cyprian is produced by the Romanists to prove the necessity of one head of the Church upon earth, and to shew that the Bishop of Rome is that one head by

by virtue of his succession to St. Peter; whereas St. Cyprian speaketh nothing of any such one head, nor of any such succession, but only of the origination of the Church, which was so disposed by Christ, that the unity might be expressed. For whereas all the rest of the Apostles had equal power and honour with St. Peter, yet Christ did particularly give that power to St. Peter, to shew the unity of the Church which he intended to build upon the foundation of the Apostles.

Pag. 512. (x)

Of this doth Irenæus speak, delivering the sum or brief abstract of the material object of faith; Τῆτο τὸ κήρυγμα παρεληφύτα, καὶ ταύτην τὴν πίσιν, ὡς προέφαμεν, ἡ ἐκκλησία, καίπερ ἐν ὅλῳ τῷ κόσμῳ διεσπαρμένη ἐπιμελῶς φυλάσσει, ὡς ἓνα οἶκον οἰκῶσα· καὶ ὁμοίως πισεύει τέτοις, ὡς μίαν ψυχὴν καὶ τὴν αὐτὴν ἔχουσα καρδίαν, καὶ συμφώνως ταῦτα κηρύσσει, καὶ διδάσκει καὶ παραδίδωσιν, ὡς ἐν σώμα κεκτημένη. *Adv. Hæres. lib. i. cap. 3.* Κατὰ τε ἔν ὑπόστασιν, κατὰ τε ἐπίνοιαν, κατὰ τε ἀρχὴν, κατὰ τε ἐξοχὴν, μόνην εἶναι φαμέν τὴν ἀρχαίαν καὶ καθολικὴν ἐκκλησίαν εἰς ἐνότητα πίσεως μιᾶς τῆς κατὰ τὰς οἰκείας διαθήκας, μᾶλλον δὲ κατὰ τὴν διαθήκην τὴν μίαν διαφόροις τοῖς χρόνοις, ἐνὸς τῷ Θεῷ τῷ βελεύματι, δι' ἐνὸς τῷ Κυρίῳ συνάγεσαν τὰς ἤδη κατατεταγμένους, ἕως προώρισεν ὁ Θεός, δικαίως ἰσομένους πρὸ καταβολῆς κόσμου ἁγνικῶς. *S. Clem. Alex. Strom. lib. vii.* This unity of faith followeth the unity of origination, because the true faith is the true foundation. *Siqua est Ecclesia quæ fidem respuat, nec Apostolicæ prædicationis fundamenta possideat—deferenda est.—Petra est Christus. S. Ambros. in Luc. cap. 9.* Ἡ τοίνυν συνέχουσα τὴν ἐκκλησίαν, ὡς φησὶν ὁ Ποιμὴν, ἀρετὴ, ἡ πίστις ἐστίν. *S. Clem. Alex. Strom. lib. ii.* St. Jerom on those words of Psalm. xxiv. 6. *Hæc est generatio querentium Dominum*, hath this observation; Superius singulariter dixit, *Hic accipiet benedictionem*; modo pluraliter, *quia Ecclesia ex pluribus personis congregatur, et tamen una dicitur propter unitatem fidei.*

Pag.

A B T.

Pag. 513. (y)

IX.

Deus unus est, et Christus unus, et una Ecclesia ejus, et fides una, et plebs in solidam corporis unitatem concordiae glutine copulata. *S. Cyprian. de Unitate Eccles.*

Pag. 513. (z)

Ecclesia non est, quæ non habet Sacerdotes. *S. Hieron. adv. Lucifer.* Πάντες ἐντρεπέσθωσαν τὰς διακόνους, ὡς Ἰησοῦν Χριστόν, καὶ τὸν ἐπίσκοπον ὡς πατέρα, τὰς δὲ πρεσβυτέρους ὡς συνέδριον Θεῶ, καὶ ὡς σύνδεσμον ἀποστόλων. Χωρὶς τούτων ἐκκλησία ἢ καλεῖται. *S. Ignat. Epist. ad Trall. §. 3.* Τό γε μὲν τῆς ἐκκλησίας ὄνομα τὴν τῶν εἰς Χριστόν πιστευσάντων ὑφαίνει πληθύν, ἱερεργὰς τε καὶ λαὸς, ποιμένας καὶ διδασκάλους, καὶ τὰς ὑπὸ χεῖρα κατεζευγμένους. *S. Cyril. Alex. ad Is. cap. xlv. 17.* ubi interpres ὑφαίνει, male transtulit *declarat*, quod est ὑποφαίνει; cum reddere oportuerit, *connectit*, aut *contexit*.

Pag. 513. (a)

Episcopatus unus est, cujus a singulis in solidum pars tenetur: Ecclesia quoque una est, quæ in multitudinem latius incremento fecunditatis extenditur. *S. Cyprian. de Unitate Eccles.* So he joins these two together; Cum sit a Christo una Ecclesia per totum mundum in multa membra divisa, item Episcopatus unus, Episcoporum multorum concordie numerositate diffusus. *Epist. ad Antonianum.*

Pag. 513. (b)

These are all expressed by Tertullian; Una nobis et illis fides, unus Deus; idem Christus, eadem spes, eadem lavacri sacramenta; semel dixerim, una Ecclesia sumus. *De Virg. veland. cap. 2.* Corpus sumus de conscientia religionis, et disciplinæ unitate, et spei foedere. *Apologet. cap. 39.*

Pag. 516. (c)

Non deserit Ecclesiam suam divina protectio, dicente Domino, *Ecce ego vobiscum omnibus diebus, &c.*
Leo

Leo Epist. 31. St. Augustin upon those words of A R T.
 Psalm ci. *Exiguitatem dierum meorum annuncia mihi;* IX.
 maketh the Church to speak these words; Quid est,
 quod nescio qui recedentes a me, murmurant contra
 me? Quid est, quod perditī me periisse contendunt?
 Certe enim hoc dicunt, Quia fui et non sum: *An-*
nuncia mihi exiguitatem dierum meorum. Non a te
 quæro illos dies æternos: illi fine fine sunt, ubi ero;
 non ipsos quæro: temporales quæro, temporales dies
 mihi annuncia: *Exiguitatem dierum meorum,* non æter-
 nitatem dierum meorum, *annuncia mihi.* Quamdiu
 ero in isto sæculo, annuncia mihi, propter illos qui
 dicunt, Fuit, et jam non est: propter illos qui di-
 cunt, Impletæ sunt Scripturæ, crediderunt omnes
 gentes, sed apostatavit, et periit Ecclesia de omnibus
 gentibus. Quid est hoc, *Exiguitatem dierum meorum*
annuncia mihi? Et annuntiavit, nec vacavit ista vox.
 Quis annuntiavit mihi, nisi ipsa via? Quomodo an-
 nuntiavit? *Ecce ego vobiscum sum usque ad consumma-*
tionem sæculi. *Serm. 2. in Psal. ci.*

Pag. 516. (d)

Forte ista civitas, quæ mundum tenuit, aliquando
 evertetur. Absit: *Deus fundavit eam in æternum.* Si
 ergo eam Deus fundavit in æternum, quid times ne
 cadat firmamentum? *S. August. Enar. in Psal. xlvii.*

Pag. 517. (e)

Ὅτι γὰρ τὸ ἄθροισμα τῶν ἀγίων τὸ ἐξ ὁρθῆς πίστεως καὶ
 πολιτείας ἀρίστου συγκεκροτημένον ἐκκλησία ἐστὶ, δῆλόν ἐστι τοῖς
 σοφίας γευσάμενοις. *Isidor. Pelus. lib. ii. Epist. 246.*

Pag. 519. (f)

Firmissime tene et nullatenus dubites, aream Dei
 esse Ecclesiam Catholicam, et intra eam usque in fi-
 nem sæculi frumento mixtas paleas contineri: hoc
 est, bonis malos sacramentorum communione misceri.
Fulgent. ad Petrum, cap. 43. Matt. xxii. 10. 2 Tim.
 ii. 20. St. Jerom joins these two together: Arca
 Noë

A R T. Noæ Ecclesiæ typus:—ut in illa omnium animalium genera, ita et in hac universarum et gentium et morum homines sunt: ut ubi pardus et hoedi, lupo et agni, ita et hic iusti et peccatores, id est, vasa aurea et argentea, cum ligneis et fictilibus commemorantur. *Dial. adv. Lucifer.*

Pag. 519. (g)

The opinion of the Donatists confuted by the Catholics is to be seen in St. Augustin's book, entitled *Breviculus Collationis*. Upon which reflecting in his book *Post Collationem*, he observes how they were forced, by the testimony of those Scriptures which we have produced, to acknowledge that there were mingled with the good such as were occultly bad; Ecce etiam ipsi veritate evangelica non aliud coacti sunt confiteri, qui malos occultos nunc ei permixtos esse dixerunt; as the good and bad fish are taken in the same net, because it could not discern the bad from the good. And from thence he enforceth from their acknowledgment, that those which are apparently evil are contained in the same Church: Si enim Dominus propterea retibus bonos et malos pisces pariter congregantibus Ecclesiam comparavit; quia malos in Ecclesia non manifestos, sed latentes intelligi voluit, quos ita nesciunt sacerdotes, quemadmodum sub fluctibus quid ceperint retia nesciunt piscatores: propterea ergo et areæ comparata est, ut etiam manifesti mali bonis in ea permixti prænunciarentur futuri. Neque enim palea quæ in area est permixta frumentis; etiam ipsa sub fluctibus lætetur, quæ sic omnium oculis est conspicua, ut potius occulta sint in ea frumenta, cum sit ipsa manifesta. *Lib. post Collat. cap. 9, 10.*

Pag. 520. (h)

This was it which the Catholics answered to the Donatists objecting that they made two distinct Churches; De duabus etiam Ecclesiis calumniam eorum

eorum Catholici refutarunt, identidem expressius ostendentes quid dixerint, id est, non eam Ecclesiam quæ nunc habet permixtos malos alienam se dixisse a regno Dei, ubi non erunt mali commixti; sed eandem ipsam unam et sanctam Ecclesiam nunc esse aliter, tunc autem aliter futuram; nunc habere malos mixtos, tunc non habituram; sicut nunc mortalem quod ex mortalibus constaret hominibus, tunc autem immortalem, quod in ea nullus esset vel corpore moriturus: sicut non ideo duo Christi, quia prior mortuus postea non moriturus. *S. August. Collat. tertii diei, cap. 10.*

Pag. 521. (i)

It was the ordinary objection of the schismatical Novatians, that the very name of *Catholics* was never used by the Apostles, and the answer to it by the Catholics was by way of concession; Sed sub Apostolis, inquires, nemo Catholicus vocabatur; Esto, sic fuerit, vel illud indulge, &c. *Pacian. ad Sympronianum, Epist. 1.*

Pag. 521. (k)

So St. Jerom of St. James; Unam tantum scripsit Epistolam quæ de septem Catholicis est: Of St. Peter; Scripsit duas Epistolas quæ Catholicæ nominantur: Of St. Jude; Judas frater Jacobi parvam quidem, quæ de septem Catholicis est, Epistolam reliquit. This therefore was the common title of these Epistles in St. Jerom's time among the Latins, and before among the Greeks, as appeareth by Eusebius: Ταῦτα καὶ τὰ κατὰ τὸν Ἰάκωβον, ἡ πρώτη τῶν ὀνομαζομένων καθολικῶν ἐπιστολῶν εἶναι λέγεται· ἰστέον δὲ ὡς νοθεύεται μὲν ὑπο πολλοὶ γὰρ τῶν παλαιῶν αὐτῆς ἐμνημόνευσαν, ὡς καὶ τῆς λεγομένης Ἰούδα, μιᾶς καὶ αὐτῆς ἕως τῶν ἑπτὰ λεγομένων καθολικῶν. *Hist. Eccles. lib. ii. cap. 23.* The same was in use before the time of Eusebius, as appeareth by Dionysius Bishop of Alexandria; Ὁ δὲ εὐαγγελιστὴς, καὶ τῆς καθολικῆς ἐπιστολῆς προέγραψεν ἑαυτῷ τὸ ὄνομα· *Euseb. Hist. Eccles. lib. vii. cap. 25.* and before him, as appeareth by Origen; Δεύτερον δὲ τὸ κατὰ Μάρκον, ὡς

· VOL. II. P f Πέτρος

- A R T. Πέτρος ὑφηγήσατο αὐτῷ ποιήσαντα, ὃν καὶ υἱὸν ἐν τῇ καθολικῇ ἐπιστολῇ διὰ τέτων ὡμολόγησε. *Euseb. Hist. Eccles. lib. vi. cap. 25.* Thus anciently *Epistola Catholica* was used for a general Epistle; καθολικαὶ δὲ ἐκλήθησαν, ἐπειδὴν ἢ πρὸς ἓν ἔθνος ἐγράφησαν· ὡς αἱ τῷ Παύλῳ, ἀλλὰ καθόλου πρὸς πάντα. *Leont. de Sectis, A. 2.* and so continued, not only in relation to the Scriptures, but to the epistles of others, as Eusebius of Dionsysius Bishop of Corinth; Χρησιμώτατον ἅπασιν ἑαυτὸν καθίς ἐν αἷς ὑπετυπῆτο καθολικαῖς πρὸς τὰς ἐκκλησίας ἐπιστολαῖς. *Hist. Eccles. lib. iv. cap. 23.*

Pag. 521. (1)

So Justin Martyr; Μετὰ ταῦτα τὴν καθολικὴν καὶ, συνελόντι φάναι, αἰωνίαν ὁμοθυμαδὸν ἅμα πάντων ἀνάστασιν γενήσεσθαι καὶ κρίσιν. *Dial. cum Tryph. §. 81.* and Theophilus Antiochenus;—ὅτι δύνατός ἐστιν ὁ Θεὸς ποιῆσαι τὴν καθολικὴν ἀνάστασιν ἁπάντων ἀνθρώπων. *Ad Autol. lib. i.* So Tertullian uses *Catholice* for *ex toto*. Ab eo permittatur vel imperetur necesse est catholice fieri hæc, a quo et ex parte. *De Fuga in Pers. cap. 3.* And for *generaliter*; Et si quædam inter domesticos—differebant, non tamen ea fuisse credendum est, quæ aliam regulam fidei superducerent, diversam et contrariam illi, quam catholice in medium proferrebant. *De Præscr. Hæret. cap. 26.* Hæc itaque dispecta totum ordinem Dei judicis operarium, et (ut dignius dixerim) protectorem catholicæ et summæ illius bonitatis ostendunt. *Adv. Marcion. lib. ii. cap. 17.* So he calls Christ, Catholicum Patriæ sacerdotem: *lib. iv. cap. 9.* Origen against Celsus,—καθολικῶς ἀποφηνάμενος Θεὸν ὑδὲνα πρὸς ἀνθρώπους κατελλυθέναι, ἢ Θεῷ παῖδα· which he expounds immediately by καθόλου λελεγμένον. *Lib. v.* So he speaks of καθολικὸν Κέλσος ψεῦδος, and, ἐν τῷ καθολικῷ περὶ πάντων τῶν τὰ πατρια τηρέντων ἐπαίνῳ. So Justin Martyr; Ἀμνηστίας τοῖς μετ' αὐτὰς τῆς καθολικῆς δόξης ἐπέλαβον. *De Monarch. Dei, §. 1.*

Pag.

Pag. 521. (m)

A R T.

IX.

We read in the old Glossary, Καθολικός, *Rationalis*, that is, the receiver of the imperial revenue; not that it signifies so much of itself, but because he was the general receiver, and so not for receiving or accounting, but for the generality of his accounts in respect of others who were inferior, and whose receipts and accounts were more particular; therefore he was called *Catholicus*, who by the Latins was properly styled, *Procurator summæ rei*, or *Rationalis summarum*. Thus Constantine signified to Cæcilianus Bishop of Carthage, that he had written to his Procurator general to deliver him monies: Ἐδωκα γράμματα πρὸς Οὐρσον τὸν διασημότατον καθολικὸν τῆς Ἀφρικῆς, καὶ ἐδήλωσα αὐτῷ, ὅπως τρισχιλίαις φόλαις τῇ σῇ σεβρότητι ἀπαριθμῆσαι φροντίσῃ. *Euseb. Hist. Eccles. lib. x. cap. 6.* And in the same manner to Eusebius; Ἀπεστάλη δὲ γράμματα παρὰ τῆς ἡμετέρας ἡμερότητος πρὸς τὸν τῆς διοικήσεως καθολικόν, ὅπως ἅπαντα τὰ πρὸς ἐπισκευὴν αὐτῶν ἐπιτήδεια παρασχῇ φροντίσκειν. *Idem, de vita Constant. lib. iv. cap. 36. et Socrat. Hist. Eccles. lib. i. cap. 9.* So Suidas; Ἐπιστολῇ Ἰβλιανῷ τῷ παραβάτῃ πρὸς Πορφύριον καθολικόν, which is the 36th of his Epistles extant. This *Rationalis summarum* was by the Greeks expressed thus either by one word, Καθολικός, or by more to the same purpose. So Dio Cocceianus speaking of Aurelius Eubulus; Τὰς γὰρ δὴ καθόλου λόγους ἐπιτετραμμένος, εἶναι ὃ τι ἐκ ἐδήμυσε. *Excerpt. lib. 79.* So Porphyrius; Ὡς καὶ Θαυμασίαι τινὸς τέτομα ἐπισειδόντες τὰς καθόλου λόγους πράττοντες. *In Vita Plotin.* So Dionysius of Alexandria speaketh of Macrianus, who was *Procurator summæ rei* to the Emperor Valerianus; Ὃς πρότερον μὲν ἐπὶ τῶν καθόλου λόγων λεγόμενος εἶναι βασιλέως, εἶναι εὐλογον (alluding to λόγων), εἶδὲ καθολικόν (alluding to καθόλου) ἐφρόνησεν, ἀλλ' ὑποκίπτεται ἄρ' αὖ προφητικῇ τῇ λεγέσῃ· καὶ τοῖς προφητεύουσιν ἀπὸ καρδίας αὐτῶν, καὶ τὸ καθόλου μὴ βλέπουσιν· εἰ γὰρ συνῆκε τὴν καθόλου πρόνοιαν· εἶδὲ τὴν κρίσιν ὑπέδετο τῷ πρὸ πάντων καὶ διὰ πάντων

A. R. T. καὶ ἐπὶ πᾶσι· διὸ καὶ τῆς μὲν καθολικῆς αὐτῆς ἐκκλησίας γέ-
 IX. γονε πολέμιος. *Euseb. Hist. Eccles. lib. vii. cap. 10.*

Pag. 522. (n)

Thus Ἐκκλησία καθολικὴ is often to be understood, especially in the latter Greeks, for the common or Parochial Church. As we read in Codinus : Ὁ Σακελλίς τὴν ἐνοχὴν ἔχων τῶν καθολικῶν ἐκκλησιῶν. *De Officiis Constant. cap. 1.* And again, Ὁ Ἀρχὴν τῶν ἐκκλησιῶν ἔχων τὴν ἐνοχὴν τῶν καθολικῶν ἐκκλησιῶν μετὰ προτροπῆς τῆς Σακελλίως. *Ibid.* So likewise Balsamon ; Λέγεται Σακελλάριος ὁ τῶν μοναστηριῶν διοικητής, ὡς ὁ Σακελλίς ὑποκοριστικῶς ὁ τῶν καθολικῶν ἐκκλησιῶν φροντιστής. *Lib. vii. Juris Græcorum.* Where appeareth a manifest distinction of the Monastic and the Catholic Churches. Hence Alexius, Patriarch of Constantinople, complaineth of such as frequented the private chapels, and avoided the common churches, describing those persons in this manner ; Πατριαρχικοῖς σαυροπηγίοις ἢ καὶ ἐπισκοπικοῖς θάρρυντες, τὰς καθολικὰς παραιτῶμενοι, καὶ τῶν ἐπὶ ταύταις συνάξεων κατηφροσύναντες. *Lib. iv. Juris Græcorum.*

Pag. 522. (o)

As the Smyrneans spake in Eusebius of Polycarpus ; Γενόμενος ἐπίσκοπος τῆς ἐν Σμύρνῃ καθολικῆς ἐκκλησίας. *Hist. Eccles. lib. iv. cap. 15.* So Καθολικὴ ἐκκλησία ἡ ἐν Ἀλεξανδρείᾳ, in Epiphanius. Thus Gregory Nazianzen begins his own last will ; Γρηγόριος ἐπίσκοπος τῆς καθολικῆς ἐκκλησίας τῆς ἐν Κωνσταντίνῃ πόλει, in which he bequeaths his estate, τῇ αἰγίᾳ καθολικῇ ἐκκλησίᾳ τῇ ἐν Ναζιανζῷ, and subscribes it after the same manner in words in which he began it, and so the rest of the Bishops which subscribed as witnesses ; Ἀμφιλόχιος ἐπίσκοπος τῆς καθολικῆς ἐκκλησίας τῆς ἐν Ἰκονίῳ.—Ὀπτιμος ἐπίσκοπος τῆς κατὰ Ἀντιόχειαν καθολικῆς ἐκκλησίας.—Θεόδωσιος ἐπίσκοπος τῆς καθολικῆς ἐκκλησίας τῆς ἐν Ἰδῇ.—Θεόδωλος ἐπίσκοπος τῆς αἰγίας καθολικῆς ἐκκλησίας τῆς κατὰ Ἀπάμειαν.—Θεμίστιος ἐπίσκοπος τῆς καθολικῆς

Θολικῆς ἐκκλησίας τῆς κατὰ Ἀδριανέπολιν. In the same A R T.
 manner speak the Latins; Eodem itaque tempore in EX.
 ecclesia Hipponensi catholica Valerius sanctus epi-
 scopatum gerebat. *Possidius de Vita August. cap. 4.*
 Thus any particular true Church is called the Ca-
 tholic Church of the place in which it is; and all
 Churches which retain the Catholic faith are called
 Catholic Churches. As when the Synod of Anti-
 och concluded their sentence against the Samosate-
 nians thus, — καὶ πᾶσαι αἱ καθολικαὶ ἐκκλησίαι συμφωνῶσιν
 ἡμῖν. According to which notion we read in Leo
 the Great, Ad venerationem Pentecostes unanimiter
 incitemur, exultantes in honorem Sancti Spiritus,
 per quem omnis Ecclesia Catholica sanctificatur, om-
 nis anima rationalis imbuitur. *Serm. 1. de Pentecost.*
 Whence we read in the Synod of Ariminum, Εἰς τὸ
 αὐτὸ πάντες ἐπίσκοποι συνήλθομεν, ἵνα καὶ ἡ πῖσις τῆς καθο-
 λικῆς ἐκκλησίας γνωρισθῇ, καὶ οἱ ταύναντία φροῦντες ἰκεῖνοι
 γίνονται. *Epist. ad Constant. Imp.* although in Athana-
 sius, Theodoret, and Socrates, it be constantly written,
 τῆς καθολικῆς ἐκκλησίας, yet St. Hilary did certainly
 read it ταῖς καθολικαῖς ἐκκλησίαις, for it is thus trans-
 lated in his fragments; Ut fides claresceret omnibus
 Ecclesiis Catholicis, et hæretici noscerentur. *Fragm.*
 8. From whence it came to pass, that in the same
 city heretics and Catholics having their several
 congregations, each of which was called the Church,
 the congregation of the Catholics was by way of
 distinction called the *Catholic Church*. Of which
 this was the old advice of St. Cyril of Jerusalem; Ἄν
 ποτε ἐπιδημῆς ἐν πόλει, μὴ ἀπλῶς ἐξίταξαι πρὸς τὸ κυριακὸν
 εἶναι· καὶ γὰρ αἱ λοιπαὶ τῶν ἀσθεῶν αἱρέσεις κυριακὰ τὰ ἑαυτῶν
 στήλα καλεῖν ἐπιχρησέσι· μηδὲ, πρὸς εἶναι ἀπλῶς ἡ ἐκκλησία,
 ἀλλὰ, πρὸς εἶναι ἡ καθολικὴ ἐκκλησία. *Catech. 18.* Ego
 forte ingressus populosam urbem hodie cum Marcio-
 nitas, cum Apollinarianos, Cataphrygas, Novatianos,
 et cæteros ejusmodi comperissem, qui se Christianos
 vocarent; quo cognomine congregationem meam ple-
 bis agnoscerem, nisi Catholica diceretur? *Pacian. ad*
r f 3
Symp.

A R T. *Symp. Epist.* 1. Tenet postremo ipsum Catholicæ
IX. nomen, quod non sine causa inter tam multas hæreses
sic ista Ecclesia sola obtinuit, ut cum omnes hæretici
se Catholicos dici velint, quærenti tamen peregrino
alicui, ubi ad Catholicam conveniatur, nullus hære-
ticorum vel basilicam suam vel domum audeat osten-
dere. *S. August. cont. Epist. Fundamenti, cap. 4.*

Pag. 522. (p)

Nonne appellatione propria decuit caput principale
signari? *Pacian. ad Symp. Epist.* 1.

Pag. 522. (q)

I conceive at first there was no other meaning in
the word Καθολικὴ than what the Greek language did
signify thereby, that is, *tota* or *universa*, as St. Au-
gustin; Cum dixisset, *de super contexta*, addidit, *per*
totum. Quod si referamus ad id quod significat,
nemo ejus est expers qui pertinere invenitur ad to-
tum: a quo toto, sicut Græca indicat lingua, Ca-
tholica vocatur Ecclesia. *Tract.* 118. *in Joan.* The
most ancient author that I find it in, (except Igna-
tius, Ὅπως ἂν φανῇ ὁ ἐπίσκοπος, ἐκτὶ τὸ πλῆθος ἢ ὡς περ
ὅπως ἂν ἡ Χρῖστος Ἰησοῦς, ἐκτὶ ἡ καθολικὴ ἐκκλησία. *Epist. ad*
Smyrn. §. 8.) is Clemens Alexandrinus; — μόνον ἡμεῖς
φάμεν τὴν ἀρχαίαν καὶ καθολικὴν ἐκκλησίαν. *Strom. lib.*
vii. But the passion of Polycarpus written in the
name of the Church of Smyrna, may be much an-
cienter, in which the original notion seemeth most
clear; Ἡ Ἐκκλησία τῆ Θεῆς ἡ παροικῶσα Σμύρναν, τῇ παρ-
οικέσῃ ἐν Φιλομηλίῳ καὶ πάσαις ταῖς κατὰ πάντα τόπον τῆς
ἀγίας καθολικῆς ἐκκλησίας παροικίαις, i. e. *omnibus totius*
Ecclesiæ paræciis. *Euseb. Hist. Eccl. lib. iv. cap. 15.*
It was otherwise called in the same notion ἡ καθόλου.
As Apollinarius Bishop of Hierapolis; Τὴν δὲ καθόλου
καὶ πᾶσαν τὴν ὑπὸ τὸν ἔρανὸν ἐκκλησίαν βλασφημεῖν διδάσ-
κοντος τῷ ἀκηυδαδισμένῳ πνεύματος. *Apud Euseb. Hist.*
Eccles. lib. v. cap. 16. And Eusebius; Προῖα δ' εἰς
αὐξήσιν καὶ μέγας, αἰὶ κατὰ τὰ αὐτὰ καὶ αἰσάντως ἔχουσα,
ἡ τῆς

ἡ τῆς καθόλου καὶ μόνης ἀληθοῦς ἐκκλησίας λαμπρότης. *Hist. A R T.*
Eccles. lib. iv. cap. 7. Καθολικὴ then and ἡ καθόλου is IX.
 the same, the whole, general, or universal.

Pag. 524. (r)

We have before observed of Arius and Euzoius, that naming the Catholic Church in their Creed, they gave withal the interpretation of it; Εἰς μίαν καθολικὴν ἐκκλησίαν τῷ Θεῷ, τὴν ἀπὸ περάτων ἕως περάτων. *Socrat. Hist. Eccles. lib. i. cap. 26.* St. Cyril of Jerusalem gives this as the first importance of the word; Καθολικὴ μὲν ἔν καλεῖται, διὰ τὸ κατὰ πάσης εἶναι τῆς οἰκουμένης ἀπὸ περάτων γῆς ἕως περάτων. *Catech. 18.* Ubi ergo proprietates Catholici nominis, cum inde dicta sit Catholica, quod sit rationabilis et ubique diffusa? *Optat. de Schism. Donatist. lib. ii.* Ipsa est enim Ecclesia Catholica; unde καθολικὴ Græce appellatur, quod per totum orbem terrarum diffunditur. *S. August. Epist. 170.* Ecclesia illa est, quam modo dixit unicam suam; hæc est unica catholica, quæ toto orbe copiose diffunditur, quæ usque ad ultimas gentes crescendo porrigitur. *Idem, Epist. 120.* Si autem dubitas, quod Ecclesiam quæ per omnes gentes numerositate copiosa dilatatur, sancta Scriptura commendat,—multis te et manifestissimis testimoniis ex eadem autoritate prolatis onerabo. *Idem, cont. Crescon. lib. i. cap. 33.* Sancta Ecclesia ideo dicitur Catholica, pro eo quod universaliter per omnem mundum sit diffusa. *Isidor. Sentent. lib. i. cap. 16.*

Pag. 524. (s)

This is the second interpretation delivered by St. Cyril: Καὶ διὰ τὸ διδάσκειν καθολικῶς καὶ ἀνελλειπῶς πάντα τὰ εἰς γνῶσιν ἀνθρώπων εἰσεῖν ὀφείλοντα δόγματα, περὶ τοῦ ὁρατοῦ καὶ ἀοράτου πραγμάτων, ἐπερανίων τε καὶ ἐπιγείων. *Catech. 18.* *Ecclesia*, Græcum nomen est, quod in Latinum vertitur *Convocatio*, propterea quod omnes ad se vocet. Catholica (id est universalis) ideo dicitur, quia per universum mundum est constituta,

A. R. T. vel quoniam Catholica, hoc est, generalis in eadem.
 IX. doctrina est ad instructionem. *Ivo. Decret. p. iii. cap. 2.*

Pag. 524. (t)

This is the third interpretation of St. Cyril: Καὶ διὰ τὸ πᾶν γένος ἀνθρώπων εἰς εὐσέβειαν ὑποτάσσειν, ἀρχόντων τε καὶ ἀρχομένων, λογίων τε καὶ ἰδιωτῶν. *Catech. 18.*

Pag. 524. (u)

Si reddenda Catholici vocabuli ratio est, et exprimenda de Græco interpretatione Romana, Catholicus ubique unum, vel (ut doctiores putant) obedientia omnium nuncupatur, mandatorum scilicet Dei. Unde Apostolus, *Si in omnibus obedientes estis*: et iterum, *Sicut enim per inobedientiam unius, peccatores constituti sunt multi, sic per dicto-audientiam unius iusti constituentur multi*, Ergo qui Catholicus, idem iusti obediens. *Pacian. ad Symp. Epist. 1.* Acutum aliquid tibi videris dicere, cum Catholicæ nomen non ex totius orbis communione interpretaris, sed ex observatione præceptorum omnium divinorum, atque omnium sacramentorum: quasi nos, etiamsi forte hinc fit appellata Catholica, quod totum veraciter teneat, cujus veritatis nonnullæ particulæ etiam in diversis inveniuntur hæresibus, hujus nominis testimonio nitamur ad demonstrandam Ecclesiam in omnibus gentibus, et non promissis Dei et tam multis tamque manifestis oraculis ipsius veritatis. Sed nempe hoc est totum, quod nobis persuadere conaris, solos remansisse Rogatistas, qui Catholici recte appellandi sint, ex observatione præceptorum omnium divinorum atque omnium sacramentorum. *S. August. Epist. xlviii. cap. 7.* Indeed this notion of the Catholic Church was urged by the Donatists as the only notion of it, in opposition to the universality of place and communion. For when the Catholics answered for themselves, Quia Ecclesiæ toto orbe diffusæ, cui testimonium perhibet scriptura divina, ipsi, non Donatistæ, communicant, unde Catholici merito et

et sunt et vocantur : Donatistæ autem responderunt, **A R. T.**
 non Catholicum nomen ex universitate gentium, sed **JX:**
 ex plenitudine sacramentorum institutum. *Idem;*
Collat. tertii diei, cap. 3.

Pag. 524. (x)

This is the fourth and last explication given by
 St. Cyril : Δια τὸ καθολικῶς ἰατρεύειν μὲν καὶ θεραπεύειν
 ἅπαν τὸ τῶν ἁμαρτιῶν εἶδος, τῶν διὰ ψυχῆς καὶ σώματος
 ἐπιτελεσμένων, κεκτῆσθαι δὲ ἐν αὐτῇ πᾶσαν ἰδέαν ὀνομαζομένης
 ἀρετῆς, ἐν ἔργοις τε καὶ λόγοις, καὶ πνευματικοῖς παντοίοις χα-
 ρίσμασι. *Catech. 18.*

Pag. 525. (y)

Καθάπερ ἐν θαλάσῃ νῆσοι εἰσὶν αἱ μὲν οἰκηταὶ καὶ εὐδροὶ
 καὶ καρποφόροι, ἔχουσαι ὄρμεις καὶ λιμένας, πρὸς τὸ τῆς χει-
 μαζομένης ἔχειν ἐν ἑαυτοῖς καταφυγὰς· ἔτω δέδωκεν ὁ Θεὸς τῇ
 κόσμῳ κυμαινομένῃ καὶ χειμαζομένῃ ὑπὸ τῶν ἁμαρτημάτων τὰς
 συναγωγὰς, λεγομένας ἐκκλησίας ἁγίας, ἐν αἷς καθάπερ λιμένσιν
 εὐόρμοις ἐν νήσοις αἱ διδασκαλῖαι τῆς ἀληθείας εἰσὶ, πρὸς αἷς
 καταφεύγουσιν οἱ θέλοντες σώζεσθαι. *S. Theophil. Antioch, ad*
Autol. lib. ii. Μία δὲ προσήκειν ἐκκλησίαν τὴν σωτηρίαν
 ταύτην ἐπισάμεθα, καὶ μηδένα τῆς καθολικῆς ἔξωθεν ἐκκλησίας
 καὶ πίστεως μετέχειν Χριστὸν δυνάμενον, μηδὲ σώζεσθαι. *S.*
Chrysost. Hom. 1. in Pascha.

Pag. 527. (z)

Sola Catholica Ecclesia est, quæ verum cultum re-
 tinet. Hic est fons veritatis; hoc est domicilium
 fidei; hoc templum Dei, quo si quis non intraverit,
 vel a quo si quis exierit, a spe vitæ, ac salutis æternæ
 alienus est. *Lactan. de Vera Sap. lib. iv. cap. 30.*

Pag. 528. (a)

These words, *Communione Sanctorum*, were not
 in the Aquileian Creed expounded by Rufinus;
 they were not mentioned by him, as being ei-
 ther

ART. ther. in the Oriental or the Roman Creed. They
IX: were not in the African Creed expounded by St. Augustin *De Fide et Symbolo*; not in the Creed delivered by Maximus Taurinensis; not in any of the Sermons of Chrysologus; not in any of the four books *De Symbolo ad Catechumenos* attributed to St. Augustin; not in the 119th Sermon under his name, *De Tempore*; Cum dixerimus *Sanctam Ecclesiam*, adjungamus *Remissionem peccatorum. Cap. 8.* They are not in the Greek Creed in Sir Robert Cotton's Library, not in the old Latin Creed in the Oxford Library, not in that produced by Elipandus. We find them not in the old Greek Creeds, not in that of Eusebius given in the Council of Nice, not in that of Marcellus delivered to the Bishop of Rome, not in that of Arius and Euzoius presented to Constantine, not in either of the Creeds preserved in the *Ancoratus* of Epiphanius, not in the Jerusalem Creed expounded by St. Cyril, not in that of the Council of Constantinople, not in that of Charisius given in to the Ephesine Council, not in either of the expositions under the name of St. Chrysostom. It was therefore of a later date, and is found in the Latin and Greek Copy in Bennet College Library, and is expressed and expounded in the 115th and 181st Sermon *De Tempore*, attributed to St. Augustin. *v. Paschæ Symbolum.*

Pag. 528. (b)

As Grotius upon that place of the Corinthians, observes; *Spectat et huc ea quam in Symbolo profitemur Sanctorum communio.*

Pag. 529. (c)

Κοινωνία ἁγίων may be as well understood in the neuter as the masculine; as Exod. xxviii. 38. *Ἐξαρτῇ Ἀαρὼν τὰ ἁμαρτήματα τῶν ἁγίων* that *Aaron may bear the iniquity of the holy things.* So Levit. v. 15. *Καὶ ἀναρτῇ αὐτοὺς ἀπὸ τῶν ἁγίων Κυρίου* xxii. 2. *Καὶ προσχέουσιν αὐτὸ*

ἀπὸ τῶν ἁγίων τῶν υἱῶν Ἰσραὴλ. 1 Chron. xxi. 5. Ἄρχοντες τῶν ἁγίων, *the governors of the Sanctuary*, of which notion afterwards. A B T. IX.

Pag. 530. (d)

This is one of the common names of God in the Old Testament, לַאֱלֹהֵינוּ אֱלֹהִים ἱερός Ἰσραὴλ, which is also sometimes translated plurally by the LXX; as Is. xli. 16, לַאֲלֹהֵינוּ בְּיָמֵינוּ ἐν τοῖς ἁγίοις Ἰσραὴλ. Jer. li. 5. לַאֲלֹהֵינוּ אֱלֹהִים ἀπὸ τῶν ἁγίων Ἰσραὴλ and if it were so taken, then Κοινωνία τῶν ἁγίων would be the communion of God, as τὸ ἅγιον Πνεῦμα.

Pag. 530. (e)

Τὰ ἅγια frequently used in the Scriptures for the *Sanctuary*; and then Κοινωνία τῶν ἁγίων might be taken for the communion in all those things which belonged to the worship of God, as ἀκοινωνήτος was a man excluded from all such communion.

Pag. 530. (f)

The angels are not only called holy in the Scriptures by way of addition or epithet, as Πάντες οἱ ἅγιοι ἄγγελοι, Matt. xxv. 31. Μετὰ τῶν ἀγγέλων τῶν ἁγίων, Mark viii. 38. Luke ix. 26. Ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου, Acts x. 22. Ἐνώπιον τῶν ἁγίων ἀγγέλων, Rev. xiv. 10. but also the Ἄγιοι, *holy ones*, or *saints*, taken substantively or singly signify sometimes the angels; as Deut. xxxiii. 2. וַיָּבֹא עִמָּהּ עֶשְׂרִים אֲלֹהִים *He came with ten thousands of saints*; which the Jerusalem Targum renders וַיָּבֹא עִמָּהּ עֶשְׂרִים אֲלֹהִים רַבִּים *And with him came ten thousands of holy angels*, and Jonathan, וַיָּבֹא עִמָּהּ עֶשְׂרִים אֲלֹהִים רַבִּים רַבִּים *And with him myriads of myriads of holy angels*. And although the LXX keep the Hebrew אֱלֹהִים yet they understood the angels in that place, Σὺν μυριάσι Κάδης, [*Hesych.* Κάδης, ἁγιασμός] ἐκ δεξιῶν αὐτῷ ἄγγελοι μετ' αὐτῷ. So Job v. 1. *To which of the saints wilt thou turn?* Εἰς τινὰ ἀγγέλων ἁγίων ὄψῃ, LXX. Thus in the vision of Daniel, *He heard one saint speaking, and another saint said*

- ART.** said unto that certain saint which spake: Dan. viii. 13:
IX. so Zach. xiv. 5, *And the Lord my God shall come, and all the saints with thee.* And thus it may very well be understood in the New Testament, 1 Thess. iii. 13. Ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ, in correspondence to that, 2 Thess. i. 7. Ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' ἐρανῶ μετ' ἀγγέλων δυνάμει αὐτοῦ. These are the Μυριάδες ἁγίαί in St. Jude 14. שְׂרָפִימִים רַבִּימִים the myriads of angels; and thus Κοινωνία ἁγίων should be the communion of the angels.

Pag. 533. (g)

Psal. lxxxix. 5. cxlix. 1. עֲשֵׂה לְךָ לְקַדְשׁ לXX, ἐν ἐκκλησίᾳ ἁγίων. lxxxix. 8. עֲשֵׂה לְךָ תּוֹבָה בְּיָדֶיךָ בְּאֵלֵיךָ ἁγίων, *Vulg. Lat. In Ecclesia et in concilio sanctorum.* Deut. xxiii. 3. Dan. vii. 18, 21, 22, 25. St. Matt. xxvii. 52. Quis ignorat sub altera dispensatione Dei omnes retrō Sanctos ejusdem fuisse meriti cujus nunc Christiani sunt? *S. Hieron. adv. Jovin. lib. ii.*

Pag. 538. (h)

Ephes. v. 11. Μὴ συγκοινωνεῖτε τοῖς ἔργοις. 1 Tim. v. 22. Μὴ κοινωνεῖς ἁμαρτίαις. Rev. xviii. 4. Ἴνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις. Duobus modis non te maculat malus; si non consentias; et si redarguas:—Communicatur, quippe, quando facto ejus consortium voluntatis vel approbationis adjungitur. Hoc ergo nos admonens Apostolus ait, *Nolite communicare operibus infructuosis tenebrarum—magis autem et redarguite.* *S. August. de Verbis Dom. Serm. xviii. cap. 18.*

Pag. 539. (i)

This is that part of the communion of saints which those of the ancients especially insisted upon, who first took notice of it in the Creed. *Sanctorum Communionem*, i. e. cum illis sanctis qui in hac quam suscepimus fide defuncti sunt, societate et spei communione teneamur. *Serm. de Temp. clxxxi. cap. 13.* Et qui nunc cognoscitis per auditum communionem habetis

habeatis cum Sanctis Martyribus, et per illos cum **A. R. T.**
 Domino Jesu Christo. *Præf. Pass. S. Perpetuæ.* **.IX.**

Pag. 541. (k)

We have already produced the words of the 181st Sermon *De Tempore* concerning hope. In the same we find also that of imitation; Si igitur cum Sanctis in æterna vita communionem habere volumus, de imitatione eorum cogitemus. Debent enim in nobis aliquid recognoscere de suis virtutibus, ut pro nobis dignentur Domino supplicare. *Ibid. cap. 13.* Hæc sunt vestigia quæ nobis sancti quoque revertentes in patriam reliquerunt, ut illorum semitis inhærentes sequeremur ad gaudia. *Ibid.* Beside this imitation, he addeth their desires and care for us below; Cur non properamus et currimus, ut patriam nostram videre possimus? Magnus illic charorum numerus expectat, parentum, fratrum, filiorum, frequens nos et copiosa turba desiderat, jam de sua incolumitate secura, adhuc de nostra salute sollicita. *Ibid.* Of the venerable esteem we ought to have for them, speaks Eusebius Gallicanus; Credamus et *sanctorum communionem*; sed sanctos non tam pro Dei parte, quam pro Dei honore veneremur. And again; Digne venerandi sunt, dum Dei nobis cultum, et futuræ vitæ desiderium, contemptu mortis insinuant. *De Symb. Homil. 2.* Thus far anciently they which expounded this article: but the late exposition of the Church of Rome runneth thus; Non solum Ecclesia, quæ est in terris, communicat bona sua cum omnibus membris sibi conjunctis, sed etiam communicat suffragia Ecclesiæ, quæ est in Purgatorio, et Ecclesia, quæ est in coelis communicat orationes, et merita sua cum Ecclesia, quæ est in terris. *Bellarmin. in Symb.* Where the communication of the suffrages of the saints alive to the Church in Purgatory, and the communication of the merits of the saints in heaven to the saints on earth, are novel expositions of this article, not so much as acknowledged

A R T. ledged by Thomas Aquinas in his explication of the
IX. Creed, much less to be found in any of the ancients
 expositors of it.

Pag. 543. (1)

Κοινωνήσεις ἐν πᾶσι τῷ πλησίον σου· ἐκ ἑαυτῶν ἴδια· εἰ γὰρ ἐν
 τοῖς ἀφάρτοις κοινωνοί ἐστε, πόσω μᾶλλον ἐν τοῖς φθαρτοῖς;
Barnabæ Epist. cap. 19

ARTICLE X.

The Forgiveness of Sins.

Pag. 544. (m)

THEREFORE Carolus Magnus in his Capitular, lib. iii. cap. 6. inveighs against Basilius the Bishop of Ancyra, because in his confession of faith which he delivered in the second Council of Nice, (*Act. i.*) he omitted the remission of sins, which the Apostles in so short a compendium as the Creed would not omit; Hanc Apostoli in collatione fidei, quam ab invicem discessuri quasi quandam credulitatis et prædicationis normam statuerunt, post confessionem Patris et Filii et Spiritus Sancti posuisse perhibentur; et in tanti verbi brevitate, de quo per prophetam dictum est, *Verbum abbreviatum faciet Dominus super terram*, hanc ponere minime distulerunt, quia sine hac fidei sinceritatem integram esse minime perspexerunt. Nec cohibuit eos ab ejus professione illius Symboli brevis, quam exposcebat sacræ fidei integritas, tantique doni veneranda sublimitas.

Pag. 544. (n)

Concordant autem nobiscum angeli etiam nunc, cum remittuntur nostra peccata. Ideo post commemorationem sanctæ Ecclesiæ in ordine Confessionis ponitur remissio peccatorum: per hanc enim stat Ecclesia quæ in terris est; per hanc non perit, quod perierat et inventum est. *S. August. Enchir. cap. 64.* And to this purpose it is that in his book *De Agone Christiano*, passing from one article to another with this general transition, after that of the Church, he proceedeth with these words; Nec eos audiamus, qui negant

A R T. negant Ecclesiam Dei omnia peccata posse dimittere.

X. *cap. 31.* So it followeth also in Venantius Fortunatus, and in such other Creeds as want that part of the former article of the communion of saints.

Pag. 544. (o)

Orig. Homil. 2. in Genesin. Sanctam Ecclesiam teneat—in qua et remissio peccatorum et carnis resurrectio prædicabatur. *Ruffin. in Symb.* Sed neque de ipsis criminibus quamlibet magnis remittendis in sancta Ecclesia Dei misericordia desperanda est. *S. August. Enchir. cap. 65. In remissionem peccatorum.* Hæc in Ecclesia si non esset, nulla spes esset: Remissio peccatorum si in Ecclesia non esset, nulla futuræ vitæ et liberationis æternæ spes esset. Gratias agimus Deo, qui Ecclesiæ suæ dedit hoc donum. *Author Serm. cxix. de Temp. cap. 8.* Quia singuli quique coetus Hæreticorum se potissimum Christianos, et suam esse catholicam Ecclesiam putant; sciendum est, illam esse veram, in qua est religio, confessio, et poenitentia, quæ peccata et vulnera, quibus est subjecta imbecillitas carnis, salubriter curat. *Lactan. de Vera Sap. lib. iv. cap. 30.*

Pag. 544. (p)

These are the words of the Constantinopolitan Creed; Ὁμολογῶ ἐν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν. Before which Epiphanius in his lesser Creed, Ὁμολογῶμεν ἐν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν in the larger, Πιστεύομεν εἰς μίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν, καὶ εἰς ἐν βάπτισμα μετανοίας. *In Ancorato, §. 120, 121.* St. Cyril both these together; Εἰς ἐν βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. *Catech. 18.* Credo unum Baptismum in remissionem omnium peccatorum. *Pelagius Laureas. Episc.* Credimus unum Baptisma in remissionem omnium peccatorum in sæcula sæculorum. *Symb. Æthiop.*

Pag.

Pag. 545. (q)

A R T.

X.

The manner of the Apostle's speech is also to be observed, having an article prefixed both to the subject and the predicate; as if thereby he would make the proposition convertible, as all definitions ought to be. Ἡ ἀμαρτία ἐστὶν ἡ ἀνομία. 1 St. John iii. 4.

Pag. 545. (r)

Quid est peccatum nisi prævaricatio legis divinæ, et cœlestium inobedientia præceptorum? *S. Ambros. de Paradiso, cap. 8.* Peccatum est factum vel dictum vel concupitum aliquid contra æternam legem. *S. August. cont. Faust. lib. xxii. cap. 27.* Quid verum est, nisi et Dominum dare præcepta, et animas liberæ esse voluntatis, et malum naturam non esse, sed esse aversionem a Dei præceptis? *Idem, de Fide cont. Mar- nich. cap. 10.* Neque negandum est hoc Deum jubere, ita nos in facienda justitia esse debere perfectos, ut nullum habeamus omnino peccatum: nam nec peccatum erit, si quid erit, si non divinitus jubeatur, ut non sit. *Idem, de Pec. Meritis, et Rem. lib. ii. cap. 16.*

Pag. 547. (s)

This obligation unto punishment, remaining after the act of sin, is that Peccati reatus of which the Schools, and before them the Fathers spake. The nature of this Reatus is excellently declared by St. Augustin, delivering the distinction between actual and original sin: In eis qui regenerantur in Christo, cum remissionem accipiunt prorsus omnium peccatorum, utique necesse est, ut reatus etiam hujus licet adhuc manentis concupiscentiæ remittatur, ut in peccatum, sicut dixi, non imputetur. Nam sicut eorum peccatorum quæ manere non possunt, quoniam cum sunt prætereunt, reatus tamen manet, et nisi remittatur, in æternam manebit; sic illius [concupiscentiæ,] quando remittitur, reatus aufertur. Hoc est enim, non habere peccatum, reum non esse peccati. Nam si quisquam, verbi gratia, fecerit adulterium,

A R T. etiamfi nunquam deinceps faciat, reus est adulteriū,
x. donec reatus ipsius indulgentia remittatur. Habet ergo peccatum; quamvis illud quod admisit jam non sit, quia cum tempore quo factum est præteriit. Nam si a peccando desistere, hoc esset non habere peccata, sufficeret ut hoc nos moneret Scriptura; *Fili, peccasti? non adjicias iterum*: Non autem sufficit, sed addidit, *et de pristinis deprecare, ut tibi remittantur*. Manent ergo, nisi remittantur. Sed quomodo manent, si præterita sunt, nisi quia præterierunt actu, manent reatu. *S. August. de Nupt. et Concup. lib. i. cap. 26.* Ego de concupiscentia dixi, quæ est in membris repugnans legi mentis, quamvis reatus ejus in omnium peccatorum remissione transierit: sicut e contrario sacrificium idolis factum, si deinceps non fiat, præteriit actu, sed manet reatu, nisi per indulgentiam remittatur. Quiddam enim tale est sacrificare idolis, ut opus ipsum cum sit prætereat, eodemque præterito reatus ejus maneat venia resolvendus. *Idem, cont. Julian. Pelag. lib. vi. cap. 19.*

Pag. 547. (t)

Ἐνοχος ἔσται is the word used here, which is translated, *shall be in danger*, but is of a fuller and more pressing sense, as one which is a debtor, subject, and obliged to endure it. Ἐνοχος, χρεώτης, ὑπνώδυνος, ὑποκείμενος. *Hesych.* Ἐνοχος, ὑπαίτιος. *Suid.* Where by the way is to be observed a great mistake in the Lexicon of Phavorinus, whose words are these; Ἐνοχος, ὑπνώδυνος, χρεώτης. Ἐνοχος, ὑπαίτιος, Τίμαιος. The first taken out of Hesychius, the last out of Suidas, corruptly and absurdly; corruptly ἔνοχος for ἔνοχος, absurdly Τίμαιος is added either as an interpretation of ἔνοχος, or as an author which used it; whereas Τίμαιος in Suidas is only the first word of the sentence, provided by Suidas for the use of ἔνοχος in the signification of ὑπαίτιος. Agreeable unto Hesychius is that in the Lexicon of St. Cyril, Ἐνοχος, Obnoxius, reus, obligatus. And so in the place of St.

St. Matthew, the old translation, Reus erit judicio. A R T.
As in Virgil ; X.

Constituam ante aras voti reus. ———

Æneid. v. ver. 237.

Servius ; *Voti reus*. Debitor : unde vota solventes, dicimus absolutos. Inde est, *Ecl. v. v. 80. Damna-bis tu quoque votis* ; quasi reos facies. So the Syriac ; ܠܕܝܢܐ ܡܢ ܡܕܝܢܐ from ܡܕܝܢܐ *obligatum, debitorem, reum esse*. For indeed the word ἔνοχος among the Greeks, as to this matter, hath a double signification ; one in respect of the sin, another in respect of the punishment due unto sin. In respect of a sin, as that in Antiphon ; Μὴ ὄντα φονία, μηδὲ ἔνοχον τῷ ἔργῳ. *Orat. 14, 15* ; and that in Aristotle ; Ἐνοχον ἔφησεν ἱεροσυλίας ἔσεσθαι. *Oecon. lib. ii.* and that in Suidas, taken out of Polybius, Τίμαιος κατὰ τῆς Ἐφόρου πεποιήται καταδρομὴν αὐτὸς ὧν ἐπὶ δυσὶν αἰμαρτήμασιν ἔνοχος τῷ μὲν, ὅτι πικρῶς κατηγορεῖται τῶν πέλους, ἐπὶ τέτοις, οἷς αὐτὸς ἔνοχος ἐστὶ. In respect of the punishment of a sin, he is Ἐνοχος ἀρᾶ, who is obnoxious to the curse, and Ἐνοχος ἐπιτιμίοις, obnoxious to the punishment. Ἐμποίνιμος, ἐμποίνιος, τέτεσιν, ἔνοχος ποινῇ, οἷον ἐφ' οἷς ἤμαρτε δὺς τιμωρίαν, saith Suidas. Thus Ἐνοχος θανάτῃ ἐστὶ, Matt. xxvi. 66. ܠܬܡܝܬ ܡܢ ܡܕܝܢܐ is not in the intention of the Jews, *he is in danger of death*, but *he deserveth death*, and he ought to die ; he is κατάδικος, by their sentence, as far as in them lay, condemned to die. Τί ἔν ἐκεῖνοι ; ἔνοχος ἐστὶ θανάτῃ ἢ ὡς κατάδικον λαβόντες, ἕως τὸν Πιλάτον λοιπὸν ἀποφήναςθαι παρασκευάσωσιν ὁ δὲ καὶ ἐκεῖνοι συνειδότες φασὶν, Ἐνοχος θανάτῃ ἐστὶν αὐτοὶ κατηγοροῦντες, αὐτοὶ καταδικάζοντες, αὐτοὶ ψηφίζόμενοι, πάντα αὐτοὶ γινόμενοι τότε. *S. Chrysoft. ad locum.*

Pag. 548. (u)

The word used in the Creed is Ἄφαισις αἰμαρτιῶν, and that generally likewise in use in the New Testament. But from thence we cannot be assured of the nature of this act of God, because ἀφίεναι and ἄφαισις are capable of several interpretations. For sometimes

A R T. ἀφίεναι is *mittere*, and ἀφίσις *missio*. As Gen. xxxv. 18. Ἐγένετο δὲ ἐν τῷ ἀφίεναι αὐτὴν τὴν ψυχὴν, not *cum demitteret eam anima*, as it is translated, but *cum emitteret ea animam*, i. e. *efflaret*; as Ἀφῆκε τὸ πνεῦμα, *emisit spiritum*: Matt. xxvii. 50. So Gen. xlv. 2. Καὶ ἀφῆκε φωνὴν μετὰ κλαυθμοῦ, not *dimisit*, but *emisit vocem cum fletu*, as Ἀφίς φωνὴν μεγάλην, *emissa voce magna*: Mark xv. 37. In the like manner Ἀφίσις θαλάσσης are *emissiones maris*; 2 Sam. xii. 16. as Ἀφίσις ὑδάτων, Joel i. 20. to which sense may be referred that of Hesychius; Ἀφίσις, ὑσπληγγα. And this interpretation of ἀφίσις can have no relation to the remission of sins. Secondly, ἀφίεναι is often taken for *permittere*; as Gen. xx. 6. Οὐκ ἀφῆκά σε ἀψασθαι αὐτῆς. Matt. iii. 15. Ἀφίς ἄρτι, and, Τότε ἀφίησιν αὐτόν, which the vulgar translated well, *Sine modo*, and then ill, *Tunc dimisit eum*. Matt. vii. 4. Ἀφίς ἐκβάλλω, *sine ejiciam*; so Hesychius; Ἀφίσις συγχώρησις. And this hath as little relation to the present subject. Thirdly ἀφίεναι is sometimes *relinquere* and *deferere*, as Gen. xlii. 33. Ἀδελφὸν ἵνα ἀφετε ὧδε μετ' ἡμῶν. Matt. v. 24. Ἀφίς ἐκεῖ τὸ δῶρόν σε. viii. 15. Καὶ ἀφῆκεν αὐτὴν ὁ πυρετός. xix. 27. Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα. xxvi. 56. Τότε οἱ μαθηταὶ πάντες, ἀφέντες αὐτόν, ἔφυγον. And in this acceptation it cannot explicate unto us what is the true notion of Ἀφίεναι ἁμαρτίας. Fourthly, it is taken for *omittere*, as Matt. xxiii. 23. Καὶ ἀφήκατε τὰ βαρύτερα τῶ νόμου, and Luke xi. 42. Ταῦτα ἴδε ποιῆσαι, καὶ κεῖνα μὴ ἀφίεναι, and yet we have nothing to our present purpose. But fifthly, it is often taken for *remittere*, and that particularly in relation to a debt; as Matt. xviii. 27. Τὸ δάνειον ἀφῆκεν αὐτῷ and v. 32. Πᾶσαν τὴν ὀφειλὴν ἐκείνου ἀφῆκά σοι. Which acceptation is most remarkable in the year of release: Deut. xv. 1, 2. Δι' ἐκτὰ ἐτῶν ποιήσεις ἀφίσις. Καὶ ἔτω τὸ πρόσαγμα τῆς ἀφίσεως ἀφήσεις πᾶν χρέος ἰδίου, ὃ ὀφείλει σοι ὁ πλησίον, καὶ τὸν ἀδελφόν σε ἐν ἀπαιτήσεως ἐπιμέλῃται γὰρ ἀφίσις Κυρίῳ τῷ Θεῷ σε. Now this remission or release of debts hath a great affinity with remission of sins; for Christ himself hath conjoined

conjoined these two together, and called our sins by the name of debts, and promised remission of sins to us by God, upon our remission of debts to man. And therefore he hath taught us thus to pray; Ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Matt. vi. 12. Besides he hath not only made use of the notion of debt, but any injury done unto a man, he calls a sin against man, and exhorteth to forgive those sins committed against us, that God may forgive the sins committed by us, which are injuries done to him. Luke xvii. 3. Ἐὰν δὲ ἡμάρτη εἰς σε ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ.

Pag. 548. (x)

We must not only look upon the propriety of the words used in the New Testament, but we must also reflect upon their use in the Old, especially in such subjects as did belong unto the Old Testament, as well as the New. Now Ἀφίεναι ἁμαρτίας is there used for the verb כפר, as Isa. xxii. 14. כפר יכפר יכפר וְכָפַר לָנוּ לְכָל חַטֹּאתֵינוּ Οὐκ ἀφεθήσεται ὑμῖν αὕτη ἡ ἁμαρτία, ἕως ἃν ἀποθάνητε· sometimes for the verb נשׂא, as Gen. 1. 17. וְנָשָׂא אֶת־חַטֹּאתֵינוּ Ἀφες αὐτοῖς τὴν ἀδικίαν καὶ τὴν ἁμαρτίαν αὐτῶν· Psal. xxv. 18. וְנָשָׂא אֶת־חַטֹּאתֵינוּ Καὶ ἄφες πάσαις τὰς ἁμαρτίας μου. And in that remarkable place, which St. Paul made use of to declare the nature of remission of sins, Psal. xxxii. 1. וְנָשָׂא אֶת־חַטֹּאתֵינוּ Μακάριοι ὧν ἀφεθήσαν αἱ ἀνομίαι. Sometimes it is taken for כָּלַם as Numb. xiv. 19. וְכָלַם אֶת־חַטֹּאתֵינוּ Ἀφες τὴν ἁμαρτίαν τῷ λαῷ τούτῳ. Lev. iv. 20. וְכָלַם אֶת־חַטֹּאתֵינוּ Καὶ ἀφεθήσεται αὐτοῖς ἡ ἁμαρτία. Now being ἀφίεναι in relation to sins, is used for כפר signifying *expiation* and *reconciliation*; for נשׂא signifying *elevation*, *portation* or *ablution*; for כָּלַם signifying *pardon* and *indulgence*; we cannot argue from the word alone, that God in forgiving sins doth only and barely release the debt. There is therefore no force to be laid upon the words Ἀφίσις ἁμαρτιῶν, *Remissio peccatorum*, or, as the ancient Fathers, *Remissa peccatorum*. So Tertullian; Dixi-

A R T. mus de remissâ peccatorum. *Adv. Marcion. lib. iv. cap. 18.* St. Cyprian; Qui blasphemaverit in Spiritum Sanctum non habet remissam, sed reus est æterni peccati. *Lib. iii. Epist. 14.* Dominus baptizatur a servo, et remissam peccatorum daturus, ipse non indignatur lavacro regenerationis corpus abluere. *Idem, de Bono Patient. Idem, Lib. iii. Epist. 8.* of an infant, Qui ad remissam peccatorum accipiendam hoc ipso facilius accedit, quod illi remittuntur non propria, sed aliena peccata. Add the interpreter of Irenæus concerning Christ; Remissam peccatorum existentem his qui credunt in eum. *Adv. Hæres. lib. iv. cap. 45.*

Pag. 548. (y)

It is not only Ἀφίσις, but Ἀθέτησις ἀμαρτίας,

Pag. 551. (x)

Ἐν τίνι διαλλαγήσεται ἕτος τῷ κυρίῳ αὐτῷ; ἔχῃ ἐν ταῖς κεφαλαῖς τῶν ἀνδρῶν ἐκείνων; ΠΑΥΛῶ *acceptum se reddet, ita se geret ut Saul eum in gratiam recipere velit.*

Pag. 551. (a)

Ad hæc vero quod nos Deo reconciliarit quid affers? Primum, nusquam Scripturam asserere, Deum nobis a Christo reconciliatum, verum id tantum quod nos per Christum aut mortem ejus simus reconciliati, vel Deo reconciliati; ut ex omnibus locis quæ de reconciliatione agunt videre est. *Catech. Racov. cap. 8.* To this may be added the observation of Socinus; Ita communis consuetudo loquendi fert; ut scilicet is reconciliatus fuisse dicatur, per quem stabat, ne amicitia aut denuo existeret, aut conservaretur. *De Christo Servatore, p. i. cap. 8.* Which observation is most false, as appeareth in the case of Saul and David, and in the person mentioned in the Gospel, who is commanded to be reconciled unto him whom he had offended, and who had something against him.

Pag.

Pag. 552. (b)

A R T.

X.

Δέναι τὴν ψυχὴν αὐτῇ λύτρον ἀντὶ πολλῶν. What is the true notion of λύτρον will easily appear, because both the origination and use of the word is sufficiently known. The origination is from λύειν, *solvere, to loose*; Λύτρον quasi λυτήριον *Etymol.* Θρέπτρα τὰ θρεπτήρια, ὥσπερ λύτρα τὰ λυτήρια. *Eustathius*; Λίγει δὲ Θρέπτρα (*ita leg.*) τὰ τροφεῖα ἐκ τῆ θρεπτήρια κατὰ συγκοπὴν ὡς λυτήρια λύτρα, σωτήρια σῶσρα. *Iliad.* δ. υ. 478. Λύτρον igitur quicquid datur ut quis solvatur. Ἐπὶ αἰχμαλώτων ἔξωνήσεως οἰκεῖον τὸ λύεσθαι· ὅθεν καὶ λύτρα τὰ δῶρα λέγονται τὰ εἰς τῆτο δίδόμενα· *Eustathius* upon that of Homer, *Iliad.* α. υ. 13. Λυσόμενός τε θύγατρα. It is properly spoken of such things as are given to redeem a captive, or recover a man into a free condition: *Hesychius*; Πάντα τὰ δίδόμενα εἰς ἀνάκτησιν ἀνθρώπων (so I read it, not ἀνάκλησιν.) So that whatsoever is given for such a purpose is Λύτρον, and whatsoever is not given for such an end deserveth not that name in Greek. As the city Antandrus was so called, because it was given in exchange for a man who was a captive. Ὅτι Ἀσκάnios αἰχμαλώτος ἐγένετο ὑπὸ Πελασγῶν καὶ ἀντ' αὐτῇ τὴν πόλιν δίδωκε λύτρα, καὶ ἀπελύθη. *Etymol.* So that there can be nothing more proper in the Greek language than the words of our Saviour, Δέναι τὴν ψυχὴν αὐτῇ λύτρον ἀντὶ πολλῶν· Δέναι λύτρον, for Λύτρον is τὸ δίδόμενον, and ἀντὶ πολλῶν, for it is given ἀντὶ ἀνθρώπων, as that city was called, Ἀντανδρος· ἦγεν ἀντὶ ἀνδρὸς δεδομένη. And therefore 1 Tim. ii. 6. it is said, Ὁ θεὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων.

Pag. 552. (c)

Hesychius; Λύτρον, τίμημα.

Pag. 552. (d)

This is sufficiently expressed by two words, each of them fully significative of a price: the first simple, which is ἀγοράζεν, the second in composition, ἐξαγορά-

A R T. ζεν. That the word ἀγοράζεν in the New Testament
 X. signifieth properly to *buy*, appeareth generally in the
 Evangelists, and particularly in that place of the Re-
 velations xiii. 17. ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι.
 In the same signification it is attributed undoubtedly
 unto Christ in respect of us whom he is often said to
 have bought; as 2 Pet. ii. 1. Τὸν ἀγοράσαντα αὐτὰς δεσ-
 πότην ἀρνέμενοι· and this buying is expressed to be by
 a price; 1 Cor. vi. 19, 20. Οὐκ ἐστὶ ἑαυτῶν, ἠγοράσθητε
 γὰρ τιμῆς· *Vulg. Non estis vestri, empti enim estis pretio*
magno: and 1 Cor. vii. 23. Τιμῆς ἠγοράσθητε· μὴ γί-
 νεσθε δέλοι ἀνθρώπων. What this price was is also evi-
 dent, for the Τιμὴ was the Τίμιον αἷμα, the precious
 blood of Christ, or the blood given by way of price:
 Rev. v. 9. Ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν τῇ
 αἱματί σου. Which will appear more fully by the com-
 pound word ἐξαγοράζω. Gal. iii. 13. Χριστὸς ἡμᾶς ἐξαγόρα-
 σεν ἐκ τῆς κατάρacts τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρact·
 and Gal. iv. 4, 5. Γενόμενον ὑπὸ νόμον, ἵνα τὰς ὑπὸ νόμον
 ἐξαγοράσῃ. Now this Ἐξαγορασμός is proper redemp-
 tion, or Λύτρωσις, upon a proper price, though not
 silver or gold, yet as proper as silver and gold, and
 far beyond them both; Οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ
 ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότε,
 ἀλλὰ τιμίῳ αἵματι ὡς ἀμνὲ ἀμώμῃ καὶ ἀσπίλῃ Χριστῷ. 1 Pet.
 i. 18, 19.

Pag. 553. (e)

As Λύτρον is a certain price given or promised for
 liberty, so Ἀφίναι λύτρον is to remit the price set upon
 the head of a man, or promised for him; as we read
 in the Testament of Lycon the philosopher; Δημη-
 τρίῳ μὲν ἐλευθέρῳ πάλαι ὄντι ἀφίημι τὰ λύτρα. Demetrius
 had been his servant, and he had set him free upon a
 certain price which he had engaged himself to pay
 for that liberty; the sum which Demetrius was thus
 bound to pay, Lycon at his death remits, as also to
 Criton; Κρίτωνι δὲ Χαλκηδονίῳ, καὶ τῷ τὰ λύτρα ἀφίημι.
Diog. Laert. lib. v. Segm. 72.

Pag.

Pag. 555. (f)

A R T.

X.

Lex peccatorum nescit remissionem ; lex myste-
rium non habet quo occulta mundantur : et ideo
quod in lege minus est, consummatur in Evangelio.
S. Ambros. in Lucam, lib. vi. cap. 7.

Pag. 556. (g)

Vel baptismo illi, hoc est, solenniter peractæ ab-
lutioni, peccatorum remissionem nequaquam tribuit
Petrus, sed totam poenitentiae ;—vel si baptismi quo-
que ea in re rationem habuit, aut quatenus publicam
Jesu Christi nominis professionem continet, eam tan-
tummodo consideravit ; aut si ipsius etiam externæ
ablutionis omnino rationem habere voluit, quod ad
ipsam attinet, remissionis peccatorum nomine, non
ipsam remissionem vere, sed remissionis declarationem,
et obsignationem quandam intellexit. *Socin. de Bap-
tismo, cap. 7.*

Pag. 557. (h)

St. Chrysostom speaking of the power of the Priests,
Οὐ γὰρ ὅτ' αὖν ἡμᾶς ἀναγεννῶσι μόνον, ἀλλὰ καὶ τὰ μετὰ
ταῦτα συγχωρεῖν ἔχουσιν ἐξουσίαν ἁμαρτήματα. *De Sacerd.*
lib. iii. Excepto baptismatis munere, quod contra
originale peccatum donatum est, (ut quod generatione
attractum est, regeneratione detrahatur ; et tamen
activa quoque peccata, quæcunque corde, ore, opere
commissa invenerit, tollit ;) hac ergo excepta magna
indulgentia (unde incipit hominis renovatio) in qua
solvitur omnis reatus et ingeneratus et additus ; ipsa
etiam vita cætera jam ratione utentis ætatis, quanta-
libet præpolleat foecunditate justitiæ, sine remissione
peccatorum non agitur : quoniam filii Dei quamdiu
mortaliter vivunt, cum morte confligunt : et quam-
vis de illis sit veraciter dictum, *Quotquot Spiritu Dei*
aguntur, hi filii sunt Dei : sic tamen Spiritu Dei exci-
tantur, et tanquam filii Dei proficiunt ad Deum, ut
etiam Spiritu suo, maxime aggravante corruptibili
corpore, tanquam filii hominum quibusdam humanis
motibus deficiant ad seipsos, et ideo peccent. *S. Au-
gust.*

A. R. T. *gust. Enchir. cap. 64.* Οὕτω καὶ μετὰ τὸ βάπτισμα ἐκαθαίρεται ἁμαρτήματα μετὰ πόνου πολλῷ καὶ καμάρῃ. Πᾶσαν τοίνυν ἐπιδειξώμεθα σπουδὴν, ὥστε αὐτὰ ἐξαλεῖψαι ἐντεῦθεν, καὶ αἰσχύνης, καὶ τῆς κολάσεως ἀπαλλαγῆναι τῆς ἐκεῖ· καὶ γὰρ μυρία ὤμεν ἡμαρτηκότες, ἃν ἐθέλωμεν, δυνησόμεθα ἅπαντα ταῦτα ἀποδέσθαι τῶν ἁμαρτημάτων τὰ φορτία. *S. Chrysost. Homil. in Pentecost. i.* Quod autem scriptum est, *Et sanguis Jesu filii ejus mundat nos ab omni peccato*, tam in confessione baptismatis, quam in clementia poenitudinis accipiendum est. *S. Hieron. adv. Pelag. lib. ii.*

Pag. 557. (i)

I call this the heresy of Novatian rather than of Novatus, because though they both joined in it, yet it is rather sprung from Novatianus the Roman presbyter, than from Novatus the African bishop. And he is thus expressed by Epiphanius; Λέγων μὴ εἶναι σωτηρίαν, ἀλλὰ μίαν μετάνοιαν· μετὰ δὲ τὸ λυτρὸν, μηκέτι δύνασθαι ἐλβεῖσθαι παραπειπνωκότα· that is, he acknowledged but one repentance which was available in baptism; after which if any man sinned, there was no mercy remaining for him. To which Epiphanius gives this reply; Ἡ μὲν τελεία μετάνοια ἐν τῷ λυτρῷ τυγχάνει· εἰ δέ τις παρέπεσεν ἐκ ἀπόλλει τῆτον ἢ αἰγία τῆ Θεᾶ ἐκκλησία· δίδωσι γὰρ ἐπάνοδον, καὶ μετὰ τὴν μετάνοιαν τὴν μεταμέλειαν· And again; Δέχεται ἔν ὁ ἅγιος λόγος, καὶ ἡ αἰγία Θεᾶ ἐκκλησία πάντοτε τὴν μετάνοιαν· *Hæres. lix. §. 1, 2.* And yet more generally; Τὰ πάντα σαφῶς τετελείωται μετὰ τὴν ἐντεῦθεν ἐκδημίαν, ἔτι δὲ ὄντων ἐν τῷ αἰγῶνι πάντων, καὶ μετὰ πτωσιν ἔτι ἀνάσσεις, ἔτι ἐλπίς, ἔτι θρασυία, ἔτι ὁμολογία· καὶ εἰ μὴ τελειότατα, ἀλλ' ἔν γε τῶν ἄλλων ἐκ ἀπηγόρευται ἡ σωτηρία.

ARTICLE XI.

The Resurrection of the Body.

Pag. 561. (k)

CUM omnes Ecclesiæ ita sacramentum Symboli tradant, ut postquam dixerint *peccatorum remissionem*, addant *carnis resurrectionem*; sancta Aquileiensis Ecclesia——ubi tradit *carnis resurrectionem*, addit unius pronominis syllabam; et pro eo quod cæteri dicunt, *carnis resurrectionem*, nos dicimus, *hujus carnis resurrectionem*. *Ruffin. Inveſt. in Hieron. lib. i.* Satis cauta et provida adjectione fidem Symboli Ecclesia nostra docet, quæ in eo quod a cæteris traditur, *carnis resurrectionem*, uno addito pronomine tradit, *hujus carnis resurrectionem*. *Idem, in Symb.* Sive ergo corpus resurrecturum dicimus, secundum Apostolum dicimus (hoc enim nomine usus est ille;) five carnem dicimus, secundum traditionem Symboli confitemur. *Idem, Prol. in Apolog. Pamphili.*

Pag. 561. (l)

: The Greeks always use *Σαρὸς ἀνάστασις*, the Latins, *Carnis Resurrectionem*. And this was to be observed, because, being we read of spiritual bodies, some would acknowledge the resurrection of the body, who would deny the resurrection of the flesh. Of this St. Jerom gives an account, and withal of the words of the Creed: Exempli causa pauca subjiciam. *Credimus*, inquiunt, *resurrectionem futuram corporum*. Hoc si bene dicatur, pura confessio est; sed quia corpora sunt cœlestia, et terrestria, et aer iste et aura tenuis, juxta naturam suam corpora nominantur, *corpus* ponunt, non *carnem*, ut orthodoxus
corpus

A R T. corpus audiens, carnem putet; Hæreticus spiritum
 XI. recognoscat. Hæc est eorum prima decipula; quæ
 si deprehensa fuerit, instruunt alios dolos, et in-
 nocentiam simulant, et malitiosos nos vocant, et
 quasi simpliciter credentes aiunt, *Credimus resurrec-
 tionem carnis*. Hoc vero cum dixerint, vulgus in-
 doctum putat sibi sufficere, maxime quia idipsum et
 in Symbolo creditur. *Epist. 65. ad Pam. et Ocean.*

Pag. 563. (m)

Pliny reckoning up those things which he thought
 not to be in the power of God, mentions these two;
 Mortales æternitate donare, aut revocare defunctos.
Nat. Hist. lib. ii. cap. 7. And Æschylus, though a
 Pythagorean, yet absolutely denies it to be in the
 power of God; for so he makes Apollo speak to the
 Eumenides:

Πέδας μὲν ἂν λύσειεν, ἔσι τῷδ' ἄκος,
 Καὶ κάρτα πολλὴ μηχανὴ λυτήριος.
 Ἄνδρὸς δ' ἐπειδὰν αἶμ' ἀνασπάσῃ κόνις
 Ἀπαξ θανόντος, ἔτις ἐς' ἀνάσσεις.
 Τύτων ἐπὶ δᾶς ἔκ ἐποίησεν πατὴρ
 Οὐμὸς, τὰ δ' ἄλλα πάντ' ἄνω τε καὶ κάτω
 Στρέφων τίθησιν, ἔδεν ἀσθμαίνων, μένει.

Eumen. v. 648.

Ut anima interire dicatur, ab Epicureis observatur:
 ut carnis restitutio negetur, de una omnium Philoso-
 phorum schola sumitur. *Tertull. de Præscr. Hæret.*
cap. 7.

Pag. 564. (n)

Τὸ ἀδύνατόν τινι γινώσκεται κατ' ἀλήθειαν τοῦτον, ἢ ἐκ
 τῆ μὴ γινώσκειν τὸ γενησόμενον, ἢ ἐκ τῆ δυνάμει ἀρκῆσαν μὴ
 ἔχειν πρὸς τὸ ποιῆσαι καλῶς τὸ ἐγνωσμένον. Ὁ γὰρ ἀγνοῶν
 τι τῶν γενέσθαι δεόντων, ἐκ ἂν ἔτ' ἐγχειρῆσαι, ἔτε ποιῆσαι τὸ
 παράπαν δυνήσθαι ὅπερ ἀγνοεῖ· ὃ, τι γινώσκων καλῶς τὸ ποιηθ-
 σόμενον, καὶ πόθεν γένοιτ' ἂν, καὶ πῶς, δύναμιν δὲ ἢ μὴ ἔχειν
 ἔχων πρὸς τὸ ποιῆσαι τὸ γνωσκάμενον ἢ μὴ ἀρκῆσαν ἔχων· ἐκ
 αὐ

ἂν ἐγχειρήσεις τὴν ἀρχὴν, εἰ σωφρονοῖς καὶ τὴν ἰδίαν ἐπισκέψῃται ἡ δύναμις ἐγχειρήσας δὲ ἀπερισκέπτως, ἢ καὶ ἂν ἐπιτελέσῃς τὸ δόξαν. *Athenag. de Resur. Mort.* A R T. XI.

Pag. 566. (o)

Non sola anima seponitur: habet et caro secessus suos interim, in aquis, in ignibus, in alitibus, in bestiis; quum in hæc diffolvi videtur, velut in vasa transfunditur. *Tertull. de Resur. Carn. cap. 63.* Tu perire et Deo credis, si quid oculis nostris hebetibus subtrahitur? Corpus omne, five arefcit in pulverem, five in humorem solvitur, vel in cinerem comprimitur, vel in nidorem tenuatur, subducitur nobis; sed Deo elementorum custodi reservatur. *Minut. Fel. in Octav. cap. 34.* Omnia quæ discerpuntur, et in favillas quasdam putrescunt, integra Deo sunt; in illa enim elementa mundi eunt, unde primo venerunt. *S. August. Enarr. in Psal. lxii.*

Pag. 566. (p)

Abfit autem ut ad resuscitanda corpora vitæque reddenda non possit omnipotentia Creatoris omnia revocare, quæ vel bestię, vel ignis absumpsit, vel in pulverem cineremque collapsum, vel in humorem solutum, vel in auras est exhalatum. Abfit ut finis ullus, secretumque naturæ ita recipiat aliquid subtractum sensibus nostris, ut omnium Creatoris aut lateat cognitionem, aut effugiat potestatem. *S. August. de Civit. Dei, lib. xxii. cap. 20.*

Pag. 567. (q)

Recogita quid fueris antequam esses; utique nihil. Meminisses enim, si quid fuisses. Qui ergo nihil fueras, priusquam esses, idem nihil factus cum esse defieris, cur non possis rursus esse de nihilo, ejusdem ipsius Authoris voluntate, qui te voluit esse de nihilo? Quid novi tibi eveniet? Qui non eras, factus es; cum iterum non eris, fies. Redde, si potes, rationem qua factus es, et tunc require qua fies. Et tamen
facilius

A R T. facilius utique fies, quod fuisti aliquando, quia æque
XI. non difficile factus es, quod nunquam fuisti aliquando. *Tertull. Apolog. cap. 48.* Utique idoneus est reficere, qui fecit; quanto plus est fecisse, quam refecisse; initium dedisse quam reddidisse; ita restitutionem carnis faciliorem credas institutione. *Idem, de Resur. Carn. cap. 11.* Difficilius est id, quod non fit, incipere, quam id quod fuerit iterare. *Minut. Fel. in Octav. cap. 43.* Utique plus est facere quod nunquam fuit, quam reparare quod fuerit. Quomodo ergo impossibile esse dicis, ut Deus, qui hominem formavit ex nihilo reformet? Quomodo nos suscitare non potest conversos in pulverem, qui etiam si in nihilum rediremus, facere poterat ut essemus; sicut et fecit nos esse, cum antea nunquam fuisset. *S. August. de verb. Apost. Serm. 34.* To the same purpose the Jews; כש כל אל נהיה נהיה נהיה אל

Pag. 569. (r)

Παρίημι γὰρ λέγειν ὅτι σωζομένης τῆς φύσεως, ἐν ᾗ νῦν ἐσ-
 μιν, ἔθ' ἢ θνητὴ φύσις ἐνεγκεῖν οἷά τε τὴν σύμμετρον δίκην
 πλείονων ἢ βαρυτέρων φερομένων πλημμελημάτων. *Athenag.
 de Resur. Mort.*

Pag. 569. (s)

Quod congruet judicari, hoc competit etiam resuscitari. *Tertull. de Resur. Carn. cap. 14.* Negent operarum societatem, ut merito possint etiam mercedem negare. Non sit particeps in sententia caro, si non fuerit et in causa. Sola anima revocetur, si sola decedit. At enim non magis sola decedit, quam sola decucurrit illud unde decedit: vitam hanc dico. *Ibid. cap. 15.* Cum omnis vitæ nostræ usus in corporis animæque consortio sit, resurrectio autem aut boni actus præmium habeat aut pœnam improbi, necesse est corpus resurgere cujus actus expenditur. Quomodo enim in iudicium vocabitur sine corpore, cum de suo et corporis contubernio ratio præstanda sit? *S. Ambros. de Fide Resur.*

Pag.

Pag. 570. (t)

A R T.

XI.

Κατανόησον τὴν τῶν καιρῶν καὶ ἡμερῶν καὶ νυκτῶν τελευ-
τὴν, πῶς καὶ αὐτὰ τελευτᾷ καὶ ἀνίσταται. *S. Theoph. An-*
tioch. ad Autol. lib. i. Dies moritur in noctem, et
tenebris usquequaque sepelitur. Funestatur mundi
honor; omnis substantia denigratur. Sordent, silent,
stupent cuncta; ubique justitium est, quies rerum.
Ita lux amissa lugetur: et tamen rursus cum suo
cultu, cum dote, cum sole, eadem et integra et tota
universo orbi reviviscit; interficiens mortem suam,
noctem; rescindens sepulturam suam, tenebras; hæ-
res sibi met existens, donec et nox reviviscat, cum suo
et illa suggestu. Redaccenduntur enim et stellarum
radii, quos matutina succensio extinxerat. Redu-
cuntur et siderum absentiae, quas temporalis distinc-
tio exemerat. Redornantur et specula lunæ, quæ
menstruus numerus adtriverat. *Tertul. de Refur.*
Carn. cap. 12. Lux quotidie interfecta resplendet,
et tenebræ pari vice decedendo succedunt; fidera
defuncta revivescunt; tempora ubi finiuntur incipi-
unt; fructus consumuntur et redeunt. *Idem, Apo-*
log. cap. 48. Δύνει ἡ ἡμέρα, καὶ νεκρῶν αἰνιττόμεθα τὸν
τρόπον, κοιμισμὸν αἰνιττομένης· ἀνατέλλει ἡ ἡμέρα ἡμᾶς διὕπ-
νιζοντα, καὶ ἀναστάσιως ὑποδεικνύοντα τὸ σημεῖον. *S. Epirh.*
in Ancorato. §. 84.

Pag. 570. (u)

Omnia pereundo servantur, omnia de interitu re-
formantur. Tu homo, tantum nomen, si intelligas
te, vel de titulo Pythiæ discens, dominus omnium
morientium et resurgentium, ad hoc morieris ut pe-
reas? *Tertull. Apolog. cap. 48.* Revolvuntur hy-
emes et æstates, verna et autumnus, cum suis viribus,
moribus, fructibus. Quippe etiam terræ de cælo
disciplina est arbores vestire post spolia, flores denuo
colorare, herbas rursus imponere, exhibere eadem
quæ absumpta sunt semina; nec prius exhibere,
quam absumpta. Mira ratio; de fraudatrice serva-
trix; ut reddat, intercipit; ut custodiat, perdit; ut
integret, vitiat; ut etiam ampliet, prius decoquit.
Siquidem

A R T. Siquidem uberiora et cultiora restituit, quam exter-
 XI. minavit: revera fœnore interitu, et injuria usura, et
 lucro damno. Semel dixerim, universa conditio re-
 cidiva est. Quodcunque conveneris, fuit, quodcun-
 que amiseris, nihil non iterum est. Omnia in statum
 redeunt, quum abscefferint; omnia incipiunt, cum
 desierint: ideo finiuntur, ut fiant: nihil deperit, nisi
 in salutem. Totus igitur hic ordo revolubilis re-
 rum, testatio est resurrectionis mortuorum. Operibus
 eam præscripsit Deus antequam literis; viribus præ-
 dicavit antequam vocibus. Præmisit tibi naturam
 magistræ, submissurus et prophetiam, quo facilius
 credas prophetiæ, discipulus naturæ; quo statim ad-
 mittas, cum audieris quod ubique jam videris; nec
 dubites Deum carnis etiam resuscitatore, quem
 omnium noris restitutorem. Et utique si omnia ho-
 mini resurgunt, cui procurata sunt; porro non ho-
 mini, nisi et carni, quale est ut ipsa depereat in totum,
 propter quam et cui nihil deperit? *Idem, de Resur.*
Carn. cap. 12.

Pag. 571. (x)

They produce several places out of Moses, which
 when the resurrection is believed may in some kind
 serve to illustrate it; but can in no degree be
 thought to reveal so great a mystery. As because
 in the formation of man Moses useth the word **אִמְרָא**
 with two *jods*, and in the formation of beasts **אִמְרָא**
 with but one; therefore the beasts are made but
 once, but man twice; once in his generation, and
 again in his resurrection. They strangely apprehend
 a promise of the resurrection, even in the maledic-
 tion, *Dust thou art, and to dust thou shalt return*; **תָּלַךְ**
וְאָמַר אֱלֹהִים תָּשׁוּב it is not *thou shalt go to the dust*,
 but, *thou shalt return*. As if he had said, Thou art
 now dust while thou livest, and after death thou shalt
 return unto this dust, that is, thou shalt live again
 as now thou doest. So from those words, **אִמְרָא מִשָּׁהוּ**
 I. **אִמְרָא מִשָּׁהוּ** they conclude the resurrection upon
 this ground; **אִמְרָא מִשָּׁהוּ** It is not said, *he*
sang,

sang; but *he shall sing*, viz. after the resurrection in the life to come. With these and the like arguments did the Rabbins satisfy themselves; which was the reason that they gave so small satisfaction to the Sadducees; while they omitted that pregnant place in Job.

A R T.
XI.

Pag. 572. (y)

This place is urged by St. Clemens Romanus, the immediate successor of the Apostles, in his Epistle to the Corinthians, where instead of these words of the LXX. Ἀναστήσαι τὸ δέσμα μὲ τὸ ἀναντλῆν ταῦτα, he reads, Καὶ ἀναστήσεις τὴν σάρκα μὲ ταύτην, τὴν ἀναντλήσαν ταῦτα πάντα. §. 26.

Pag. 572. (z)

The Jews collect from hence the resurrection; as Rabina in *Sanhedrin*, and in the *Midrash Tillim*, Psal. xciii. 3. אר"ר חזקן ישגי עפר הם דמתים שנ' ורבים משגי. Rabbi Rachmon said, that the sleepers in the dust are the dead, as it is written, Dan. xii. 2. Many of them that sleep in the dust of the earth shall awake, &c. And this is only denied by the Gentiles; for Porphyrius referreth it only and wholly to the times of Antiochus, whose words are thus left unto us translated by St. Jerom: Tunc hi qui quasi in terræ pulvere dormiebant, et operti erant malorum pondere, et quasi in sepulchris miseriarum reconditi, ad insperatam victoriam de terræ pulvere resurrexerunt; et de humo elevarunt caput, custodes legis resurgentes in vitam æternam, et prævaricatores in opprobrium sempiternum. *Ad locum.* Where it is to be observed, that he gives a probable gloss of the former part of the verse, but none at all of the latter, because it is no way consistent with his exposition of the former: for they which did rise from the burden of the pressures under Antiochus, did neither rise from thence to an eternal life, nor to an everlasting contempt. Thus, I say, only the Gentiles did interpret it, but now the Socinians are joined to them.

A R T. So Volkelius urges, quod in præcedentibus de Anti-
 XI. ochi tempore agatur, et resurrectio illa ad tempora
 quæ jam præcesserunt spectet. *De vera Relig. lib.*
 iii.

Pag. 573. (a)

Exod. vi. 4. לַתְּתֶנָּה לָכֶם לֹא נֹאמַר אֵלֶּהָ לָהֶם מִכֵּן לְתַחֲרֹת. *It is not said to give you, but to give them; whereby the resurrection of the dead appeareth out of the Law. R. Simai, in Perek. Helek.* And therefore the Jews hold the resurrection for one of the foundations of the Law of Moses; מִפְּנֵי חֲדָשׁ הַתְּחִלָּה מִשֵּׁי מֹשֶׁה מַיְמוֹן. *Expl. cap. 10, Tract. Sanhedrin.*

Pag. 575. (a)

There were not only certain persons under the Law, and among the Jews, who were raised to life; but there were also histories among the Gentiles of several who rose to life after death. We mentioned before one out of Plutarch, Vol. II. pag. 335. note (k), who rose the third day; and Plato mentioneth another who revived the twelfth day after death: Ἄλλ' ἔ' μέντοι σοί, ἦν δ' ἐγὼ, Ἀλκίμω γε ἀπόλογον ἔρω, ἄλλ' ἀλκίμω μὲν ἀνδρὸς, Ἡρὸς τῆ Ἀρμενίᾳ, τὸ γένος Παμφύλῃ· ὅς ποτε ἐν πολέμῳ τελευτήσας, ἀναιρεθέντων δεκαταίων τῶν νεκρῶν, ἤδη διεφθαρμένων, ὑγιᾶς μὲν ἀνῆρέθη, κομισθεὶς δὲ οἴκαδε, μέλλων θάπτεσθαι, δωδεκαταῖος ἐπὶ τῇ πυρᾷ κείμενος ἀνεβίω. *Plat. de Repub. lib. x. Vide Plin. Nat. Hist. lib. vii. cap. 52. De his qui elati revixerunt.*

Pag. 578. (b)

Quid hac prophetia manifestius? Nullus tam aperte post Christum, quam iste ante Christum de resurrectione loquitur. *S. Hieron. Epist. 61. ad Pam-mach.*

Pag. 579. (c)

ἵνα μὴ ἀκῆσας τις, ὅτι παρὲς καὶ αἷμα βασιλείαν Θεοῦ ἔ' κληρονομήσει, νομίση τὰ σώματα μὴ ἀνίστασθαι, ἐπήγαγεν, ὅτι δεῖ τὸ φθαρτὸν τῷτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τῷτο ἐνδύσασθαι ἀθανασίαν· φθαρτὸν δὲ τὸ σῶμα, καὶ θνη-
 τὸν

τὸν τὸ σῶμα· ὥς τὸ σῶμα μένει· αὐτὸ γὰρ ἐστὶ τὸ ἐνδυόμενον, ἢ δὲ θνητότης καὶ ἡ φθορὰ ἀφανίζεται, ἀθανασίας καὶ ἀφ-
 θαρσίας ἐπίστασις αὐτῷ. *S. Chrysoft. ad locum.* Ὁρᾷς τὴν
 ἀκρίβειαν· τὸ θνητὸν τῷτο ἔδειξε δεικτικῶς, ἵνα μὴ ἄλλης νο-
 μίστης σαρκὸς ἀνάστασιν. *S. Theodoret. Oportet enim cor-
 ruptivum istud induere incorruptionem, et mortale istud
 induere immortalitatem.* Quid mortale, nisi caro? quid
 corruptivum, nisi sanguis? Ac ne putes aliud sentire
 Apostolum providentem tibi, et, ut de carne dictum
 intelligas, laborantem; quum dicit, *istud corruptivum,*
 et, *istud mortale,* cutem ipsam tenens dicit. Certe
istud nisi de subjecto, nisi de comparenti pronuntiasse
 non potuit: demonstrationis corporalis est verbum.
Tertull. de Resur. Carn. cap. 51. Sed et Apostolus
 cum dicit, *Oportet enim corruptibile hoc induere incor-
 ruptionem, et mortale hoc induere immortalitatem,* num-
 quid non corpus suum quodammodo contingentis et
 digito palpantis est vox? Hoc ergo quod nunc cor-
 ruptibile corpus est, resurrectionis gratia incorrupti-
 bile est, et nunc quod mortale est immortalitatis vir-
 tutibus induetur. *Ruffin. in Symb.* Quod vero dicit
 Apostolus, *corruptibile hoc et mortale,* hoc ipsum cor-
 pus, id est, carnem, quæ tunc videbatur, ostendit.
 Quod autem copulat, *inducere incorruptionem et immor-
 talitatem,* illud indumentum, id est, vestimentum,
 non dicit corpus abolere quod ornat in gloria; sed
 quod ante inglorium fuit, efficere gloriosum. *S. Hi-
 eron. Epist. 61.*

Pag. 579. (d)

Περὶ δὲ σαρκὸς ἀναστάσεως, πῶς ἔχει σαρκὸς ἔσθαι ἀνάστασις,
 ὧ ἐφελόσοφε Ἰέρακα. Αὐτὴ γὰρ ἡ ὀνομασία τῆς φράσεως
 δαίτυσι τὴν δύναμιν. Ἀνάστασις γὰρ ἢ καλεῖται τῷ μὴ πεπ-
 τωκέτος· ποῖον δὲ ἐστὶ τὸ πεσόν; ποῖον τὸ ταφέν; ποῖον τὸ
 λυθὲν, ἀλλ' ἢ τὸ σῶμα; καὶ ἔχῃ ἡ ψυχὴ· ψυχὴ τοίνυν ἢ
 πίπτει, ἢ τί θάπτεται. *S. Epirh. Hæres. lxxvii. §. 6.*
 Nam et ipsum quod *mortuorum resurrectio* dicitur,
 exigit defendi proprietates vocabulorum. *mortuo-*
rum itaque vocabulo non est, nisi quod amisit ani-
 mam, de cujus facultate vivebat. Corpus est quod

A R T. amittit animam, et amittendo fit mortuum: ita
 XI. *mortui* vocabulum corpori competit. Porro, si resur-
 rectio mortui est, mortuum autem non aliud est
 quam corpus, corporis erit resurrectio. Sic et *resur-*
rectionis vocabulum non aliam rem vindicat, quam
 quæ cecidit. Surgere enim potest dici et quod om-
 nino non cecidit, quod semper retro jacuit. Refur-
 gere autem non est nisi ejus quod cecidit. Iterum
 enim surgendo quia cecidit, resurgere dicitur. *Re*
 enim syllaba iterationi semper adhibetur. *Tertull.*
adv. Marcion. lib. v. cap. 9. Sed et ipsum *resurrec-*
tionis vocabulum significat non aliud ruere, aliud
 suscitari; et quod adjicitur *mortuorum*, carnem
 propriam demonstrat: quod enim in homine mo-
 ritur, hoc et vivificatur. *S. Hieron. Epist. 61.* Si
 id resurgere dicitur, quod cadit, caro ergo nostra
 in veritate resurgit, sicut in veritate cadit. *Gen-*
nad. de Dogm. Eccles. cap. 6. Πῶς γὰρ ἀναστήσεται ἡ
 μὴ πεπτωκυῖα ψυχὴ; ἀνάστασις δὲ πῶς αὐτῆς κληθήσεται,
 τῆς μὴ πεσυσῆς ψυχῆς; πᾶν γὰρ τὸ πίπτον ἀναστάσεως δεῖ-
 ται· πίπτει δὲ ἢ χ ἡ ψυχὴ, ἀλλὰ σῶμα· ὅθεν καὶ δικαίως
 πτῶμα αὐτὸ ἢ συνήθεα εἴωθε καλεῖν. *S. Epiph. Hæres.*
xlii. §. 5. Ἀνάστασιν δὲ σωμάτων περιμένομεν· τῆτο γὰρ καὶ
 ἡ προσηγορία δηλοῖ. Ἀνάστασις γὰρ ἡ ἀνωθεν γάσις· τὸ σῶ-
 μα δὲ ἐστὶ τὸ φθειρόμενον καὶ διαλυόμενον, καὶ εἰς χεῖν μετα-
 βαλλόμενον·——τῆτε τοίνυν ἡ ἀνωθεν σύστασις, εἰκότως κα-
 λεῖται ἀνάστασις· τῆς γὰρ δὴ ἀθανάτης ψυχῆς ἢ ἀνάστασις,
 ἀλλ' ἐπάνοδος γίγνεται πρὸς τὸ σῶμα. *S. Theodoret. Hæ-*
ret. Fab. lib. v. cap. 19. Vide Iren. lib. v. cap. 7.

Pag. 579. (e)

The Rabbins use sometimes *תחיית*, which is pro-
 perly *resurrection*, ἀνάστασις; according to that of our
 Saviour, *Talitha cumi*; but more often they make
 use of *תקן*, which is *reviviscencia*, ἀναζωσις. And
 though they make a distinction sometimes between
 them, attributing the first to the wicked, the second
 to the just; yet it must not be so understood: as if
 there could be a reviviscency without a resurrection,

a תחיית

a תחיה without a תקומה, but that there is to the wicked a תקומה which cannot so properly be called a תחיה, because they rise not to the happiness of eternal life. A R T.
XI.

Pag. 579. (f)

This argument is so cogent, that the Socinians are forced to deny that Christ spake of the resurrection; affirming that the graves of ignorance and impiety are only there intended, and rising is nothing else but coming to the knowledge of Christ by the preaching of the gospel. Whereas Christ expressly speaks of bringing men to judgment, v. 27. and divides those which are to come out of their graves into two ranks, neither of which can be so understood. The first are those *which have done good*, before they come out of the graves; these therefore could not be the graves of ignorance and impiety, from which no good can come. The second are such who *have done evil*, and so remain as evil-doers, and therefore cannot be said to have come forth out of the graves of ignorance or impiety, or to rise by the preaching of the gospel to newness of life, because they are expressly said to come forth *unto the resurrection of damnation*.

Pag. 580. (g)

Quam absurdum, quam vero et iniquum; utrumque autem quam Deo indignum, aliam substantiam operari, aliam mercede dispungi: ut hæc quidem caro per martyria lanietur, alia vero coronetur: item e contrario, hæc quidem caro in spurcitiis volutetur, alia vero damnetur. Nonne præstat omnem semel fidem a spe resurrectionis abducere, quam de gravitate atque justitia Dei ludere? Marcionem pro Valentino resuscitari? *Tertull. de Resur. Carn. cap. 56.* And speaking to the soul of man; Affirmamus te manere post vitæ disputationem, et expectare diem judicii, proque meritis aut cruciatiui destinari, aut refrigerio, utroque sempiterno. Quibus sustinendis necessario tibi substantiam pristinam, ejusdemque ho-

- A R T. minis materiam et memoriam reversuram, quod et
 XI. nihil mali ac boni sentire possis sine carnis passionalis facultate, et nulla ratio sit iudicii, sine ipsius exhibitione, qui meruit iudicii passionem. *Idem, de Testim. Anim. cap. 4.*

Pag. 581. (h)

Enoch translatus est in carne: Elias carneus raptus est in coelum: necdum mortui et paradisi jam coloni, habent membra cum quibus rapti sunt atque translati. *S. Hieron. Epist. 61.*

Pag. 581. (i)

Post dicta Domini, facta etiam ejus quid sapere credamus, de capulis, de sepulchris, mortuos resuscitantis? cui rei istud? Si ad simplicem ostentationem potestatis, aut ad praesentem gratiam redanimationis, non adeo magnum illi denuo morituros suscitare. Enimvero, si ad fidem potius sequestrandam futurae resurrectionis, ergo et illa corporalis praescribitur, de documentum sui forma. *Tertull. de Resur. Carn. cap. 38.* At ego Deum malo decipere non posse, de fallacia solummodo infirmum, ne aliter documenta praemisisse, quam rem disposuisse videatur; imo, ne si exemplum resurrectionis sine carne non valuit inducere, multo magis plenitudinem exempli in eadem substantia exhibere non possit. Nullum vero exemplum majus est eo, cujus exemplum est. Majus est autem, si animae cum corpore resuscitabuntur in documentum sine corpore resurgendi; ut tota hominis salus dimidia patrocineretur: quando exemplorum conditio illud potius expeteret, quod minus haberetur; animae dico solius resurrectionem, velut gustum carnis etiam resurrectionis suo in tempore. *Ibid.*

Pag. 581. (k)

Expectamus in hujus morte et sanguine emundatos remissionem peccatorum consecuturos: resuscitandos nos ab eo in his corporibus, et in eadem carne qua nunc sumus, sicut et ipse in eadem qua natus et

et passus et mortuus est resurrexit. So we read in ART. XI.
 the Creed which by some is attributed to St. Athanasius, by others to St. Gregory Nazianzen. Si ad exemplum Christi resurgamus qui resurrexit in carne, jam non ad exemplum Christi resurgemus si non in carne et ipsi resurgemus.

Pag. 582. (l)

Hæc est vera resurrectionis confessio, quæ sic gloriam carni tribuit, ut non auferat veritatem. *S. Hieron. Epist. 61.* Cum igitur ita evidens, et (ut ita dicam) palpabile et manu attrectandum nobis Christus dederit suæ resurrectionis exemplum; ita aliquis insanit, ut aliter se resurrecturum putet, quam resurrexerit ille qui primus resurrectionis aditum patefecit? *Ruffin. Invect. in S. Hieron. lib. i.* Nostri autem illud quoque recogitent, corpora eadem recepturas in resurrectione animas, in quibus decesserunt. *Tertull. de Anim. cap. 56.*

Pag. 583. (m)

This is recorded in the *Bereshith Rabba*. *Vide Maimon. Expl. cap. 10. Tract. Sanhed.*

Pag. 583. (n)

'Ανάστασις ζωῆς and 'Ανάστασις κρίσεως. The first is called 'Ανάστασις δικαίων, and therefore the second may as well be called 'Ανάστασις ἀδίκων.

Pag. 585. (o)

Irenæus in his rule of faith; 'Επὶ τὸ ἀνακεφαλαιώσασθαι τὰ πάντα, καὶ ἀναστῆσαι πᾶσαν σάρκα πάσης ἀνθρωπότητος' *Adv. Hæres. lib. i. cap. 2.* and Theophilus calls it, τὴν καθολικὴν ἀνάστασιν ἀπάντων ἀνθρώπων. *Ad Autol. lib. i.*

Pag. 585. (p)

Nonnulli enim attendentes verba quæ assidue dicit Apostolus, *Quia et mortui sumus cum Christo, et resurreximus cum eo*; nec intelligentes quatenus dicantur,

A R T. tur, arbitrati sunt jam factam esse resurrectionem, nec
XI. illam ulterius in fine temporum esse sperandam. *Ex quibus est, inquit, Hymenæus et Philetus, qui circa veritatem aberraverunt, dicentes resurrectionem jam factam esse, et fidem quorundam subverterunt.* Idem Apostolus eos arguens detestatur, qui tamen dicit nos surrex-isse cum Christo. *S. August. Epist. cxix. ad Januar. cap. 3.* This was the heresy of the *Seleuciani* or *Hermiani*, as the same St. Augustin testifies; Resurrectionem non putant futuram, sed quotidie fieri in generatione filiorum. *Hæres. 59.* Thus Tertullian relates of some heretics in his time, who made the resurrection wholly allegorical, and yet pretended to believe a resurrection in the flesh, but understood it in this life at the baptismal renovation, and so past when they professed to believe. Exinde ergo, resurrectionem fide consecutos cum Domino esse, quum eum in baptismo induerint. Hoc denique ingenio etiam in colloquiis sæpe nostros decipere consueverunt: quasi et ipsi resurrectionem carnis admittant. Væ, inquiunt, qui non in hac carne surrexerit: ne statim illos percutiant, si resurrectionem statim abnuerint. Tacite autem, secundum conscientiam suam, hoc sentiunt, Væ qui non, dum in carne est, cognoverit arcana hæretica: hoc est enim apud illos resurrectio. *De Resur. Carn. cap. 19.*

ARTICLE XII.

And the Life Everlasting.

Pag. 589. (q)

NOT in all; for divers ended with that of the resurrection, as appeareth by Ruffinus; who not only expounded the Aquileian Creed, but collated it with the Greek and Roman, and yet makes no mention of this Article, but concludes with that of the resurrection. Sed et ultimus iste sermo qui resurrectionem carnis pronunciat, summam totius perfectionis succincta brevitate concludit. *Expos. in Symb.* And whereas he shews the custom of the Aquileian Church to make a cross upon their forehead at the naming of *hujus carnis*, he tells us elsewhere in his Apology against St. Jerom, that it was to conclude the Creed. Quo scilicet frontem, ut mos est, in fine symboli signaculo contingentes, et ore carnis hujus videlicet quam contingimus resurrectionem fatentes, omnem venenatæ adversum nos linguæ calumniandi aditum perstruamus. In the same manner St. Jerom his contemporary; In symbolo fidei et spei nostræ, quod ab Apostolis traditum, non scribitur in charta et atramento, sed in tabulis cordis carnalibus, post confessionem Trinitatis et unitatem Ecclesiæ, omne Christiani dogmatis sacramentum carnis resurrectione concluditur. *Epist. 61.* So St. Chrysostom; Μετὰ τὴν ἀπαγγελίαν τῶν μυσικῶν ῥημάτων ἱκύντων καὶ φοβερῶν, καὶ τὰς φρικτὰς κανόνας τῶν ἐκ τῆ ἑρανῆ κατενχθόντων δογμάτων, καὶ τῆτο πρὸς τῷ τέλει προσίδμεν, ὅταν μέλλωμεν βαπτίζαν, κελεύοντες λέγειν ὅτι πιστεύω εἰς νεκρῶν ἀνάστασιν, καὶ ἐπὶ τῇ πίστει ταύτῃ βαπτιζόμεθα· μετὰ γὰρ τὸ ὁμολογῆσαι τῆτο μετὰ τῶν ἄλλων, τότε καθιέμεθα εἰς τὴν πηγὴν τῶν ἱερῶν ναμάτων ἱκύνων. *Homil. 40.*

in

A R T. *in I ad Corinth.* So Maximus Taurinensis after those
 XII. words, Carnis resurrectionem, adds, Hic religionis
 nostræ finis, hæc summa credendi est. And Venan-
 tius Fortunatus after the same words, Summa per-
 fectionis concluditur. And in the MS set forth by
 the Bishop of Armagh, Σαρξὸς ἀνάστασις, and, Carnis
 resurrectione, are the last words.

Pag. 589. (r)

As Petrus Chrysologus expressly; Credimus *vi-
 tam æternam*; quia post resurrectionem nec bonorum
 finis est, nec malorum. Signate vos. *Serm.* 60. And
 again; Bene addidit, *vitam æternam*, ut se resurrec-
 turum crederet, qui resurget per ipsum, qui cum
 Deo Patre et Spiritu Sancto vivit et regnat. *Serm.*
 62. So Etherius Uxamenfis, and Eusebius Gallica-
 nus. So we find *Serm. de Temp.* 131. and, *De Symb.*
ad Catechum. lib. i. cap. 9. Quomodo Carnis resur-
 rectionem? Ne forte putet aliquis quomodo Lazari,
 ut scias non sic esse, additum est, *in vitam æternam*.
 And, *lib. ii. cap. 12.* Hoc sequitur etiam in isto
 sancto symbolo, quod post *Resurrectionem carnis*, cre-
 damus et *in vitam æternam*. *Lib. iii. cap. 12.* *In*
vita æterna; and *lib. iv. cap. 12.* Hoc sequitur in
 sancto symbolo, quod omnia quæ credimus et spe-
 ramus *in vita æterna* percipiamus. And Carolus
 Magnus in his reprehension of Basilius Bishop of An-
 cyra; Non eo modo præjudicat prætermissio imagi-
 num adorationis sacræ fidei puritati, quæ interdicta
 potius quam instituta est; sicut præjudicant Remis-
 sio peccatorum, Carnis resurrectio, et Vita futuri sæ-
 culi, si in confessione prætermittantur; quæ utique
 et in omni scripturarum serie prædicantur, et ab Apo-
 stolis in symbolo laudabili brevitate connexæ tenen-
 tur. *Capitul. lib. iii. cap. 6.* *Anonymus* in *Homilia*
sacra set forth by Elmenhorstius with Gennadius;
 Post istam abrenunciationem nos interrogati a sacer-
 dote, Credis in Deum Patrem omnipotentem, crea-
 torem coeli et terræ? unusquisque respondit, Credo.
 Credis

Credis et in Dominum Christum, Filium ejus uni- A R T.
cum, Dominum natum ex Maria virgine passum et XII.
sepultum? et respondit, Credo. Tertia interroga-
tio, Credis et Spiritum Sanctum, sanctam Ecclesiam
catholicam, Sanctorum communionem, Remissionem
peccatorum, Carnis resurrectionem, et Vitam æter-
nam? et respondit unusquisque nostrum, Credo.

Pag. 589. (s)

As appeareth by those words of Chrysologus; Cre-
dimus vitam æternam, quia post resurrectionem nec
bonorum finis est, nec malorum. *Serm. 60.*

Pag. 589. (t)

Phil. iii. 11. Though in this place it is not barely
ἀνάστασις, but ἐξανάστασις, Εἰς τὴν ἐξανάστασιν τῶν νεκρῶν, and
in the Alexandrian MS, Εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν,
which is the most ancient reading, as appeareth by the
vulgar translation, *Si quo modo occurram ad resurrecti-*
onem, quæ est ex mortuis; and the reading of Tertullian,
Si qua concurram in resurrectionem quæ est a mortuis;
De Resur. Carn. cap. 23. and the Syriac translation,
ܐܠܡܢ ܡܬܐ ܡܬܐ ܡܠܟܐ yet the ἐξανάστασις of itself was
taken for no more than ἀνάστασις by any of the trans-
lators. And St. Chrysostom did so understand it, as
appeareth by these words upon the place; Εἰπὼς κατ-
αντήσω, φησὶν, εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν (which is
the reading of the Alexandrian MS :) τί λέγεις; καὶ
μὴν πάντες αὐτῆς τυγχάνουσι, πάντες μὲν γὰρ ἔ κοιμηθησῶ-
μεθα, φησὶ, πάντες δὲ ἀλλαγησόμεθα, καὶ ἔκ ἀναστάσεως μό-
νης, ἀλλὰ καὶ ἀφθαρσίας πάντες, οἱ μὲν εἰς τιμὴν, οἱ δὲ εἰς
ἐφ' ὅδιον κολάσεως. Εἰ τοίνυν πάντες τῆς ἀναστάσεως τυγχάνουσι,
καὶ ἔκ τῆς ἀναστάσεως μόνης, ἀλλὰ καὶ ἀφθαρσίας, πῶς ὡς
μέλλων ἑξαίριτε τινὸς τυγχάναν ἔλεγες, Εἴ πως καταντήσω;
By which it appeareth that St. Chrysostom took no
notice of the word ἐξανάστασις, or of the phrase ἡ ἐκ τῶν
νεκρῶν, but as the interpretation of the Apostle's in-
tention addeth, Ποίαν ἰνταῦθα ἀνάστασιν φησὶ; τὴν πρὸς
αὐτὸν ἄγειν τὸν Χριστόν. So also Theodoret's para-
phrase;

A R T. phrase; ἵνα μετάρχω καὶ τῆς ἀναστάσεως. It is there-
 XII. fore, I conceive, a notion peculiar to Theophylact among the Greeks, Πάντες μὲν ἀνίστανται, ὃ πάντες δὲ καὶ ἐξανίστανται. *Ad locum.*

Pag. 590. (u)

Sed sciendum est quia omnes et boni et mali resurgere habent ad vitam, sed non omnes resurgent ad gloriam. *Ruffin. Com. in Psal. i.*

Pag. 591. (x)

Μάχεται ἀθάνατος φύσις ἀλγυδόσι καὶ βασάνοις, ἐπεὶ περ πάντων τὸ ἀλγεῖν, θνητόν ἐστιν. *Sext. Empir. adv. Mathematic. p. 321.*

Pag. 591. (y)

Locus Matthæi x. 28. perditionem tantum animæ in gehenna, non cruciatum Denunciat. *Smalcus cont. Meisner.* Igni æterno illi Christi hostes—qui quidem sunt Diabolus et angeli ipsius, vel saltem quorum nomine isti quoque continentur, cum impiis cruciabuntur, et ita delebuntur. *Crell. Com. in 1 Cor. c. xv.*

Pag. 592. (z)

Quibuscumque enim dixerit Dominus, *Discedite a me maledicti in ignem perpetuum*, isti erunt semper damnati: et quibuscumque dixerit, *Venite benedicti Patris mei, percipite hæreditatem regni quod præparatum est vobis in sempiternum*, hi percipiunt regnum, et in eo proficiunt semper. *Iren. adv. Hæres. lib. iv. cap. 47.*

Pag. 592. (a)

Καὶ ἀπελεύσονται ἔτοις εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον. *Matth. xxv. 46.* Antiquus iste persuasor in membris suis, id est, in mentibus iniquorum, futuras poenas levigat, quas quasi certo fine determinat, ut eorum culpas sine termino correptionis extendat; et eo magis hic peccata non finiant, quæ istis æstimant peccatorum supplicia finienda. Sunt enim nunc etiam, qui idcirco peccatis suis ponere finem negligunt, quia habere quandoque finem futura super se judicia suspicantur. Quibus breviter respondemus; si quandoque finienda sunt supplicia reproborum, quandoque finienda sunt ergo et gaudia be-
 atorum :

atorum : per semetipsam namque veritas dicit ; *Ibunt* A R T.
hi in supplicium æternum, justi autem in vitam æternam. XII.
 Si igitur hoc verum non est quod minatus est, neque
 verum est illud quod promisit. *S. Gregor. Magn.*
Moral. lib. xxxiv. cap. 19. Affirmamus te [anima]
 manere post vitæ disputationem, et expectare diem
 judicii, proque meritis aut cruciatui destinari, aut
 refrigerio, utroque sempiterno. *Tertull. de Testim.*
Animæ, cap. 4. Deus itaque judicabit plenius, quia
 extremius, per sententiam æternam tam supplicii
 quam refrigerii. *Tertull. de Anima, cap. 33.* Qui
 producto ævo isto judicaturus sit suos cultores in
 vitæ æternæ retributionem ; profanos in ignem æque
 perpetem et jugem ; suscitatis omnibus ab initio de-
 functis, et reformatis, et recensitis ad utriusque me-
 riti disputationem. *Apolog. cap. 18.*

Pag. 593. (b)

Quid illum thesaurum ignis æterni æstimamus,
 quum fumariola quædam ejus tales flammarum ictus
 suscitent, ut proximæ urbes aut jam nullæ extent,
 aut idem sibi de die sperent ? Diffiliunt superbissimi
 montes ignis intrinsecus fœtu ; et, quod nobis judi-
 cii perpetuitatem probat, cum diffiliant, cum devo-
 rentur, nunquam tamen finiuntur. *Tertull. de Pæ-*
nitent. cap. 12.

Pag. 593. (c)

Εἰς αἰῶνα δὲ αἰώνων αὐτὸν ἀναβαίνειν λέγεται, ἵνα μάθωμεν
 ἀτελεύτητον εἶναι τὴν κόλασιν τῶν ἀμαρτωλῶν, ὥσπερ καὶ τὴν
 τῶν δικαίων τρυφὴν αἰώνιον. *Andreas Cæsar. ad locum.*

Pag. 594. (d)

The Chaldee Paraphrase maketh often mention of
 it ; as Deut. xxxiii. 6. *Let Reuben live and not die,*
he expoundeth thus : אַחֲרָאֵב בְּחַיֵּי עוֹלָם וְלֹא יָמוּת *Let Reuben live in the life of the world, and*
not die the second death. So the Targum of Onkelos.
 The Jerusalem Targum more expressly ; אַחֲרָאֵב בְּחַיֵּי עוֹלָם וְלֹא יָמוּת בְּחַיֵּי עוֹלָם *Let Reuben live in this world, and let him not die*
the

A R T. *the second death, which the wicked die in the world to come.* So Isa. xxii. 14. *Surely this iniquity shall not be purged from you till ye die,* אִם יִשְׁתַּבַּח חַיָּה לִכְנָן עַד : אֲנִי לֹא אֶחְסֹד לְמוֹתָא תִּינָאִיר גִּיתָהוֹן : and lxv. 6. *I will not keep silence but will recompense, even recompense into their bosom ;* לֹא אֶחְסֹד לְמוֹתָא תִּינָאִיר גִּיתָהוֹן : *I will not give them an end in this life, but will recompense them with vengeance for their sins, and deliver their bodies to the second death.* From these and the like places it appeareth, that the Jews believed that the wicked after death should be delivered to a second death ; that this death should be in the world to come ; that they should by this death be punished for their sins. And St. John revealed that this punishment shall be by everlasting burnings : Καὶ θάνατοι δὲ ὡσαύτως δύο· ὁ μὲν τῆς σαρκὸς πρόσκαιρος· ὁ δὲ δι' ἁμαρτημάτων ἔκτισιν ἱπαγόμενος ἐν τῇ μέλλοντι αἰώνιος, ὅσπερ ἐστὶν ἡ τῆ πυρὸς γέεννα. *Andreas Caesar. in Apocal.*

Pag. 595. (e)

I call it covert, because it was at first closely delivered by Socinus, and some of his brethren did profess themselves to be scandalized at it, though he thought he had so delivered it that it should sooner be believed by his writings than perceived by them, as appeareth out of his sixth Epistle to Volkelius, who was offended at this doctrine, and seems never to have assented to it. Quod ais ea [in disputatione mea cum Puccio], tum de Christianorum resurrectione, tum de morte impiorum passim contineri, quæ a multis sine magna offensione, tum nostris, tum alienis, legi non possint ; scio equidem ista ibi contineri, sed, meo judicio, nec passim, nec ita aperte (cavi enim istud quantum potui) ut quisquam vir pius facile offendi possit ; adeo, ut, quod nominatim attinet ad impiorum mortem, in quo dogmate majus est multo offensionis periculum, ea potius ex iis colligi possit, quæ ibi disputantur, quam expresse literis consignata

consignata extet; adeo, ut lector, qui alioqui senten- A R T.
tiam meam adversus Puccium de mortalitate primi XII.
hominis, quæ toto libro agitur, quæque ob non
paucos quos habet fautores, parum aut nihil offensi-
onis parere potest, probandum censeat, prius censeat
doctrinam istam sibi jam persuasam esse, quam sua-
deri animadvertat. Against this, Germanus Patri-
arch of Constantinople in his defence of Gregory
Nyssen, shewed from the words of Christ, the Apo-
stels, Prophets, and the Fathers, ὡς περ αἰώνιον τὴν τῶν
δικαίων ἀνεκκλήτητον ἀπόλαυσιν, ἔτω καὶ τὴν ἀμαρτωλῶν ἀτελεύ-
τητόν τε καὶ ἀνυπόστατον κόλασιν. *Phot. Bibl. Cod. 233.*

Pag. 597. (f)

Eam quippe *vitam æternam* dicimus, ubi est sine
fine felicitas. Nam si anima in poenis vivit æternis,
quibus et ipsi spiritus cruciabuntur immundi, mors
est illa potius æterna quam vita. Nulla quippe ma-
ior et peior est mors, quam ubi non moritur mors.
S. August. de Civit. Dei, lib. vi. cap. 12. Quia *vita
æterna* ab his qui familiaritatem non habent cum
Scripturis sanctis, potest accipi etiam pro malorum
vita; vel secundum quosdam etiam philosophos,
propter animæ immortalitatem; vel etiam secundum
fidem nostram, propter poenas interminabiles impio-
rum, qui utique in æternum cruciari non poterunt,
nisi etiam vixerint in æternum; profecto finis civi-
tatis hujus, in quo summum habebit bonum, vel pax
in vita æterna, vel vita æterna in pace dicendus est,
ut facilius ab omnibus possit intelligi. *Ibid. lib. xix.
cap. 11.*

Pag. 598. (g)

Duæ vitæ sunt, una corporis, altera animæ: sicut
vita corporis anima sic vita animæ Deus: quo modo
si anima deserat, moritur corpus; sic anima moritur,
si deserat Deus. *S. Aug. Enar. in Psal. lxx. Serm. 2.*

Pag. 598. (h)

For *Life* is taken for happiness, and *to live* for
being happy. As among the Greeks and Latins
ζῆν

A R. T. ζῆν and *vivere* were taken for living a cheerful and
 XII. merry life; as,

Vivamus, mea Lesbia, —————
 in Catullus, *Carm. v. ver. 1*; and in Martial,

Sera nimis vita est craftina; vive hodie.

Lib. i. Epigr. 16.

And as it is in an old inscription, AMICI DUM
 VIVIMUS VIVAMUS, and in the convivial wish, Ζή-
 σαιας, mentioned by Dion in the life of Commo-
 dus: so in the language of the Scriptures, and a re-
 ligious notion, they signify an happy and a blessed
 life: as 1 Sam. x. 24. יְדִי הַמֶּלֶךְ *Let the King live*, is
 translated by the Chaldee Paraphrast, יִצְלַח מַלְכָּא *Let*
the King prosper. And when David sent unto Nabal,
 he said, *Thus shall ye say to him that liveth in prosperity*,
 which is in the original nothing but לָדָר; 1 Sam. xxv.
 6. So the Psalmist is to be understood, Psal. lxxix.
 32. *The humble shall see this and be glad, and your heart*
shall live that seek God. And St. Paul, 1 Theff. iii.
 8. Ὅτι νῦν ζῶμεν, ἐὰν ὑμεῖς σῴσῃτε ἐν Κυρίῳ. Thus life
 of itself is often taken in the Scriptures for a happy
 and glorious life, even that which is eternal, as St.
 Augustin observeth upon these words of the 119th
 Psalm, ver. 77. *Veniant mihi miserationes tuæ et vivam*:
Tunc enim vere vivam, quando nihil potero timere
ne moriar. Ipsa enim et sine ullo additamento dici-
tur vita, nec intelligitur nisi æterna et beata, tan-
quam sola dicenda sit vita, in cujus comparatione ista
quam ducimus, mors potius sit appellanda quam vita;
quale illud est in Evangelio, Si vis venire ad vitam,
serva mandata. Nunquid addidit, æternam vel bea-
tam? Item de resurrectione carnis cum loqueretur,
Qui bene fecerunt, inquit, in resurrectionem vitæ; ne-
que hic ait, æternæ seu beatæ. Sic et hic, Veniant,
inquit, mihi miserationes tuæ, et vivam; neque hic ait,
in æternum vivam, vel, beate vivam; quasi aliud non sit
 vivere,

vivere, quam sine ulla fine, et sine ulla miseria vivere. **A R T. XII.**
 Thus St. Augustin. And again ; Non est vera vita, nisi ubi feliciter vivitur ; nec vera incorruptio, nisi ubi salus nullo dolore corrumpitur. *Enchir. de Fide, &c. cap. 92.*

Pag. 599. (i)

Sicut prima immortalitas fuit, quam peccando Adam perdidit, posse non mori, novissima erit non posse mori ; ita primum liberum arbitrium posse non peccare, novissimum non posse peccare. Sic enim erit inamissibilis voluntas pietatis et æquitatis, quomodo est felicitatis. Nam utique peccando nec pietatem nec felicitatem tenuimus, voluntatem vero felicitatis nec perdita felicitate perdidimus. Certe Deus ipse nunquid quoniam peccare non potest, ideo liberum arbitrium habere negandus est ? Erit ergo illius civitatis et una in omnibus, et inseparabilis in singulis voluntas libera, ab omni malo liberata, et impleta omni bono, fruens indeficienter æternorum jucunditate gaudiorum, oblita culparum, oblita pœnarum, nec tamen ideo suæ liberationis oblita, ut liberatori suo non sit ingrata. *S. August. de Civit. Dei, lib. xxii. cap. 30.* Vide eundem Tractatu de Epicuris et Stoicis, prope finem.

Pag. 600. (k)

Tertullian recounting the advantages of the Christians towards innocence and holiness of life, which the heathens had not ; Recogitate etiam pro brevitate supplicii cujuslibet, non tamen ultra mortem remansuri. Sic et Epicurus omnem cruciatum dolo-remque depretiat, modicum quidem contemptibilem pronunciando, magnum vero, non diuturnum. Enimvero nos qui sub Deo omnium speculatore dispungimur, quique æternam ab eo pœnam providemus, merito soli innocentiae occurrimus, et pro scientiæ plenitudine, et pro latebrarum difficultate, et pro magnitudine cruciatus, non diuturni, verum sempiterni, eum timentes, quem timere debet et ipse qui

A R T. timentes judicat, Deum, non Proconsulem, timentes.
 XII. *Apoloq. cap. 45.*

Pag. 601. (l)

So Polycarpus the Martyr answered the Proconsul threatening to consume him with fire; Πῦρ ἀπειλαῖς τὸ πρὸς ὥραν καιόμενον, καὶ μετ' ὀλίγον σβεννύμενον. Ἀγνοεῖς γὰρ τὸ τῆς μελλύσης κρίσεως καὶ αἰωνίᾳ πολάσεως τοῖς ἀσεβέσι τηρούμενον πῦρ. *Epist. ad Smyrn. Eccles. cap. 11.*

Pag. 601. (m)

So St. Augustin upon those words, *Longitudine dierum replebo eum*, in the 91st Psalm; Quæ est longitudo dierum? Vita æterna. Fratres, nolite putare longitudinem dierum dici, sicut sunt hyeme dies minores, æstate dies majores. Tales dies nobis habet dare? Longitudo illa est quæ non habet finem, æterna vita quæ nobis promittitur in diebus longis. Et vere, quia sufficit, non sine causa dixit, *replebo eum*. Non nobis sufficit quidquid longum est in tempore, si habet finem; et ideo nec longum dicendum est. Et si avari sumus, vitæ æternæ debemus esse avari: talem vitam desiderate, quæ non habet finem. Ecce ubi extendatur avaritia nostra. Argentum vis sine fine? Vitam æternam desidera sine fine. Non vis ut habeat finem possessio tua? Vitam æternam quære.

Pag. 602. (n)

Nemo vitam æternam, incorruptibilem, immortalemque desiderat, nisi eum vitæ hujus temporalis, corruptibilis, mortalisque pœniteat. *S. August. Homil. 50.*

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